









**HINDUSTANI — ENGLISH  
DICTIONARY  
of Idioms & Proverbs**

by  
**S.W. FALLON**

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## **HINDUSTANI — ENGLISH DICTIONARY OF IDIOMS & PROVERBS :**

This is the first of its kind, in Roman script, a dictionary of Hindustani idioms and proverbs translated into English.

HINDUSTANI is the main language of India and Pakistan, spoken by people knowing Hindi or Urdu. Significance of this dictionary is that it is equally useful for those who can speak Hindustani but cannot read Hindi (in Devnagari) or Urdu (in Persian) scripts.

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## ABBREVIATIONS.

Agric.	stands	for	Agricultural.
Bhoj.	"	"	Bhojpuri.
E.	"	"	Eastern.
Hin.	"	"	Hindus.
Mag.	"	"	Magahi.
Mah.	"	"	Mahammadana.
Mar.	"	"	Mārvāṇī.
Ped.	"	"	Pedantic.
Panj.	"	"	Panjābī.
Pers.	"	"	Persian.
Rus.	"	"	Rustic.
Tir.	"	"	Tirhatti.
Wom.	"	"	Women.

## KEY TO PRONUNCIATION

a	अ	ā	आ	ā	आ	ā	आ
i	इ	ī	ई	i	ई	i	ई
u	उ	ū	ऊ	u	ऊ	u	ऊ
e	ए	ē	ऐ	e	ऐ	e	ऐ
o	ओ	ō	औ	o	औ	o	औ
au	औ	au	औ	au	औ	au	औ
k	क	kh	ख	g	ग	gh	ङ
ch	च	chh	छ	j	ज	jh	झ
t	ट	th	ठ	ḍ	ड	ḍh	ढ
t	त	th	थ	d	द	dh	ध
p	प	ph	फ	b	ब	bh	भ
y	य	r	र	l	ल	v/w	व
sh	श	sh	ष	s	स	h	ह
q	क्	kb	क	ṣ	स्		
z	ज	f	फ				
r	र	ṛ	र				

## PREFACE.

There has been a great, but unavoidable, delay in finally producing this work. It is hoped, however, that it will be found to have been carefully compiled to the end.

All the quotations in it belong to Dr. Fallon's Collection of Proverbial Phrases, etc. I have not added to them from outside sources. The form in which they are presented in the vernacular is also Dr. Fallon's, and so is the system of transliteration, being adopted to that used in his well-known *New Hindustani Dictionary*. Readers will at once understand why it is I have not ventured to interfere with the forms of the proverbs,—that being too delicate a matter for a foreigner, however familiar with a language, to attempt, I am, however, responsible for the renderings and explanations attached, because the collection was handed over to me practically untranslated and without annotation. As to these all I can say is, I have taken every care to make them correct.

I have been assisted in my labors by Lālā Faqir Chand and Thakur Das, who did so much in helping Dr. Fallon in his *Dictionaries* and whose efficient and conscientious aid I now cordially acknowledge. Another fellow-worker has been Chaina Mal, whose assistance in other work I have already frequently had occasion to acknowledge, and to whose able assistance I once more have the great pleasure of publicly testifying. Faqir Chand and Thakur Das live at Dehli and Chaina Mal at Ambala, as a matter of fact these have worked quite independently, so that I have had the benefit of advice given me from perfectly separate sources,—a point of considerable importance in a work such as this.

Dr. Fallon made his collection between 1870 and 1880 while his Dictionary was being compiled and his object was mainly to illustrate by their laws the real life of the people, and also the methods by which they expressed their thoughts. His assistants numbered about a dozen; one of those above mentioned, worked on to the end with me. I should state that I had no share in working the collection, nor took any part in the work until I undertook to bring it out after Dr. Fallon's lamented death.

The comprehensive title of the work makes it clear that Dr. Fallon's intention was to cover both the dialects and the lore of Northern India as widely as he could. To say that he altogether succeeded in his aim would be far from the truth, but I must here say that the vastness of the work he accomplished has often excited my admiration, as I proceeded with the task of translation into English and explanation. Incomplete as it really is, this work contains upwards of 12,500 proverbial phrases!

Like Spain, India is a land of proverbial sayings:—their name is legion and their use constant and never ending. The natives employ them in their daily intercourse, in their commercial and social correspondence, in all the many vicissitudes of every day life, even in the very Courts of Law. I have often heard a witness reply

to a question put by a pleader with a proverb, and in altercations and disputes the natives hurl them at each other by the dozen. The closely connected with real Indian proverbs are the religious and philosophical aphorisms, always attributed to some *bhagat*, or saint, which so nearly approach the former as to be almost indistinguishable from them. They are habitually used on every possible occasion of daily life, especially in seasons of trouble. They are familiar to all; the women sing them as they do their household work; the men employ them for purposes of condolence and congratulation; the children are taught them as soon as they can speak; many persons largely interlard their conversation with them. Taken all in all, therefore, there is no study—as a study—that I know of, that will render the student of the natives of India so deeply conversant with their thoughts and mode of life as that of their proverbial and aphoristic lore.

I have been influenced as to the actual form in which this book has been printed principally by the necessity of making it uniform with Dr. Fallon's *New Hindustani Dictionary*, and to some extent by certain main considerations, which I will explain at greater length. In the first place comes the method of record. Dr. Fallon made his collection alphabetic, *i. e.* he arranged the proverbs in alphabetical order according to their first words. In a language like Hindustani, the "small" words and pure grammatical expressions are not likely to be numerous in the beginnings of sentences, and so this method is not so objectionable as it would be in English, for instance. The question is, is it the best? or rather, what is the best method? This is a very old question, and still remains pretty much in the same condition as when it puzzled Ray, the collector of English proverbs, two hundred years ago. The object of all such collections is, of course, to present the proverbs and sayings so as to make them readily accessible to the student, and so as to avoid redundancy, or, in other words, repeating the same proverb over and over again in the book under different heads. Now a proverb is a sentence of several words, often capable of more than one application and heading and nearly always of variable form. Again, be the collector as careful as he may in his selection of headings, he will find that many proverbs will properly group themselves under more than one of them. Ray held that no collection of proverbs was really usefully complete without an index as long as itself. I am afraid he was quite right, and feel sure that a complete collection is only that one, which is accompanied by a concordance. In this way alone can a proverb be readily found when wanted. But it is quite clear that few publishers would stand the expense and few authors find the time and energy necessary. As regards Eastern proverbs the alphabetical method is that invariably pursued by Orientals themselves, and it is, I think, practically the most useful one.

Secondly, as to language. In India the same proverb is found to exist in several languages and in many different dialects without deviation as to meaning. This, of course, arises from identity of surrounding social condition among peoples speaking separate tongues. The consequence is that there is just that difference in form as is



necessitated by difference of dialect, and no more. So that by comparing the same proverb, as expressed in different dialects one learns almost the exact amount of linguistic difference there is between them. In this sense, the collections of philological differentiation, lists of identical proverbs in several dialects are extremely valuable.

Thirdly, as to rendering and illustration, literal translations would not only give a wrong impression of the meaning of the originals, but would altogether miss their force and pungency. The method I followed, therefore, was to turn the vernacular into as racy English as I could command without losing the sense. But it is impossible to always avoid baldness. Rhyme and cadence are necessarily lost in a translation, and it must be borne in mind that many an aphorism and many a saying in every language charms and attracts, not because it conveys any particularly taking idea, but simply because of the excellence of the rhythmical form in which it is expressed. Again, proverbs and sayings are often capable of more than one application, as above said, and consequently, in different localities, they are used in different senses. Such variations are a great trouble to the translator. My assistants, who as I have already explained, resided in places far apart from each other, not unfrequently differed as to the application of a proverb and in such cases put down each variant signification. Frequently also, the application is entirely arbitrary, and so much is this the case, that it seems to me to be quite hopeless for any European to attempt to render into a European tongue, or to essay to illustrate Oriental proverbs, without using to the full the best native assistance he can procure. Illustration and explanation too, are always a great difficulty in this connection. I was aware that it is best to assume ignorance on the part of the reader in such matters and to explain everything, and acting extensively on this idea I always rather feared I had overdone explanation; quite lately however, a gentleman, not very conversant with things Oriental but of considerable general culture, complained that he could not take to Fallon's *Proverbs*, because he did not sufficiently understand the allusions. This shows that, so far from giving too much illustration, I have not done enough in that line. The lesson, I take it, is that a recorder of proverbs cannot be too lavish in wealth of annotation,

With this I take leave of the reader, trusting that errors in record and errors in translation may be alike lightly censured in consideration of the task being one of the most difficult that either recorder or translator could undertake.

*The Nash, Worcester*  
*December 1886*

R. C. TEMPLE.



*Ab se aū, ghar se aū.*

Coming from there I came from home.

(Said by one on returning home, who has experienced no inconvenience in strange place)

*Ab to pathar ke niche khat dala hai.*

I have got my hand under a stone.

(To be in a fix, or to undertake a difficult matter.)

*Ab to rupai ki sat hai.*

Caste is now money.

(Upstart a churl, and gathered good, And thence did spring his gentle blood.)

*Achchha kiya Kharid ne, burā kiya bande ne.*

Good is God's, evil is man's.

*Achchha kiya Rahman ne, burā kiya Shaitān ne.*

Good is God's, evil is the Devil's.

*Achchhe bhaṛ aṭal, prān gaṛ nīkal.*

A life is well lost that is lost in gorging sweets.

§ This proverb is applied jestingly to the Chōbā Brāhmins of Mathura, who are credited with eating to excess. The good work of feeding the poor has degenerated into the custom of inducing each man to eat till he bursts, by the offer of a money reward, rising from 4 annas up to a gold mohar for every sweetmeat eaten on a full stomach.

*Achchhe bure se chār uṅgal kā farq hai.*

Between good and evil there is but a hand-breadth.

*Achchhe ghar bayānā diṅ.*

You have given earnest money for a good house.

(Said especially when the parents of a boy have secured for his future bride a girl of good family.)

*Achchhe hai, par Kharid pālā ne jāle!*

He is a very good man, but heaven keep me from him!

(Often used ironically of the Follies.)

*Achchhi bhai, gur satrāt se.*

Hurrah! seventeen pounds of treasure for the rupee.

(Very low prices; a good bargain; treasure (gur) sells at ten annas the rupee usually.)

*Achchhi chiz sab ko pasand hai.*

Every body loves a good thing.

*Achhe din pūchhe goṛ, Har se kiya na hot, Ab pūchhāo kyā hot hai, jab chiryā chug gāṛ khet!*

Your best days passed and you loved not God, What boots repentance now, when the birds have eaten your field?

(Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them. Eccl. xii. 1.)

*Adalat kā barā nāmāṅ sudānē hai.*

Going to law is a very delicate matter.

*Ā, dalidar, khaṛke chup khaṛke.*

Come, poverty, sit on my shoulders.

(Said to the idle.)

*Ādam aṅ, dam aṅ.*

When Adam came, dam (breath) came.

*Ādar barhal gajālhar bahū ke. E. Wom.*

A rich man's wife is always respected.

*Ādar nā bhāo, jāṭhe māl khāo.*

Great cheer, little welcome.

*Ādhā āp ghar, ādhā sab ghar.*

Half for himself, and half for all the rest.

(The lion's share.)

*Ādhā Mīyān Shekh Sharfuddin, ādhā sirā gāon.*

Half to Shekh Sharfuddin, half to the village.

(The lion's share to the great man.)

*Ādhā taje pandū, carbas taje gahvār.*

The wise man gives half, the fool gives all.

(Said of the improvident and spendthrift.)

*Ādhā tikar, ādhā baṭar.*

Half partridge, half quail.

(Applied to mixed speech, or jargon. Neither fish, nor flesh, nor good red herring.)

*Ādhe Asāṛh to bairi kī bhī barse. Agric.*

The July rains fall even on the enemy's field.

(Equal justice.)

*Ādhe gāon Divālī, ādhe gāon Phāṛ.*

One half the village plays Divālī, and the other half Holi.

(Half the village is at feud with the other half:—the season for Divālī is Autumn and for Holi Spring, so the two festivals cannot be held together.)

*Adhelā na de, adhelī do.*

He'll give half a rupee, but not half a pie.

(Penny wise, pound foolish.)

*Ādhe Māṅhe, kamī kāndhe. Rms.*

In the middle of February coats go over the shoulders.

(The winter is past.)

*Ādhe Qāzi Quddūh, ādhe Bān Ādam. Mah.*

Half the world are Bābā Ādam's, and half are Qāzi Quddūh's.

(Applied to one who has a large family, in allusion to the tale that Qāzi Quṭub's wife had 70 sons at a birth. He is therefore considered to have a large share in the population of the world.)

*Ādhi ko chhōr-ke sarī ko dhāve, aīsā qābe, dhā nā pavē.*

Leave half to run after the whole, and you will be drowned beyond finding.

(All covet, all lose.)

*Ādhi murgī, ādhi baṭar.*

Half hen, half quail.

(Said of the hypocritical and double-faced.)

*Ādhi rāt ko jāṇbhāi ave, shām se mūkh phailāve.*

He sets his mouth ajar at sunset in order to gape at midnight.

(Commencing with unnecessary preparation.)

*Ādhi roṭī bas, Kāyath hai kī pas?*

Half a loaf's enough, I am a Kāyath not a beast.

*Ādh seṛ ke pāṛ meṇ kaise seṛ samāḍ!*

How can a half pound measure hold a pound?

*Ad Hindū, bād Musalmān.* Hin.

First Hindu, then Mussalmān.

(Allusion to the conversion of many Hindus to Islam.)

*Adi ke chandan, lilar charcharā.* E.

Put ginger for sandalwood, and your forehead will smart.

(Pounded sandalwood is a common cooling remedy.)

*Adi mirchāi kā kaun sāth?* E.

Chillies don't go with ginger.

*Admi admi untār, koi hīrā, koi tankar.*

Amongst men some are gems, and some are pebbles.

(Or, there are men and men, as every stone is not a gem.)

*Admi anay kā hīrā hai.*

Man is a grain worm.

(He cannot live without corn.)

*Admi apne malab mein anlhā hai.*

Man is blind in his own interest,

(i. e. blind to every thing else. Men are blind in their own cause.)

*Admi ashraf ul-makhluqāt hai.*

The noblest of creatures is man.

*Admi hai, ki gharibhakkar?*

Is he a man or a top?

(Said of one who is always wandering about.)

*Admi hai yā ābūās kā kundah?*

Is he a man or a block of ebony?

(Said of a negro.)

*Admi hai yā bijli?*

Is he a man or lightning?

(So sharp.)

*Admi ho, yā be dāl ke būdam?*

Are you a man or a būdam without the d?

(The Persian būdam without the d means an owl (bām.)

*Admi ho, yā sang-i-be-nūā?*

Are you a man or a stone without the n?

(The Persian sang is a stone, and sang is a dog: a joke of the literati.)

*Admi jāne bas, souā jāne kase.*

Know a man by his company and gold by a touchstone.

*Admi kā shatān admi hai.*

Man's enemy is man.

*Admi kī davā admi hai.*

Man's remedy is man.

*Admi kī kasautī nutulā hai.*

The touchstone for man is dealing with him.

*Admi kī peshānī dūl kā āinā hai.*

The countenance is the reflection of the heart.

*Admi kī qadr mare par hotī hai.*

A man's worth is found out when he is dead.

*Admi ko admi se suv dafā kām parāī hai.*

Man needs man's aid a hundred times.

*Admi ko admiyat lāzim hai.*

Humanity is the characteristic of human beings.

*Admi ko dhāt gas samīn kāfī hai.* Mah.

Man wants but seven feet of earth.

(His grave.)

*Admi ko dhāt gas kafan kāfī hai.*

Man wants but seven feet of corp cloth.

*Admi kuchh khar-ār sikhā hai.*

To lose is to learn.

(Man learns by experience.)

*Admi kiya hai? ābūās kā kundah hai.*

He is not a man, but a log of ebony.

(Said of a very black man.)

*Admi kiya hai? sarānche kā bāns hai.*

He is not a man, but a long bamboo.

(Said of a very tall person.)

*Admi māl kī khatir pahār sir par uhdāt hai.*

A man will carry a mountain on his head for the sake of gain.

*Admi ne ākhir kachchā shir pīyā hai.*

Man after all is a creature reared on mother's milk.

(Human weakness. The natives have a saying that man is kachchā (crude and liable to err) because he is reared on (kuchchā dādā) mother's milk.)

*Admi pānī kā bulbulā hai.*

Man's life is but a water bubble.

*Admi par jāisī parī hai, waisī sahāī hai.*

What befalls a man must be borne.

(Man is born to bear.)

*Admi pēt kā kutā hai.*

Man is the dog of his stomach.

(Man is the slave of his stomach.)

*Admi sā j akherū koi nahīn.*

There is no bird like a man.

(i. e. so volatile and unsteady.)

*Admi thokar khā-kor sambhaltā hai.*

Man stumbles and gets sense.

*Āē ām, jāē lebada.*

The mango is down, but the stick is gone.

(To gain your end you needs must spend.)

*Āē Chait sūhāvan, phūār māl chhurāvan.* Wom.

When April comes her dirt leaves her.

(i. e. she is only clean when the heat makes her perspire. Said of a dirty, lazy woman.)

*Āēgā kutā to pāgā tīk.* Wom.

When the dog comes he will get his share.

(Who works gets.)

*Āē kanagat phulā kāns, Bāman uchhīn nān.*

new new bāns. Hin.

When the kanagat come, the long grass blooms, And the Brāhman dances nine poles high.

For The kanagat at the shērādā is the feasting of Brāhmans with oblations made to appease the souls of the dead:—kār phālnā, is an idiom to express a wild luxuriant growth; flourishing as the green bay tree.

*Āē kī shādī, na gāē kā gam.*

Neither glad for its coming, nor sorry at its going.

(An even-tempered man; a well balanced mind. 'My mind to me a king-lou is.')

*As mere agle, man māne so kar le. Wom.*

My husband, you can do with me as you choose.

(Said by a woman when ill treated by her husband, meaning 'I am completely at your mercy'.)

*As Mir, bhage pār.*

When Mir comes the pār retire.

☞ To understand this proverb it is necessary to premise that a person named Shekh Saddo, or Mirāñjī, who lived at Amroha, pretended to great skill in the art of making amulets, fortune telling, etc., called *Am-i-tashkir*. One day in ploughing, he turned up a lamp which had been constructed by a famous magician of former times, with four wicks, and endowed with such properties, that whenever it was lighted, four *genis*, or familiar spirits, appeared to the person who lighted it, (invisible to all besides) and were ready to perform his orders. The first time that he lighted it, he was alarmed at the appearance of the *genis* and endeavoured to extinguish the lamp, but the *genis* informed him, that being once summoned, they could not retire till he had given them some order to perform. The Shekh, being a man of a lascivious disposition, ordered them to bring a beautiful woman, whom he had seen at a distant place. This was immediately performed, and the lady who was of high rank was much astonished and alarmed to find herself in such a place with a stranger. When, however, he was proceeding by force or persuasion to gratify his impure desire, one of the *genis* informed him that their obedience to him would only continue while his actions were confined within the bounds of virtue, and that whenever he transgressed those they were to put him to death. He desisted for that time, and the same scene was several times repeated, till at last the violence of his passion got the better of his fear, and he perpetrated the act, whereupon he was immediately put to death by the *genis*. Though in fact a profligate character, he obtained the reputation of being a saint or prophet, through the supernatural power which he exerted by means of his familiar spirits, and a superb *dargāh*, or shrine, is dedicated to his memory at Amroha. After his death he is said to have become a powerful Spirit or Jinn, who occasionally descends upon, or inspires human beings, particularly women, who are then endowed with a knowledge of futurity and other preternatural powers. There are other spirits of departed souls, which exercise similar power, such as Shāh Daryā, Zain Khān, Nannhe Miyān, etc., but they are of inferior rank to Mirāñ, so that when he comes in person they all retire: hence the proverb. It expresses that when the chief in any employment appears, the inferior agents withdraw.

*Asre gañre faal bahotere.*

The harvest of dregs is very great.

(I shall find a mouthful somewhere or other.)

*Asre gañre pach kalyān.*

Out-casts are among the five good things.

(Ironical; the scum or dregs of society: the *pach kalyān* are the five pure pleasures.)

*As teri qudrat!*

How wondrous is thy power, (Oh God)!

*As the Har bhajne ko, aur oṭan lage kapde.*

Came to sing hymns, but set to pick oakum.

(He reckoned on the easy services of the temple, but was set to pick cotton.)

*As, to jāś kahāñ?*

When it comes, where will it go?

(You cannot tell how a matter will end.)

*Astakhī sin manāil se pachāñdā jāta hai.*

An opium-eater is known three stages off.

*Astimi miṭhās baṛī ragbat se khāta hai.*

Who opium eats devours sweets.

*Astīm yā khāś amir, yā khāś faqir.*

Only a beggar or a rich man can eat opium.

(It is very expensive and therefore can only be bought by the rich or begged by the poor.)

*Astātūn ke nātī (yā sāle) bano hai.*

Got up like a relative of Plato.

(Said to one who is proud and haughty.)

*Asoos / cūl garhe moṭh.*

Alas! my heart is deep in a pit!

(Excessive grief.)

*Astāb par thūko, apne hi mūnḥ par par.*

Spit at the sun, and your spittle will fall in your own face.

(Speaking evil of the great will injure yourself.)

*Afyūnt jānūt.*

The opium eater is mad.

*Agā Mir ki dāi sab eikḥi nihāi.*

The nurse of Agā Mir knows every thing.

(Rich people get good servants.)

*Agarche gandah, mayar tūād-i-banān.*

Though born of dirt he is still full of wits.

*Agar koh ṭalle, na ṭalle faqir.*

Though the mountain move, the *faqir* won't.

(The mountain to Muhammad.)

*Ag aur bair ko kam nā samjhe.*

Despise neither fire nor foe.

*Ag aur pāni ko kam nā samjhe.*

Despise neither fire nor water.

*Ag aur phūns kā bair hai.*

Fire and straw cannot agree.

(Moral:—be careful of the company of the other sex.)

*Ag bin dhūān nahāi.*

No smoke without fire.

*Age Agrā picḥhe Lāhor.*

Agar before and Lāhor behind.

☞ The story goes that a man going to Lāhor turned his face in ignorance towards Agrā; hence, the proverb means going the wrong way about a thing.

*Age challe haiñ, picḥhe ki khabar nahāi.*

They go ahead without knowing what's in the rear.

*Age daur, picḥhe chaur.*

Fast run fast lose.

(Applied to one who learns rapidly, but soon forgets what he has acquired.)

*Ag hāth pichele pāt.* Wom.

A hand before and a leaf behind.

(Spoken of one so wretchedly poor, that he has not clothes enough to cover his nakedness.)

*Ag jāve ghūne pāṭe, pichele dehe dāḥe pāṭe.* Wom.

Go ahead and break your knees, look behind and turn blind.

(On the horns of a dilemma.)

*Ag Khuddā lā nām.*

There is nothing left but God's name.

(Come to the last resource.)

*Ag kuā, pichele khat.*

A well before, and a ditch behind.

(On the horns of dilemma.)

*Ag nāth nā pichele pagā, Sab se bhāḍ kushār kā gadhā.*

Nor halter, nor heel ropes; Who so lucky as the potter's ass!

*Ag pag rāṭhe pāt bāṭhe, pichele pag rāṭhe pāt jāṭ.*

To advance is honor, to turn back is disgrace.

*Ag pichele sab chāl basenye.*

Sooner or later all die.

*Ag rok, pichele thok, sarur sarur nā jāṭe kiya ho?*

A block ahead and driven from behind; if that old brute won't leave the road what can I do to!

(Give me room; I prefer your room to your company.)

*Aggā buddhā Bānyā, pachekham buddhā Jāṭ.* Rus.

The most wit to the Bānyā, the least wit to the Jāṭ.

*Agghāṇā baguḥā poṭhā sī.* E. Rus.

Te the unfledged heron all fish is bad.

(Said of the blind; sick of a good thing.)

*Agghā, chulhe adhan.*

Hearthths are lighted in December.

(Said of things in season.)

*Agil khetā āge āge, pashhila khetā bhāḍ jāve.*

E. Agric.

A crop in time and good produce, a crop too late and failure.

*'Ag' kahē mūkh nahē jāṭe.*

You don't burn your mouth by saying 'fire.'

*Ag kē jāṭe āg hī se anekhā hotē hai.*

Burnt by fire is cured by fire.

(Like cures like: application; treat a man as you find him.)

*Ag ke āge sab āḥāram hai.*

After the fire it's all ash.

(Cause and effect.)

*Ag khāṅgā se anghare laḡegā.*

Eat fire and pass live coals.

(As you brew so drink.)

*Ag khāṅ mūkh jāve, udhār bhāṭ pēt jāve.*

Eat fire and your mouth will burn, live on credit and your belly will burn.

*Ag kō dāman se dhāknā.*

Covering a fire with your skirt.

(To cherish a serpent in your bosom.)

*Ag lagante jhopṛe, jo uḱle so lāḱ.*

When the house is on fire, what is saved is so much gained.

*Ag lagāṭe pāt ko dāwnā.*

To run for water after setting fire to the house.

(Hypocrisy.)

*Ag lagāṭe tamāshā deḱhe.*

He sets fire to his house and enjoys the fun.

(Downright folly; also applied to great expenditure in fireworks, and hence in any extravagance.)

*Ag lage maundhe, bājṛ pāre bādṛ.*

Fire burn the nuptial bower and lightning strike the procession.

(A curse.)

*Ag lage pe billi kē māt dhūnānā.*

To look for cat's urine when the house is on fire.

(To go far in quest of small and rarely found remedies to meet a present and great danger.)

*Ag lage par kuān khodnā.*

To dig a well after the house is on fire.

(To shut the stable door when the horse is stolen.)

*Ag lage to bujhe jāṭe se, jāṭe meṅ lage to bujhe kaise?*

Fire you can quench with water, but how will you quench it if the water's on fire.

(You can reform the young criminal, but not the habitual:—old habits stick.)

*Ag lage, to ghār bādṛ.*

It is a fire, but he calls it smoke.

(A cheat.)

*Agāṭe kare, pichele par āve.*

The superior's mistakes fall on the subordinate.

*Agāṭe lipā gayā sarāḥā, ab kē lipā āge āyā.*

Past acts are done and gone, commence the present.

(Said to one who claims rewards for long past services.)

*Agle ko ghāse, nā pichele ko pāt.*

Nor grass for the living, nor water for the dead.

(Said of the selfish or miserly.)

*Ag leṅe āṭe the, kiya āṭe? kiya chāle?*

Come for fire is come and gone.

(Said of a short visit.)

*Agle pāt, pichele khat.*

First water, then mud.

(Delays are dangerous; the early bird gets the worm; the point is that those first at a well get water, those who come last get mud.)

*Agil bhāṭ pichele, pichele parādṛ.* E. Wom.

The first became last and the last first.

*Ag meṅ mūt gē Musalmanē ho!*

Make water on the fire or become a Muslim.

or This proverb is said to have originated in the tyrannical reigns of the Mughal Kings who

forced Hindūs to embrace Islam. No Hindū will make water on fire as the latter is regarded as a god.

*Ag pāni kā bair hai.*

Fire and water won't agree.

*Agram bigram, kaph kṣāṇam,*

A chaotic heap of old wood and planks.  
(Rubbish.)

*Ahīr chūke, woh gae; bṛāhīr chūke, woh gae;*

*Darīār chūke, woh gae; sarāl chūke, woh gae.*

Who fails to eat is undone, who fails in trade is undone, who fails at Court is undone, who fails with his mother-in-law is undone.

(The mother-in-law controls the gifts to the bridegroom in India.)

*Ahāre, loohāre lajjā nā hāre.*

In eating and trading there is no shame.

*Āh-i-mardān na āhī sandā. Mah.*

Not a man's *āh*, nor a woman's *āh* in him.

(He is neither man nor woman; said to a great coward: can't say 'bo' to a goose.)

*Ahīr dekḥ gadharyā masāūd.*

The shepherd got drunk, when he saw the neatherd drunk.

(Said of a poor man who imitates the follies of one more wealthy.)

*Ahīr gārī jāṭ gārī, nāī gārī hujāt gārī.*

The Ahīr's cart is a proper cart, the barber's cart is an improper cart.

(Every cobbler to his last.)

*Āhīr kā kiya jīmān? aur laṣai kā kiya pakvān?*

Who is client to an Ahīr? And what dainty is cruel?

(*Jīmān* is a client to a *prohī* or Brāhman family priest.)

*Āhīr kā peṭ gahīr, Bāman kā peṭ madār.*

The Ahīr's belly is deep, and the Brāhman's is a pit.

(Both classes are noted for voracity.)

*Ahīr kī dahēḍī, maṭiyā surkhrū. Rus.*

The churner is more valuable than the milkman's pail.

(The workman is worthier than his tools.)

*Āhīr se jab gun nikle, jab balā se ghī,*

Good will come out of an Ahīr when butter comes out of sand.

(Can any good thing come out of Nazareth?)

*Ahmad kī dāḥī bārī yā Mahmūd kī?*

Is Ahmad's or Mahmūd's beard the largest?

(What care you or I?)

*Ahmad kī pagṛī Mahmūd ke sir par.*

Ahmad's turban on Mahmūd's head.

(Robbing Peter to pay Paul.)

*Ahmaq se parī bāt, karḥo aīṭa, toro dāḥī.*

In dealing with a fool take your club and break his teeth.

*Āī bahā, āyā kām; gae bahā gayā kām.*

The wife come, and work come; the wife gone, and work gone.

*Āī bāt kī rakṭā kurd-sakā hand.*

It is stupid to suppress what comes into the mind.

(Used on an apology for saying something that is likely to be disagreeable to another person.)

*Āī bāt rukṣī nakṣī.*

The word in the mouth is hard to suppress.

(Out of the fullness of the heart the mouth speaketh.)

*Āī karnē ko kṣī hamār chāhiye,*

Even vice requires art.

(No royal road to learning.)

*Āī gai, pār pārī.*

What's come and gone is gone away.

(Spoken to one who would recall past transactions: Let by-gones be by-gones.)

*Āī hai jān ke sath, jāḡī jānās ke sath. Mah.*

Come with your life, it leaves but with your corpse.

(A bad habit.)

*Aīle gae, gor hatukale, pīle dāur hatuk. Bhoj.*

With coming and going his knees shook, and what little he got he vomited.

(To work hard and fail.)

*Aīle jorī parbhore. F.*

A relative has come, go and recognize him.

(Look before you leap.)

*Aīle kul ke agara, diya butaile sagara. E. Wom.*

The girl came to the family and put out all the lamps.

(Said of a wife who brings ill-luck.)

*Aīl tiharā, kharchāḥ ke gharā, nāḥī chūks jāne, nāḥī etiharā. Bhoj. Wom.*

The cost of the festival has come on us, but no one knows and trusts us here.

(Natives look on it as a bounden duty to keep up the fixed festivals at any cost, the proverb therefore applies to a poor stranger.)

*Āī māī kō bhār nakṣī, bīdī kō bhār mangā. E. Wom.*

To his mother not even lamp-black, to the cat as much as she asks.

(Said of the debauchee.)

*Āī mauj faḡīr kī, diya shoprā phūḥ.*

When frenzy comes on the faḡīr he burns down his own hut.

(Indifferent to the world's goods.)

*Āī na gai, chhachho ghar kī meṭ rakṣī. Mah. Wom.*

A chance guest, she stuck to the house, (A leech.)

*Āī na gai, kaule lag gyāban hui. Wom.*

A chance passenger, she leant against the pillar and became pregnant.

(Spoken of one who has incurred blame without cause. It is also a riddle, the solution of which is a loaf of bread (rot).)

*Āī na gai, kaur nāle bahīn? E. Wom.*

Never even seen, how she is sister!

*Aīṭāḥ jab jānye, jab haṭṭī Bpeṭ dānye. Hin.*

Know it's Sunday when the shopman leaps his shop.

(It being the invariable custom.)

*At par chake nakhi.*

Loose no opportunity.

*Aist chhāṭṭa ki dhos kā chāṭhā.*

He licked it like the uncle of washing.

(*Chāṭhā* is a superior; the proverb means therefore he licked it cleaner than it could be washed; said of a very sharp man.)

*Aist faise rupai ke faks dhund liye.*

As you change your rupee to please yourself.

*Aist kiya dilgurdah, kirupaya kiya khurdaḥ Mah.*

Such spirit and liberality! he has actually changed a rupee!

(‘Bang went six pence!’)

*Aiscan burbak kaun hai jo khātī nakhi- aḥai!*

E. Wom.

Every fool knows when his stomach is full.

*Aiscan sukhy word nai upā kōḥā. E. Wom.*

May such good fortune be ever mine!

*Aisc dāmi ke dāde māt saṭhi ki piḥ pāsi dīye.*

Fill such a man's eyes with rice water!

(For fear of the evil eye.)

*Aisc bāṭhe bail ko kaun bādāḥ bhāḥ de?*

Who would feed up such a decrepit old ox?

*Aisc chāṭṭā Shikārpūr māt rukhē hai.*

Such fools live in Shikārpūr.

(Allusion to the custom of regulated illegitimacy in Shikārpūr.)

*Aisc gāḥ faise gadhe ke sir se stāḥ.*

Clean gone as horns from the head of a donkey.

*Aisc gāḥ faise mahfil māt se jātā.*

Vanished as shoes from a party.

Shoes have to be left outside a house and therefore have a way of vanishing at parties, like umbrellas in England.

*Aisc āṭṭa māt soḍh beḥṭ hai?*

You haven't sold me ginger! Have you?

(*Soḍh* is a valuable article; said to those who demand money for doing nothing.)

*Aisc hōṭe to Id Baqrīd ko kām āṭe. Mah.*

Had you been of any use you would have been used at the Id and Baqrīd.

(The two great Mohammedan festivals. Said to the absolutely worthless.)

*Aisc par tū harf bheṭe hai.*

We send him three letters.

(*lāṭ*, *aiṭ*, *nāṭ*, spelling *lāṭ*, a curse; a saying of the literati.)

*Aisc pē to aṭṭ, kāṭal dīye pē khaṭi? Wom.*

So beautiful! how will she be with her eyes touched up with lamp black!

*Aisc āṭṭ rēvāt jātā, āṭṭ beḥṭ ko gājor bhātā.*

Send this fool to the sheep, he has sold his flour to eat carrots!

*Aist aṭṭ chhāṭṭi bal bal jātā, nāṭ nāṭ pāṭṭi bhātāṭi bhātā. E. Wom.*

Accept the invitation where you'll get nine plates of rice.

*Aist baḥṭ aiṭāṭ, jo pāṭāḥā mātāḥ pāṭi. E. Wom.*

Such a clever wife! She asks for water on loan.

*Aist baḥṭ bhātāḥ, to baḥṭ phāṭṭi mātṭ mātṭ? Wom.*

Had you spun well, would you have been deserted and forsaken?

*Aist baḥṭ āṭṭ māt mātṭ.*

So said that it can't be washed off.

(The map etc.)

*Aist laṭṭi ki bhāt māt pāṭṭi. Wom.*

So degraded as to touch the earth.

*Aist mātṭ mātṭ ki pāt mātṭ gāt.*

He struck the nail so that it went through. (Said of an injury received from another.)

*Aist tere ki tāḥ Gangaṭ baḥṭ hai?*

O you! you can make the Ganges flow!

(Said to a humber: would you set the Thames on fire?)

*At to rāṭṭ, mātṭi fāṭṭi aḥṭṭṭ.*

If she come, welcome; if not, at any rate bed.

(Half a loaf is better than no bread.)

*At to rāṭṭ, mātṭi rāṭṭ. Mah.*

Earn and dine, or else fast.

*Ajōṭ Tōṭi qadṭṭ, ajōṭ Tōṭi kṭṭ, Chhachhāḥṭṭṭ bṭi dāḥ chhāḥṭṭi kṭṭ.*

Wondrous God's power! wondrous God's caprice! The musk-rat oils his head with jasmine essence!

(The beggar on horseback.)

*Aj bāṭṭṭ mātṭ, bāṭṭṭ mātṭ. E.*

To-day's home is near, to-morrow's home is far.

(This world and the next.)

*Ajgar kare na chāṭṭi, panchāṭṭi kare na kām, Dāṭṭ Mahāḥṭ yātṭ kṭṭ, aḥṭ kṭṭ Dāṭṭ Rām.*

The python doth no service, the birds no toil, But God giveth to them all, said Mahāḥṭ Dāṭṭ.

(“Consider the lilies of the field how they grow, they toil not, neither do they spin.” Matthew vi. 28.)

*Ajgar kṭṭ Dāṭṭ Rām.*

God gives even to the python.

(Said by a lazy fellow who spends his money, but will do no work when required.)

*Aj kāmāṭṭ, kṭṭ kāmāṭṭ; dāḥṭ, logo, phāṭṭ phāṭṭ.*

To-day mine, to-morrow thine; see my friends, how changeable she is.

(Variety of mutable and fickle.)

*Aj hai so hai mātṭ.*

To-day is and to-morrow is not.

*Ajgar kṭṭ ajgar āṭṭ, mātṭi āṭṭ chāḥṭṭṭi kṭṭ. E.*

Let the strong contend with the strong, or your head shall be a foot-ball for the wayfarer.

*Ajṭi aḥṭ kṭṭ pāṭṭi kṭṭ.*

Humility pleases every one.

*Aj kṭṭ kṭṭ par aṭṭ rāḥṭ.*

Don't put off to-day's work till to-morrow.



*Aj kal ki kanyā apne mātā se har māṅgi hai.*  
Hind.

The girls of the period choose their own husbands.

(Very shocking in India.)

*Aj kal rangar unā hai.*

Now-a-days a livelihood is but a name.

(Unā is a fabulous bird.)

*Aj kal sher bakri ek ghāt pāni pite hai.*

Now-a-days the goat and the tiger drink at the same stream.

(The wolf also shall dwell with the lamb. Isa. ah, xi. 6.)

*Aj kal to tumhāre hī nām kamān chakrī hai.*

Now-a-days the bow is drawn in your name.

(The power is with you.)

*Aj ke banyā, kal ke sūh.*

To-day a tradesman, to-morrow a merchant-prince.

*Aj ke thāpe aj nahī jake.*

To-day's cowpats are not burnt to-day.

(Dung fuel must of course be dry.)

*Aj is aj, aj ki baras din mat!*

To-day is to-day, or within a year!

*Aj kichar hī chād mīlā hai?*

Which side is the moon to-day?

(An unexpected visit from a rich man.)

*Aj kyā ghore bent-hi seṭ he?*

Have you sold your horse that you sleep so soundly to-day?

(Free from the care and care of keeping a horse. Unseely like the head that wears a crown.)

*Aj main hai aur woh hai.*

To-day it's he and I!

(I will settle with him to-day.)

*Aj main, kal tū.*

I to-day, you to-morrow.

(The ups and downs of the world; every dog has his day.)

*Aj mere mangni, kal mere byāh, Puroṭ laundiyā ho hoṭ leja.*

Betrothed to me to-day, wed to me to-morrow, who knows who will get the girl the day after!

(The uncertainty of the future.)

*Aj mere mangni, kal mere byāh, Tūṭ gāṭ tangri,*

rah gayā byāh.

To-day my betrothal, to-morrow will be my wedding. Broken thy leg and the wedding will be put off.

(The uncertainty of the future; don't count your chickens until they are hatched.)

*Aj mere kal dūṛā din.*

Dead to-day, to-morrow is but another day.

(Dead to-day and forgotten to-morrow.)

*Aj nahī, kal.*

Not to-day, to-morrow.

<sup>55</sup> This proverb is founded on the story of an ultra pious Hindu who used every night to pray under a tree that God in his love would draw him to himself. (Kāṇḍ, upa mahābhārat mat bhāṭā? Prov.) One night a wag sitting on a bench overhead, let down a noose with

which he began to haul up the devotee. "Not to-day," roared the pious man, "to-morrow."

*Aj napūṭi, kal napūṭi, tērā phūlā sadā napūṭi.* Wom.

To-day barren, to-morrow barren; even when the palāś tree blossoms still barren.

(This tree blossoms only in spring, when all nature teems with life. Used to express the total relinquishment of hope.)

*Aj se kal nēre hai.*

To-morrow is not far off from to-day.

*Aj tak pāre hīng hāge hai.*

His stools are still foul.

(Not cured yet.)

*Akal khurā, jag se burā.*

The envious man is the worst in the world.

*Akal mirt kī mukti nahī.*

There is no salvation for the suicide.

*Akal nahī hai, kāl hai.*

Not famine now, but black death.

(A long famine.)

*Akās bāndhen, Pātāl bāndhen, ghar kī taffi khulī!*

He controls Heaven and Hell, and leaves his own door open!

(Akās bāndhen, etc., 'to bind heaven and hell' the ordinary cry of an Indian charmer; the proverb is said of those that find fault.)

*Akalā chāl nā bāt, shāy dāṭhe khāt.*

Don't travel alone and dust the bench before you sit on it.

(Look before you leap.)

*Akalā chāṇā bhār nahī phor saktā.*

A single pea can't break the oven.

*Akalā haṭāṭā bhālā nā roṭā.*

It is not good to laugh or weep alone.

*Akalā Haṣnā rove, kī gabr khodē!* Mah.

Let lonely Haṣnā weep or dig the grave!

(You can't do two things at once.)

*Akalā pūs kamāṭi karē, ghar kī karē, yā ka-chakrī karē.*

When an only son is bread winner, let him work at home or at the office.

(He can't do both: Jack of all trades fails.)

*Akalā dukelā hā Allāh bēl.*

God protects the friendless and forlorn.

<sup>56</sup> A story is told of an old shag who, on seeing a solitary traveller, made use of the proverb to intimate the fact to his comrades, who thereupon issued from their hiding place to rob and kill their victim. Also used in its obvious sense.

*Akalī kahāṇī guṇ se mīṭī.*

One story is sweeter than treacle.

(One story is good till it is topped by a better one.)

*Akalī lakarāṇā nā jarā nā bārā, nā ujārā hoṭ. Ran.*

A single stick nor burns, nor lights, nor makes a flame.

*Akalī lakrī kahāṇī tāt jalē?* Wom.

How long will a single stick burn?

(One man cannot do the work of ten.)

*Akela gail maiden phire, log kahil ki hard  
gail. Bhoj. Wom.*

If she go out by herself they say she is with  
a stranger.

(Moral; a woman should go out of her house  
in company, or she risks her character.)

*Akhir agni rai par a gayd.*

After all his low birth asserted itself.

(Scratch the Russian and you will find the  
Tartar.)

*Akhir maroge, rupayd jor jor kiya karoge?*

You'll die in the end, so why hoard up your  
rupees?

*Akhila, khatte hote hain!*

I say, how sour they are!

(Sour grapes.)

*Ala de nivala. Mah. Wom.*

O niche, give a morsel.

It is said that a certain king enamoured of  
a beautiful beggar girl, married her. In the midst  
of regal pomp, she could not relinquish the  
habit of begging, and therefore put morsels of  
food into the niches in the walls of her apart-  
ment and begged from them. The proverb is used  
to express that early habits cannot be rooted  
out. What is bred in the bone, will never  
come out of the flesh.

*A laga bhurbhure chane-vala.*

The street cryer is here again.

(Said of a noisy intruder; *bhurbhure chane* is  
the street cry of the seller of parched peas.)

*Alak Purakh ki maya! kahin dhuip, kahin  
chhayd!*

How wondrous are God's mysteries! Here  
sunshine, there shade!

(Image drawn from the sun shining through  
a shower.)

*Ala laa, bata laa, sahnak earkā laa. Mah. Wom.*

I'll love you, and I'll serve you, but I'll  
steal your dinner.

(Said of a hypocrite.)

*Alamgir Sani, chulhe ag, na ghare pani.*

In the reign of Alamgir II nor fire in the  
stove, nor water in the pitcher.

(Misgovernment: Alamgir II was Emperor  
from 1754 to 1759 A. D.)

*Alas, nindra, aur jambhai, Yeh tinon hain kal  
ke bhai.*

Sloth, sleep and yawning, Are the three  
brothers of death.

*Al bal Khuda bal. Mah.*

God's strength is the greatest strength.

*Albani ne pakai khir, dahi ki jagah dahi nair.*  
Wom.

The ninny made *khir* of water instead of milk.  
(*Khir* is a dish of rice and milk.)

*Al farisat khudai mukhadat mard-i-adam. Mah.*

A fat man is undoubtedly one of the first  
consequence.

(In appearance.)

*Al gal, bal gal, jalve ke uspi tal gal. Mah. Wom.*

She loves and she serves, but in the time of  
need she's off.

*Alif AMah. Mah.*

God is Alif.

*Alif* is the first letter of the alphabet; hence,  
the proverb means 'I am the alpha and the  
omega.' *Alif* is always written alone, hence it  
means unconnected, lonely.

*Alif ke nam Be nahin jante.*

He doesn't know A from B.

*Alif ke nam khutta bhi nahin janta.*

He doesn't know *alif* from a stick.

(He doesn't know a B from a bull's foot.)

*Alti himmat sadu musli.*

A speculator is always poor.

*Atil ki ras atil.*

The body sick, the mind sick.

(The opinion of a sick man is not to be re-  
lied upon.)

*Alim woh kiya, amal na ho jis ka kitah par?*

Is he learned, who does not act up to his  
books?

(Practice what you preach.)

*Al jais, bal jais, jalve ke uspi tal jais. Mah.*  
Wom.

I'll love her and serve her, but when it  
comes to presents I'll run away.

(The niggardly.)

*Al khamsoshi nim razd.*

Silence is half consent.

*Allah Allah karo, khair mangi. Mah.*

Call on God and ask his blessing.

*Allah Allah, khair sallah. Mah.*

Thank God, it is well over.

(All's well that ends well.)

*Allah de, Allah dilave, bandah de mardd pave.*

Mah. Wom.

God gives, and God makes man give, but  
man gives that he may obtain.

*Allah de, bandah pae.*

God gives and man receives.

*Allah do singh deve to woh bat qabul hain.*

If God should even give me two horns, I  
should be contented.

(Spoken by one in misfortune, to express  
resignation to the divine will.)

*Allah hai, to kiya gam hai?*

There is a God, so why do you grieve?

*Allah hi Allah hai!*

God is indeed God!

(An exclamation expressing astonishment or  
despair.)

*Allah hi ki chori nahin, to bande ka kiya dar  
hai?*

As nothing can be hid from God, why fear  
man?

*Allah hi diya sab kuchh.*

God's gift is every thing.

*Allah hi diya sir par.*

God's gifts are on my head.

(Contentment and resignation: also a riddle,  
with a pun on the word *diya*, meaning 'God's  
lamp is over our heads'—'the moon'.)

*Allah kâ nam to !*

Take the name of God !

(Have the fear of God in you; said to one who tells a lie.)

*Allah kâ nam sachchâ, sab jhûdâ hai jodân.*

God alone is truth, all else is false.

*Allah karê bândâ patyâ jâ, Lal Khân ke lokyê se jâkyâ jâ.*

Mah, Wom.  
Please God, the swell will be caught and put in the stocks.

(Bâhke is a vicious fop.)

*Allah bare so ho.*

It will be as God wills.

(Doo volente.)

*Allah ho Akbar !*

God is great. (Good god !)

*Allah re, dîde kî enfâi !*

Good God ! how shameless her eyes are !

*Allah re, main !*

Good God ! what a fine fellow I am !

(Like me, God bless the example !)

*Allah yâr hai, to beryâ pâr hai.*

If God be our friend we have already succeeded.

*Al qabz o dafil ul-milk. A.*

Possession presumes the right.

(Possession is nine points of the law.)

*Alâi eadâ rogî.*

A lazy fellow is always ill.

*Andaz men khayâni to tamîn bhî nahin kartî, Mah.*

Even the earth does not commit breach of trust.

(i. e. it yields what is sown in it.)

*Amânî, nâddînî, i'arah u'jrah.*

(Government collection is prosperity, farming is depopulation.)

(Amânî is the direct collection of revenue by a collector on the part of Government in opposition to i'arah, or farmed revenue.)

*Am bo, am khâo, imi bo imi khâo.*

Plant a mango and eat a mango, plant a tamarind and eat a tamarind.

(As you sow so you will reap.)

*Amânî ke sir sehrâ hai.*

Income is a marriage wreath.

(i. e. glory depends on wealth.)

*Am imlî kâ sâth hai.*

The mango is become the companion of the tamarind !

(i. e. is ripening at the same time. Used to express some very rare event, because the mango ripens in the hot season the tamarind in the cold.)

*Amr kâ ugâl, garib kî adhâr.*

The rich man's vomit is the poor man's food.

*Amr kô jân pyârî, faqr kô ek dam bhârî.*

The rich man loves life, the poor man grudges each breath.

*Amr ne paddâ, sehal hui; garib ne paddâ be-adabi hui.*

If the rich man offend it is well, if the poor man offend it is impertinent.

(The rich man's wealth covers a multitude of sins. "What in the captain's but cholera word. Is in the soldier deemed rank blasphemy.")

*Am shayê patâl, lafikhâ rove 'dâi dâi.' E.*

Only the mango blossoms are falling, and the child cries 'give, give ! (mangoes.)' (Crying for the moon.)

*Am kî am, guthlôn ke dâm.*

The mangoes are mangoes, and the stones are money.

(You can eat the one, and sell the other; said of a good bargain, one that pays any way.)

*Am bhânê yâ per giânê !*

Will you eat the mangoes or count the trees ! (We should enjoy the good things that are presented to us, without puzzling ourselves with fruitless enquiries about them.)

*Am machhli kâ sâth hai.*

Mangoes and fish are fast friends.

(The unripe mango is often dressed with fish in native cooking.)

*Imne sâmhne ghar karûn, aur bih karûn maidân. Wom.*

I will take up my abode right in front, and there shall be no screen between us. (Said of an impudent, shameless woman.)

*Am phalê neo châlê, arand phalê ârâd.*

The mango in fruit bends down, the castor in fruit goes up.

(The wise man in office is humble, Jack in office is offensive.)

*Anand ke târ bujhê hain.*

He plays on pleasure's harp.

*Anrî kâ saudâ bârâ bân.*

Dealing with a clodhopper is confusion.

*Anrî kâ sonâ bârâ bân.*

The clodhopper's gold is quite pure.

(Said of one who overrates the articles he has to sell: all his geese are swans.)

*Anarh karat tâhe dar nahin. So jaihe thore din nahin.*

Who has no fear of doing evil, his days and months are few.

*An bant sir apne, chhor parâi de.*

It's on your own head now, give up trusting to others.

*An-birtak bira! ghamlor bajâi.*

The irregular priest makes a noise.

(Dissenters are always noisy.)

*Andar ohlâl nahin, bâhar bahen 'dâr, dâr.' Hin.*  
Within 'no abstinence, without he says 'away.'

(Hypocrisy.)

*Andâ sikhâve beshê kô kî chîn chîn mat kar.*

The egg teacheth the chick not to chirp.

(Don't teach your grandmother to suck eggs.)

*Anle hongê to bachehe bahutere ho jâenge.*

Have the eggs, and you will have plenty of chicks.

(Capital brings wealth.)

*Anko ká Shaleedah.*

The Prince of an egg.

(Simple or inexperienced.)

*An-dekka char káp barábar.*

The undetected thief is (as honored) as your father.

(The greatest sin is being found out.)

*An-dekka char aile barábar.*

An undetected thief is like a brother-in-law.

(He has free access to all parts of the house.)

*Anko seve koi, bachcho leve hai.*

One hatches the eggs and another carries off the chickens.

(One beats the bush, another catches the bird: fools build houses for wise men to live in.)

*Ankha dekhi pade ki patang.*

When the blind man sees he believes.

(Seeing is believing)

*Ankha bagla kichar bhāi.*

The blind heron eats dirt.

(The ignorant always lies in misery and wretchedness.)

*Ankha bāate shikri hār phir apna hi ko de.*

The blind man distributes his sweets among his own family,

(Spoken of one who gives every thing in his gift to his own relations. Nepotism.)

*Ankha be-maan.*

The blind man is unbelieving.

It is related that a blind man at a feast, suspecting that the other guests might be eating with both hands, began to do likewise. It then occurred to him that they might be eating with their mouths too. So he applied his mouth to the dish as well. Finally he thought that the others might be running away with their dishes so he took his dish and ran away.

*Ankha be-maan, baharā bahishtī.*

Blind is faithless, deaf is heavenly.

(The deaf man hears no evil.)

*Ankha chūha, thothe dhūn.*

The blind rat gets hollow grain,

*Ankha dhund manoharā gā.*

Under misrule, they play the fool.

(When the cat's away the mice may play).

*Ankha gā, baharā bajā.*

The blind man sings, while the deaf man plays.

*Ankha gurā, baharā chela, mānge har de baharā.*

A blind teacher and a deaf disciple ask for myrobolans and get gall-nuts.

*Ankha hādī, baharā mushid.* Mah.

A blind guide and a deaf follower.

*Ankha jāne ankhoñ hi sār.*

The blind man knows the value of eyes.

*Ankha kake 'mañ surag charā mālū, aur mayhe koñ na dekhe.'*

The blind man says he will mount the sky to make water, that no one may see him.

*Ankha kyā chāhe? do ankhoñ!*

What does the blind man want? Two eyes!

(Spoken by one who is offered the thing which he most wishes for.)

*Ankha kyā jāne basant ki bahār?*

What does a blind man know of the beauty of spring?

*Ankha kyā jāne lāl ki bahār?*

What does a blind man know of the beauty of the tulip?

*Ankha laipt ek bār kholā hai.*

The blind man loses his staff but once.

*Ankha mulla, tūst masjid.*

A blind mulla, and a ruined mosque,

*An dhan ank dhan, sonā rūpā kach dhan?*

Wealth in corn is true wealth, wealth in gold and silver is vain wealth.

*Ankha rājā, chaupaṭ nagri.*

A blind king and darkness in the city.

*Ankhar ke gāe byāil, tahrī leke dourlan.* Bhoj.

The blind man's cows calved, and every one ran with his milk-pail.

*Ankhar kākhar batāde bhāle.* E.

The blind dog howls at the wind.

*Ankhar kūfe, bahar kūfe, chāval se kām.* E.

Whether a blind man pound, or a deaf man pound, the rice is pounded.

(The work is done whoever does it.)

*Ankha nij dā, kāmī ghorī, Bidhā ne ap milāi jorī.*

Between the blind soldier and his wall-eyed mare, Providence hath created friendship.

(Companions in misfortune.)

*Ankhe dge roye, dono dūe khoye.*

To weep before the blind is to lose both your eyes.

(Applied to one who makes his complaints to persons who will not attend to them: ye may cry your eyes out ere ye melt the heart of a wheel-harrow.)

*Ankhe Hāfiz, kāne Nawāb.*

Blind is Hāfiz, one-eyed is Nawāb.

(The title 'Hāfiz,' properly speaking one who knows the Qurān by heart, is given by courtesy commonly to the blind, and likewise Nawāb, my Lord, to the one-eyed.)

*Ankhe kī Khudā hāfi.*

God protects the blind.

*Ankhe ke hāth baṭer lagī.*

The blind man chanced on a quail.

(Said of one who comes in unexpectedly for something good.)

*Ankhe kī dād nā farād, ankha mār baiṭhegā.*

There is no redress against a blind man, he will still strike all in his way.

*Ankhe ke hisāb rās dīn barābar.*

Day and night, it's all the same to the blind man.

*Ankhe kī jarā kī Alāh bēi!*

God protect the blind man's wife!  
(Her husband cannot look after her.)

*Ankhe kī lakṛī.*

A blind man's staff.

(An only son.)

*Ankhe ko bhāgnā kyā surūr?*

Blind men must not run.

*Andhe ho jud mudf hai.*

The blind are excused from gambling.

(Used in excuse of an omission committed through ignorance or inadvertence.)

*Andhe ne chor pakrā, daurgo 'Miyān Langre!'*

A blind man caught a thief and asked a lame man to run after him!

*Andhe rasyā āne pe mai ch!*

A blind beau dying for a looking-glass.

*Andhere ghar kē diyā.*

The lamp of a dark house (a son).

*Andhere ghar meñ dhingār nāche.*

The bugaboo dances in a dark house.

*Andhere ghar meñ sūp hī sūp.*

The dark house is full of snakes.

*Andherī rain meñ baṛī jeorī sūp.*

A rope is a snake on a dark night.

*Andher nagrī, abādīh rājā, take ser kūrī, take ser khājā.*

When the city is dark and the king a fool greens and sweets both sell for a farthing.

(A cheap and expensive things are sold at one price: gross injustice, downright anarchy:—the story is told of *Harbony ka rāj*. Elliot's *Glossary*.)

*Andhī ā baith jāz, meñh ā bhāg jāz.*

When it blows sit down, when it rains run away.

*Andhī hū āge bene kī batāl!*

Using a fan in a high wind!

*Andhī ke ām.*

Storm mangoes.

(A windfall; a godsend.)

*Andhī mē pūtoñ kē nēj mūñh dekhē.*

A blind mother never sees the faces of her sons.

*Andhī māyān, āne kī tālāh.*

A blind barber's wife searching for a looking glass.

*Andhī pīr, kutā khāz.*

The blind woman grinds and the dog eats.

(Spoken of a person who does not take care of his gains: a fool and his money are soon parted.)

*Andhōñ meñ kāmā rājā.*

A one-eyed man is a king among the blind.

*Andhōñ ne bāsār lūṭā.*

The blind have plundered the market.

(To expunge something wonderful.)

*Andhōñ ne gdoñ mārā, 'daurgo, be laṅgre.'*

The blind are plundering the village, 'come on ye lame, (and help)'

*Andhī gāyā, āheram rakhvāñt. Rū.*

A blind oow, and faith her keeper..

*Andhārī gāt, kī chor?*

Has darkness gone or the thief?

(Thieves of course work only in the dark.)

*An-dohī kē dohī, jō kī gātī nā meñh.*

To the slanderer of the innocent neither burial or salvation.

(Thou shalt not bear false witness.)

*Andhā bāñl jīā kē sarāl. Rū.*

An entire ox is the worry of one's life.

*Āgres bhī aṭl kē puttē hoñt.*

Clever puppets these English are!

(Made up of, or bristling with inventions: apt kē puttā, idiom, invention or clever.)

*Āgresaṭ rāj, tan kō kaprā, nā peñ kō nāj.*

The English reign, no clothing for the body, no food for the stomach.

(Said of direct taxation.)

*Āgres kī naukrī aur bāndav nakhāñ bār-bār hāt.*

To serve the English is to tease a monkey.

(The meaning is that to serve the English is as dangerous as to make a monkey dance; every moment you are in danger of being enslaved and kicked. The English are commonly described as having the wretched and uncertain temper of the monkey, and so being dangerous to approach.)

*Āngresōñ ne charāḍ bhar zamin se sārā Hindustān upnā kar liyā.*

From a plot of land the English got possession of all India.

*An-honī hoñi nahīñ, honī hoven-hār.*

What's not to happen never happens, what is to happen is going to happen.

(The doctrine of the fatalist.)

*An-hot meñ aulād.*

The posterity of want.

(The poor man with a pile of children.)

*Anī kē tale kharā baras.*

A thousand years are at the sword-point.

(While there is life there is hope.)

*An-jām kī moṭṭī kharāb.*

The stranger is always unfortunate.

*An-jām ru-jām sadā kalli-yām.*

Fools and the wise are ever happy.

*An kē goṛā dhōñ naunayā, āpan dhovāt lajā.* E.

The barber washes others' feet, but is ashamed to wash his own.

*An-kar chukkar, an-kar ghī, pāñṭe bāp kē lāḡ kī? E.*

Another's flour, another's butter, what do they cost the cook?

(*Pāñṭā*, a Brahman cook; allusion to their borrowing flour and ghee for their sacrifices.)

*Ankar dhan par Lachhmi Narāyan.*

On another's wealth he is Lachhmi Narāyan.

(Master of wealth.)

*Ankar khetī, ankar gāz, wañ pāñ jō māran jāz.*

Another's the field, and another's the oow: he is the sinner that beats her.

(Unwarrantable interference.)

*Ankar sendār dekh, āpan kapār phor!* E.

Seeing another's position he ruins himself.

*Ankar sir kaddū bārbar.*

Another's head is a pumpkin.

(You may cut it off.)

*Ankar rughar bār pāñt hū kalhor, apnā kubuj har sukhoñ bhar kord.* E. Wom.

Another's clever husband is like a splash of water; one's own foolish husband is like a plate full of meal.

(One's own little is better than another's all.)

*Anke dhan par cher rājā.*

On others' wealth the thief is a king.

*Anke panyā maiā bhārūn, mere bhare kahār.*  
E. Wom.

I fetch water for others, a Kahār fetches it for me.

(The greater fleas have lesser fleas upon their backs to bite 'em. The lesser fleas have smaller fleas and so ad infinitum.)

*Ākh bachi, māl dostōn kā.*

Eyes off and your goods are your friends'.

(You must keep an eye on your property yourself.)

*Ākh chaupai, andhere nafrat !*

Blind of his eyes he hates the darkness !

*Ākh eko nakhī, kajraū dā thāin !* E. Wom.

Eyes she has none, but she has ten pots of lamp-black (for her eyes) !

*Ākhon hain yā bhains ke chūkar ?*

Are they eyes or a buffalo's buttocks ?

(Said of one who can't see what's before his nose.)

*Ākhon hain chār, man men āyā piyār; ākhon hain of, man men āyā khot.*

When eyes meet he is your friend : when eyes are turned he finds fault.

(The hypocrite.)

*Ākhon to khuli rak gāin, aur mar gai bakri.*

The she-goat died with her eyes open.

(A sudden death : arising from the custom of decapitating goats by one blow of a sword or a knife, which leaves the eyes open.)

*Ākh gadḍā, nāk maddā, Sohni nām !*

Hollow eyes and swollen nose, and Beauty her name !

*Ākh hai jab tak, to khush āī hai bhaun :*

*Ākh hī phūṭī, to kab bhāī hai bharūn ?*

The eye-brow pleases while the eye remains : duth the eye-brow please if the eye be broken ?

(The brother-in-law is regarded with tenderness for the sake of the wife, when the wife is dead her brother is no more treated with affection. The dāmdā or son-in-law is also called the eye-brow (bhaun) of his wife.)

*Ākh kā andhā, gāth kā pira.*

Blind eyes and a full purse.

(A rich fool for customer : the Banya's morning prayer.)

*Āko kā pāni dhāl gayā.*

The water of his eyes is spilt.

(He is lost to all sense of shame.)

*Ākh ke āge nāk, sūje kyā khāk ?*

With your nose before your eyes you can't see a bit.

It is related that a man without a nose pretended that, relieved of this obstruction, he was enabled to see fairies and even the Supreme Being; and thus, like the fox who had

lost his tail, he induced others to cut off their noses. When the disappointed victim complained of the imposture he was told that the new pant (sect) into which he was now admitted was in itself a distinction of which he should be proud. As no man liked to proclaim his own inferiority, he labored henceforth to increase the numbers and importance of the new sect of the noseless.

*Ākh ki badī bhāun ke sāmne.*

The fault of the eyes before the eye-brows.

(Spoken of one who mentions the faults or defects of another before his relation or intimate friend.)

*Ākh lajā aur dahi parāī.*

Cast down your eyes and the curds will be another's.

(Spare to speak, spare to speed : very shy won't succeed.)

*Ākh men lor, dānt nipor.*

Weeping eyes and laughing teeth.

(Crocodile's tears.)

*Ākh men mail aur is men mail nahī.*

Dirt can get into the eyes but not into this.

(Very clean.)

*Ākh na didā, kārhe kashidā !* Wom.

Blind of the eyes the needle plies !

*Ākh na nāk banno chānd nī !*

Nor eyes, nor nose, yet fair as the moon !

*Ākh ojhal, pahar ojhal.*

Out of sight is over the hills.

(Out of sight, out of mind.)

*Ākhon dekhā bhāt parē ! man ne kanoṁ sunā thā !*

Never mind what you saw ! I heard it with my own ears !

(Used in reproof, to one who brings only reports in opposition to ocular demonstration. hearsay evidence.)

*Ākhon dekhī mānūn, kanoṁ sunī na mānūn.*  
Wom.

I believe what I see, but not what I hear.

(Seeing is believing.)

*Ākhon kā andhā, nām Nain Sukh !*

Blind of the eyes and called Nam Sukh.

(Eyes' delight !)

*Ākhon kā andhā, nām Shekh Rausan !*

Blind of the eyes and called Mr. Bright.

(Said of one who plunges himself on qualities which he does not possess.)

*Ākhon kā dekhā dūr kar, bhale mānas kā kahū kar.*

Don't believe what you have seen, but trust what a good man says.

(Winking at a trifling fault.)

*Ākhon kā kājal churātā ha !*

He would steal the lamp-black from your eyes.

(He would steal the teeth out of your head : he would rob his own father.)

*Ākhon kā nūr, dil ki thandak,*

The light of my eyes, and my heart's delight.

**Ākko kā tārā.**

The star of the eyes.

(The apple of the eye.)

**Ākkoñ kā tel nikālñā.**

Taking the oil out of the eyes.

(To strain or try the eyes.)

**Ākkoñ kī sūyāñ nikālñī bāñ hāñ.**

Only the needles in the eyes remain to be extracted.

(The best part of the work has been done, only a small portion remains.)

This proverb is based on a common superstition, among native women especially, that if an enemy be made of flour and pricked all over with needles and left in the *murghā* or place of cremation the object of their enmity will be similarly pierced to death. They however believe that if the needles be again extracted from the figure by the aid of magic the dead person returns to life. The following variant of the story of the calumniated wife is very common, that once upon a time the wife of a man, thus slain, having extracted all the needles but those in the eyes was obliged to suspend her work in order to go to prayers, the hour for which had arrived. Her slave girl happening to come in drew out the remaining needles. The man returned to life, and believing that it was she who had drawn out all the needles, forthwith married the slave and repudiated his wife.

**Ākkoñ men charbī chhāñ hai.**

There's fat in his eyes.

(He is too proud to recognise his old friends : he can't see for smoke.)

**Ākkoñ men ghar kartā hai.**

He takes up his abode in the eyes.

(He deceives, or he is beloved.)

**Ākkoñ men khāk !**

Dust in the eyes !

**Ākkoñ men khāk dālñā.**

Throwing dust into the eyes.

(To deceive one.)

**Ākkoñ men sarsōñ phūlñā.**

Mustard is growing in his eyes,

(He is blind drunk.)

**Ākkoñ pe pañkōñ kā bōñ nahīñ hōñ.**

The eyes don't feel the weight of the eyelashes.

(One does not feel the burden of one's own belongings.)

**Ākkoñ pe thikrī rakhñā.**

To keep a potsherd on the eyes.

(To pretend blindness ; to ignore.)

**Ākkoñ sukā kutjē thandak.** Wom.

The delight of the eyes, the joy of the heart.

(A son.)

**Ākñ pharñe dāññī, matyā mile kī bahñī,**

**Ākñ pharñe dāññī, bhātñyā mile kī sātñ.** Wom.

Superstition.

When the right eye throbs it's mother or sister coming ;

When the left eye throbs it's brother or husband coming.

**Ākñ pharñe tōñē kī ēñ, bāt kare maināñ kī ēñ.**

Her eyes restless as a parrot's, she jabbars like a mainā.

(A prostitute.)

**Ākñ phūñgī to kyā bhāññ se dekhdhge !**

When your eyes are out will you see with your eyebrow !

(How will you live when the breadwinner's gone ! Commonly said to the daughter-in-law when she curses her husband.)

**Ākñ phūññ pīr gāñ**

When the eye is out the pain is gone.

(Better an eye out than one which is always aching.)

**Ākkoñ se sukñī, nām Īfāñ jī !**

Blessed with eyes and called Mr. Īfāñ !

(Īfāñ is a term of respect toward blind men.)

**Ākñyōñ-vāñ, ankñyāñ bāññ nemat hāñ !**

Sight is a great blessing. O ye that can see.

(The blind beggar's street cry.)

**An-mile ke tyāgi, rāññ mile bairāgi.**

With a wife he is an ascetic, without a wife a monk.

(The *bairāgi* is a celibate with a wife living, the *tyāgi* is he who has no wife at all.)

**An-mile kī kuññ hāñ.**

Loneliness is safety.

(Spoken of or by a person who has travelled a road infested by robbers without meeting any one.)

**Anukñ ghar men nāñ bhātñ.** E.

In a stranger's house the grandson is lord.

(Be civil to a cock on his own dunghill.)

**Anokñe gāññ men āññ āyā, logōñ ne jāññ Panneshar āyā.**

A camel wandered into a strange village and the people took him for a God.

(By *anokñe gāññ* understood a village in which a camel had never been heard of.)

**Anokñe gh-r katorī.**

A cup in a strange house.

(Where it had never been seen before : applied to a mean person having acquired some trifle of which he is unreasonably proud.)

**Anokñī jurāñ, sāg men shurāñ.** Mah Wom.

The silly hussy has made broth of the greens.

(The *shirā* is soup made of meat.)

**Anokñī ke hāññ lagī katorī, panī pī pī marī padorī.**

An ignorant woman got hold of a cup and drank water till she burst.

(Set a beggar on horse-back and he will ride to the devil.)

**Āñ se māñ, sātñ se māñ, phir bhī nā māñ to rāñ se māñ.**

She'll try her voice, she'll try her eyes, if these should fail she'll try her thighs.

**Āññ ek nahīñ, kaleyāñ fūk fūk.**

Not a tear in her eye, yet her heart is breaking.

**Āññ tāt, dāññ non, pī bhārāñ kō tīñ kī kun,**  
**Āññ pāññ, kīññē tel, kākē Ghāñ bāññāñ gī.**

Bitter for the guts, salt for the gums, stomach three parts full, water for the eyes, and oil for the ears, and there is no need for the doctor, says Ghāg.

*Ant bhale kā bhālā.*

The end of a good man is good.

*Ant bhārī to mātā bhārī.*

When the stomach is sick the head is sick.

*Ant bure kā bhāra.*

The end of an evil man is evil.

*Ant matā so matā.*

The last conclusion is the best.

(Second thoughts are best: the allusion is to the doctrine of the transmigration of the soul, by which a man becomes that thing in the next life which he has thought of in this.)

*Antī mēh rūp, bāghī mēh khab.* Mah. Wom.

Your beauty is in your stomach, and your grace in your bundle.

(The complexion depends on the food you eat, and *khab* or grace on the clothes you wear).

*Intrigān qulhu Allāh parāh rahi huān.*

The bowels are saying grace.

(The phrase implies excessive hunger: the belly chimes, it's time to go to dinner. *Qulhu Allāh Akbar*, Qurān, 8:37 & 39, "any God is one," the ordinary Muhammadan grace before dinner.)

*Jo, dūgānāh, chūkhī khelān, khāti se beyār bhārī.*

Come, Neighbour, let us twirl our thumbs, any occupation is better than doing nothing.

*Jo jāo ghar tumhārā, khānā māṅge dushman humārā.*

Come and go, for my house is yours, but ask a dinner and you are my enemy.

(Sham hospitality.)

*Jo, pīr, ghar kā bhī le jān!*

Come, father, take away the chattels too!  
(*Pīr*, spiritual guide: a slap at the rapacity of those people.)

*Jo, pūt sūlākhān, ghar hī kā le jān!*

Come, my sweet son, bring ruin on the house!

*Jān dhāp karākar bīle, jo māre so jīle.*

Be quick yourself to strike; who strikes first wins.

*Jān bhul hoī, to jaypatar parī gārī.*

If you are good, the whole world is your friend.

*Jān de-ke, dūpbat bane ke!* Bhāj.

Give up your all, and be a fool!  
(Henceforward spells bankruptcy.)

*Jān khet bumbā tūt, pākī jōe jāī la.* Bhāj.

His own fields lie fallow while others' lands he ploughs.

*Jān māmā mar mar gailā, jōhā dūngā*

*māmā bhailā.* Bhāj.

Leave your own uncles and make uncles of weavers and carlers.

(Low people: a man is known by the company he keeps.)

*Jān pēt to kutā bhī bhārī hū.* E.

Even a dog fills his stomach.

*J, parāusen, lareh.* Wom.

Come, neighbour, let us fight.

(It is more painful to do nothing than something.)

*J, parāusen, mujh sī ho!*

Come, neighbour, and be as I am. Wom.

(Uttered as an imprecation by an unfortunate person, implying a wish that others may experience similar misfortunes.)

*Jpat kāle marjādo nāstī.* Ped.

Black calamity destroys orthodoxy.

(A man will drop his religious customs in time of need.)

*Jp bhūtā to jug bhātī.*

A good man finds a good world.

(Good mind, good find.)

*Jp bhūle, ustād ko kyā.*

For the mistakes of the pupil the master is blamed.

(No one owns his fault:—and the woman said "the serpent beguiled me and I did eat." Gen. iii, 13.)

*Jp bītī kahān jā jōg bītī?*

Shall I tell my own story or another?

*Jp chole bhūgīn, shekhī jāī par.*

He goes afoot and his grandeur on a cart.

*Jp dūbā to jāy dūbā.*

When I am drowned, the world is drowned.

*Jp dūbe bhānā jīnān le dūbe.*

When the Brahman drowns he takes his clients with him.

(Spoken of one who ruins himself and involves others in his disgrace.)

*Jp ek kahānge, main das sunāāngē.*

Abuse me once and I'll abuse you ten times.

*Jp gac aur ā pā.*

He ruined himself and his neighbours.

*J phānī kā māmā hū.*

Caught unawares.

*Jp hāre, bhāū ho māre.*

He loses and beats his wife.

(Unreasonable anger: to injure the helpless in order to relieve one's temper.)

*Jp har fun mūdā hān!*

You are master of every art!

(Ironical: a Jack of all trades, but master of none.)

*Jp hī apnī qabr kholā hū.*

He digs his own grave himself.

(He is the cause of his own misfortune.)

*Jp hī kī jātīgān kā satgā hū.*

Your own shoes are your entertainers.

For The story goes that a wag, taking advantage of the religious obligation (*mamū*) which requires Muhammadans to accept every invitation to an entertainment, once invited a number of Mullās to a feast. After they were assembled he gave secret orders to sell all the shoes left outside according to custom, and to provide the entertainment from the proceeds. His guests were profuse in compliments, saying: *Ap ne bar, tukhī kī!* You have taken a deal of trouble. The host replied in the polite language of etiquette, *Ap hī kī jātīgān kā satgā hū.* Your shoes (you) have enabled me to be your entertainer!



*Ap hi miyūn mangte, bāhar khāṛe darvesh.*

The beggar is kept standing at the beggar's door.

(To express that he can not serve others who is always asking favours for himself.)

*Ap hi nāk choṭi giriftār haiṁ.* Mah. Wom.

His very nose and hair are captives.

(He is hemmed in with difficulties.)

*Ap jāneḥ, aur ap kā imān.*

I leave it to you and to your conscience.

*Ap kōj, mahā kōj.*

Self done is well done.

(If you want a thing done well, do it yourself.)

*Ap khāḍ, bilāi batāḍ.*

He eats and accuses the cat.

(Say it's the cat!)

*Ap khurdi, ap murdi.*

Self eating and self regarding.

(Wrapt up in self.)

*Ap ki khijālat mere sir ankhoḥ par.*

Your shame is on me.

(I feel ashamed for you: your shame is my shame.)

*Ap ki fikki yakhā nahān lagne ki.*

Your loaf can't be baked here.

(Said to a person who expects something.)

*Ap ko fahiḥat, gair ko nasiḥat.*

Vicious yourself you preach to others.

(Practice what you preach.)

*Ap mare jag parlo, or, Ap mare sanār nās.*

When I am dead the world is gone.

(Apna moi le deluge.)

*Ap Mīyān Subedār, ghar meḥ lūi jhoke bhār.*

Abroad my Lord Governor, at home his wife fills the oven.

*Apnā apnā dhaṅg hat.*

To each his own way.

(Quot homines tot sententia.)

*Apnā apnā dukhṛā sab rote haiṁ.*

Each recites his doleful lay.

*Apnā apnā gholo, apnā apnā pio.*

Each must make his own sherbet and drink it.

*Apnā apnā hi hai, parāyā parāyā hi hai.*

Your own is your own, a stranger's is a stranger's.

(Render under Caesar the things that are Caesar's, and unto God the things that are God's. Math. xxii, 21.)

*Apnā apnā kamānā, apnā apnā khānā.*

The earnings of each for the expenses of each.

*Apnā apnā laknā hai.*

Each has his own fate.

*Apnā bail kulhārī nāḥab.* Bhoj.

My own ox's nose I can bore with an axe.

(If I please, as he is my property: I can do as I will with my own.)

*Apnā 'bismilla', dūre ke 'naḥe b'illah.'* Mah.

One's own 'God bless him, I' to the other's 'God preserve me from him!'

(Allusion to the rhyming Arabic sayings.)

*Apnā de-kar lapṛī mol lenā hai.*

To part with your own and buy a quarrel.

(To lend money is to lose a friend.)

*Apnā dīje, dushman kīje.*

Give your own and make an enemy.

*Apnā ghar, apnā bāhar.*

Your own house is your own, inside or out.

*Apnā ghar dār se sūjhā hai.*

A man knows his own house a long way off.

(We have all sharp eyes for our own interests.)

*Apnā ghar haḡ bhar, dūre kā ghar thūke kā dār.*

You may foul your own house, but must not even spit in another's.

*Apnā ghar sanjhat nā, ankar ghar mūsar aisan bāt.* Wom. Tir.

No wick in her own house, she sets another's house on fire.

(Enjoys others' property.)

*Apnā ghar sattū nā, ankā ghar peṛā!*

No barley-meal at home, but cake in others' houses.

(Said of the sponger.)

*Apnā gū bhojan barābar.*

One's own dirt is as good as food.

(One's own vices seen virtues.)

*Apnā hārā, aur meḡrī kā mārā, kaun kaḥṭā hai?*

Who tells of his own losses, or of the slaps of his wife?

*Apnā hāḥ Jagan Nāḥ.*

His own hand is Lord of the land.

(Said of a person with whom no one interferes; being allowed to have his own way.)

*Apnā hi māl jāḥ, ap hi chor kaḥṭā.*

His property stolen, and himself called a thief.

(An allusion to the practice of the Police of throwing the blame on the complainant when they can't find the thief.)

*Apnā hi paisā khoṭā, to parakhne-vāle kā kiya dosh?*

If your money is bad the assayer is not to blame.

(Applied to one who resents the just censures of another on his worthless son or other relation.)

*Apnā hāṭhe hi nā, dūre ke dānī.* E.

With nothing of his own he is generous to others.

(A vain boaster.)

*Apnā ke birī birī, dūre ke khīr pūri.* E.

She drives people away herself and begs dainties from others.

*Apnā ke jure nā, ankā ke dānī.* Bhoj.

With nothing of his own, he is generous to others.

*Apnā ke soṭī tū gū gawā!* E. Wom.

With one loaf for herself only, she sings a song of three!

*Apnā koī nahā.*

No one is your friend.

*Apnā kutā barjo, ham bhīt se bās āz.*

Call away your dog, I have not come to beg!

*Apnā tūl garvād-ke dar dar mānge bhīt.*

Having lost his ruby, he begs from door to door.

(The results of extravagance.)

*Apnā lenā kyā, parāyā denā kyā?*

Is it difficult to take your own, or to give away another's property?

*Apnā mā apnī chhāū take.*

Your own property is under your own breast.

(Eng. idiom, under your own thumb.)

*Apnā maran jagat kī hāsāt.*

What's death to you is fun to the world.

(Thoughtlessness.)

*Apnā mūh, ankar tū. E.*

Your own is sweet, another's bitter.

(One's own geese are always swans.)

*Apnā mūh dekho.*

Look at your own face!

(Before you abuse mine.)

*Apnā nainā mujhe de, tū ghūm phir-ke dekh.*

E. Wom.

Lend me your eyes, while you go about blind-

ed!

(Selfishness.)

*Apnā nikāl, mujhe dāne de.*

Take out yours and let me put in mine.

(Selfishness.)

*Apnā pūt, parāyā dhātīngā!*

One's own is a son, another's is a lout.

(Every one thinks his own child a prodigy of excellence.)

*Apnā rakh, parāyā chakh!*

Save your own, and spend another's!

*Apnā sū mūh le-ke rah jānd.*

To take your own face and keep it.

(To hang down one's head, or hide one's face through shame.)

*Apnā so naberā, parāyā so dhātīngā.*

He has spent his own property and sets no value on others.

*Apnā tejār dekhē nahī, dūre kī phūllī nihā-reh.* E.

He can't see the cataract in his own eye, but he sees the sty in another's.

(“Thou hypocrite, first cast out the beam that is in thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.” Mt. 18:13.)

*Apnā āik nā, ankar nīk kī bīk nā.*

His own is not right, nor is other's good.

(A fool himself he takes no notice.)

*Apnā toshā, apnā bharosā.*

Look to yourself for your own support.

*Apnā ullū kahī nahī gayā.*

My pigeon has not flown away yet.

(I have still some one to cheat.)

*Apnā rohi jo apne hām āre.*

He is a friend who renders essential service.

(A friend in need is a friend indeed.)

*Apne aib sab āpīe hai.*

Every one whitewashes his own blemishes.

*Apne apne khayāl me sab mast hai.*

Every one is pleased with his own ideas.

*Apne apne gadē kī sab khair manāte hai.*

Every one prays that his own cup be full.

*Apne bachche ke dānt kooch se mālīm hote hai.*

The teeth of one's own calf are visible a long way off.

*Apne bachche ke dānt har kō jān'ā hai.*

Every body knows the teeth of his own calf.

*Apne bachche ko aīsā mārūā parāusan kī chhāū phat jāz.* Wom.

I will beat my child to break my neighbour's heart.

(To cut off the nose to spite the face.)

*Apne bāolōn roīye, aur kō bīolōn lākeye.* Wom.

Cry over your own idiot (son), but laugh over another's.

*Apne dhiḡ paisā, to parāyā āwā kaise?*

With money in your pocket why seek another's help?

*Apne dil kī gavāhī ko sach jān!*

Believe what your own conscience says!

*Apne ghar ke sab pādākhā hai.*

Every one is a king in his own house.

(An Englishman's house is his castle.)

*Apne ghar me dīd kī ko burā tagīd hai?*

Who would refuse to let (money) come into his house?

*Apne jhōr kī khair māḡo!*

Pray for the welfare of your own hut!

(Keep your breath to cool your own porridge.)

*Apnā kiye kī kyā ilāj?*

There is no remedy for one's own acts.

*Apne kiye ko thūgo!*

As you do so must you rue!

*Apne ko nā, ante, khālā khālā bante.* E. Wom.

He gives to others and not to his own, and so is boiling water.

(A man who is surly to his own family and civil to strangers is as dangerous to touch as boiling water.)

*Apne lago to deh meḡ, aur ke lago to bhīt meḡ.*

If he strikes you, he strikes your body, if you strike him you strike a wall.

(Thoughtless of another's pain.)

*Apne man se jāḡo parāī man kī bāt.*

You know what's in another's mind from what's in your own.

(You judge others by yourself.)

*Apne mare bagair marā nahī.*

You cannot see heaven without dying.

*Apne Mīyān dar Darbār, apne Mīyān chālāe dūr.*

My Lord goes to Court, and my Lord goes to the kitchen.

(Junk of all trades.)

*Apne mūle Rām nahī.*

When you're dead there's no Rām (God).

(Invoke him whilst you live.)

*Apne mulk ki thalāi chāh.*

Be loyal to your own country.

*Apne mūkh Dhorand Bāl. Or, apne mūkh Nigāh Mithā.*

According to herself my Lady Rountiful. Or according to himself my Lord Pleasant.

*Apne mūkh shādī mubārak.* [riage.]

He congratulates himself on his own marriage. (Blowing one's own trumpet.)

*Apne nain gawāh-ke dar dar māhje blīk.*

Putting out his own eyes, he begs from door to door

(Having squandered away his own substance he now begs from others.)

*Apne nain majhe de, tū ghulātā phir.*

Give me your eyes and go about begging yourself.

(Bald in reply to one who makes an unreasonable demand.)

*Apne pād mek ap hi kulhārī marte hai.*

He cuts his own feet with his axe.

(He is the cause of his own misfortune: he is his own enemy.)

*Apne pāt kudrē phirē, parawāi ke phere. Wom.*

Leaving her own sons bachelors she marries off others' sons.

*Apne se bache to aur ko de.*

Give to others when you can spare.

(Charity begins at home.)

*Apne nūl phī na jāne do, dūlre ke dhūle ghusey do!*

Don't put a needle into your own (body), but thrust a spear into another's!

*Apni apni chāl dhāl hai.*

Every one has his own ways.

(*Chacun a son goût.*)

*Apni apni chāl hai.*

Every one has his own gait.

*Apni apni hīdī mek sab mast hai.*

Every one is pleased with his own skin.

*Apni apni sab gāthē hai.*

Every one sings his own song.

*Apni apni samajh hai.*

Many men, many minds.

(*Quot homines tot sententia.*)

*Apni apni tūstū, apni apni rāg. [own song.]*

Every one on his own pipe, and each his

*Apni aqī aur parāī dāulat bōī mālūm hōī hai.*

One's own sense and another's wealth are always great.

*Apni aqī ke āge hīst ko samajhā hī naktā. [own.]*

He considers no one's wisdom before his

*Apni aad pe ā gayā hai.*

His origin is asserting itself.

(To show the cloven foot.)

*Apni bādā aur he sir.*

He lays his misfortune on others' heads.

(He lays his troubles at another's door.)

*Apni her ko ghulam ghālā, hamrī her ko bhā-  
tām bhātā. E.*

You make cakes for yourself, but I starve.

*Apni beī ko aīd mārā, kī potāh trās kar jāī. Wom.*

I will beat my daughter, that my daughter-in-law may learn to fear.

(*Your encourager is astray.*)

*Apni chhāch ko koi khāpā nahīn kahlā.*

No one calls his own butter-milk sour.

(No one cries stinking fish.)

*Apni chilām bhārne ko merā jhoppā jalāte ho?*

You burn my hut to light your pipe.

*Apni dāphī sab bujhāte hai.*

Every one extinguishes the fire in his own heard.

*Apni g-lī mek kutā bī shēr.*

A dog is a lion in his own lane.

(Every cock fights best on his own dunghill.)

*Apni g-ras bādā.*

Need drives mad.

*Apni garas ko gadhe charāte hai.*

For one's own ends the asses are fed.

(Allusion to the Hindu custom of feeding up asses with boiled pulse (*ghunghūnā*) during the decline of an attack of small pox.)

*Apni garas ko gadhe ko bāp bandāte hai.*

To gain one's ends a donkey is called father.

*Apni guryā sakhārd.*

To dress up one's own doll.

(Spoken of a father who defrays the whole expense of his daughter's marriage, her dress, ornaments, etc., without any charge to the bridegroom or his family.)

*Apni hāl aur far gharāī.*

To credit others with one's own feelings.

(To judge others by one's self.)

*Apni harāī marāī / oī nahīn bhūlā.*

No one forgets his own disasters.

*Apni izzat apne hāth hai.*

Your honor is in your own hands.

*Apni jān sab ko piyāī hai.*

Every one loves his own life best.

(Dear life: life is precious to all: greater love hath no man than this, that a man may lay down his life for his friends. John. xv, 13)

*Apni karnī, pār utarī.*

Your own deeds will bring you to salvation.

*Apni kotā kā pāt nūsādar. Wom.*

The son of your own womb is invaluable.

(*Nūsādar* is an ammoniac, and is a very expensive and useful article for household purposes.)

*Apni lippī par sab āg rakhte hai.*

Every one keeps a fire for his own bread.

(Each for himself.)

*Apni maslahat har shakhā khūb jāntā hai.*

Each knows his own affairs best.

*Apni nīd sonā, apni nīd utkā.*

Sleeping his own sleep, and waking at his own time.

(Independent.)

*Apni or nīdāte, vā kī wā jāne.*

Keep up your feelings, he knows about himself.

(Don't be the first to break up a friendship.)

*Apni pagri apne hath hai.*

Your turban (honor) is in your own hands.

*Apni Radda ko yad karo.*

Attend to your own Radda.

(Spoken by way of reproof. Mind your own business. Radda is the name of Krishna's wife.)

*Apni (dang) ugharye aur ap ki lajot marye.* Wom.

Expose your leg and die of shame.

(To wash the family dirty linen in public)

*Apni to yeh deh bhi nahin.*

Not even these bodies are our own.

(Put not your trust in the things of this world.)

*Apni ki a-ko nihi nihi nahin.*

No one will owe an obligation to his own relations.

*Ap rahen uttar, kam karen pachham.*

He lives in the north, and works in the west.

(A bungler.)

*Ap rat rah, dum khet khet.*

Himself in the road and his tail in the fields.

(His hand behind him plucks the fruit as he walks: a large business.)

*Ap se aye to aye de.*

What comes of itself let it come.

The story is told of the wife of a strict Muslim, who had forbidden the use of fowls for food, recounting to him with great gloe how she had captured a fat capon for his dinner. The pious man was greatly shocked and desired her to throw away the unlawful thing. But the thrifty housewife remonstrated that she had spent a great deal of gill and spices on the meal and his scruples were so far overcome that he consented to partake of the gravy only. Accordingly in deference to the good man's scruples, every bit of meat that came along with the gravy was being carefully put back, when he cried out in the words of the proverb 'What comes of itself let it come.' The story is also told of an orthodox Pandit who preached that egg-fruit (bain-yan) is strictly forbidden as food. One day he was presented with a basket of them. He ordered them to be returned, whereon his wife suggested that what comes of itself is acceptable in the words of the proverb, to which the Pandit agreed.

*Ap se bhatā Khuda se bhala.*

Who is good in his own eyes is good before God.

*Ap se gaya, jahan se gaya.*

Gone from myself is gone from the earth.

*Ap sune rag se, faqr sune bhag se.*

You hear (music) by paying, the poor hear by good luck.

*Ap to garam karke sharbat pilate hain.*

You put me in a rage first and then give me a cooling draught.

(Good at excuse.)

*Ap sindah, jahan sindah.*

While you're alive the world's alive.

*Apni pairavi-nuqat na kundan.* Pers.

The learned don't need the dots.

(Allusion to the Persian character in which the discursive dots settle the powers of the

letters.—In the rough writing of the author, however, these are left out.)

*Aql ko ek haaf bahut hai.*

A letter is enough for the wise.

*Aql baqi ki bahe (Fac. bhains) ?*

Which is best, sense or talk ? (Fac. a buffalo.)

*Aql chih kutail, ki pesh-i-mardān bi-ayad.* Pers.

Who is that bitch, sense, that she should come to heroes !

(Brute-force.)

*Aql ki dushman.*

The enemy of wisdom (a fool).

*Aql ke ghore daurān.*

To gallop on the horse of inner consciousness.

(To soar on the wings of fancy.)

*Aql ke nakhūn lo !*

Parse the nails of your sense.

(Sharpen your wits.)

*Aql ke piche bath liye phirtā hai.*

He is hunting down reason with a club.

(He is a sworn enemy to reason.)

*Aql ko tote ut gae.*

The parrot of wisdom is flown away.

(He looks blank or foolish.)

*Aql ki kotahi, aur sab kuch hai.*

He has every thing but sense.

*Aql mand ko ek ishārah kaafi hai.*

One hint is enough for the wise.

*Aqlman-ān ki dār bāli.*

Calamity keeps away from the sensible.

*Aql nā gyan, thappar khās samajh bikas.* E.

Nor sense nor wisdom, but he'll learn by blows.

*Aras, nindra, aur jamālā, yeh teeno hain hāl ke bhāl.*

Sloth, sleep and yawning, these three are the brothers of death.

*Aphāi din ki saqqe ne bhi badshahat kar li.*

A water-carrier once reigned for two days and a half.

(Allusion to a well known incident in the *Alif Laila* (Arabian Nights). Said of one unexpectedly raised to power which he used tyrannically: Jack in office.)

*Aphāi hāh ki kakri nau hāth kā bij.*

Two and half ells of cucumber, and nine ells of seed.

(Spring wedded to winter.)

*Arhar ki falyā aur Gajrāi-tālā !*

A screen of pea-stalks and a Gajrāi pallock !

(Gajrāi in the Panjab is celebrated for its locksmiths. Therefore it is obviously useless to lock a screen of pea-stalks, instead of a door, by so good a pallock.)

*Arī dhari Qazi ko sir parī.* Mah.

Whatever happens the Qazi is responsible.

(Shifting responsibility on to others' shoulders.)

*Arī javānī bārt, ek bār phir ā !*

Come once more, my bloom of youth !

*Arkā nāin, dānē ki nahāni !* E.

The inexperienced barber has bamboo nail scissors.

(These should be of steel)

*Arman bhari ghaghā. E.*

A shell full of desires.

*Arasāth ārasāth kar āi tomrī, tau bhī na gai korvā.*

The ascetic's gourd went on sixty eight pilgrimages, its bitterness remained nevertheless.

(Shall the leopard change his spots or the Ethiopian his skin?)

*Ārsī meā mūnh dekho,*

Look at your own face in the mirror.

(Spoken to a person who seems to have forgotten himself and to betray an unreasonable pride: *ārsī* is a mirror worn on the thumb as a ring by married women.)

*Arte se ar jāiye, chalte se chal dūr.*

Fight with those who fight, but let the peaceable alone.

*Arzān ba-illat, garān ba-hikmat. Pers.*

Cheap and nasty, dear and good.

*Ārsū, hai.*

Desire is a sin.

*Asal asal hai, naql naql.*

Real is real, a copy is a copy.

*Asal kaho so dārsī jar!* E.

Speak the truth and be abused!

*Asī ke asal hote hain.*

Good stock, good issue.

*Asal se khatā nahīn, kam asal se wafā nahīn.*

Gentility has no flaw, base birth no fidelity.

*Asd mare, nirdas jive.*

Want too much dies, want nothing lives.

*Asd nahīn hai rishta-i-ulfat kā tornā,*

*Mushkil hai hāl-e-gan ki mohabbat kā chhorna.*

It is not easy to break the bonds of love, even as it is hard to give up the love of one's childhood.

*Asbāb meā asbāb, ek chang ek rabāb!*

His whole stock of goods, a jew's harp and a fiddle!

*As bīrān jo tāke wāh jīvat hī mar jāt.*

Who looks to others for help is a ruined man.

*As burhāpā āyān hūā sūt ku-sūt,*

*Yā ho paivā gāth kā, yā ho pūt sapūt.*

When old age comes and you wax feeble,

'You'll need money or a dutiful son.

(Moral: lay up against a rainy day.)

*Ashrafān lūnā, aur koolān pe mohar!*

Scal up the charcoal; never mind the gold coins!

(Penny wise, pound foolish.)

*Ashiq anāhā hotā hai.*

The lover is blind.

*Ashiq aur khulā jī kā ghar!*

The lover in his own aunt's house.

(He may do as he likes there with any girl, for his aunt will protect him: said to one under the protection of the powerful.)

*Ashiq aur māmā jī kā dar!*

You a lover and afraid of my uncle!

(Her father he hath barred the door, Her

mother keeps the key, But neither bolt nor bar shall keep My own true love from me.)

*Ashiqi khulā jī kā ghar nahīn.*

Loving is not like living in my aunt's house.

(The course of true love never does run smooth.)

*Ashiq kī ābrū hai gālī aur mār khānā.*

A libertine's honor is in abuse and buffets.

*Ashiq ko Khudā zar de, nahīn, kar de tamīn ke parde!*

God give the libertine cash, or hide him in the earth!

*Ashiq nā kije to kiya ghās khodiye?*

If you have no right feelings go and cut grass.

*Ashuāi karnā āsān, nībāhā mushkil.*

It is easy to make friends, but difficult to remain so.

*Ashraf ke tarke bigarte hain to bharve bante hain.*

A nobleman's son in bad company is no better than a pimp.

*Ashī aur jān jī kā dar!*

You a hero and afraid of your life!

(Spoken of a person who having undertaken a difficult and perilous enterprise, still looks for ease and safety.)

*Asī kī murgī take take!*

A penny for a game-bird!

(Said of unappreciated merit.)

*Astakī girā kuen meā, kahā, 'abhi koun uthe'?*

A sluggard fell into a well, 'Who's going to get up yet?' quoth he. (The voice of the sluggard.)

*Astakī girā kuen meā, kahā, 'yahān hī bhale'!*

A sluggard fell into a well, 'I am all right here,' quoth he.

*Āsmān kā thūkā mūnh par ān hāi.*

Spit at heaven and the spittle will fall in thy face.

(Used to him who abuses those in a higher position: pride goes before a fall.)

*Āsmān ke phate ko kahān tak thegti tige?*

If heaven break who will patch it up?

(Used towards the hopeless and spendthrift.)

*Āsmān meā thegtī tagatī hai.*

She claps a patch on to the sky.

(Said generally of a procress very smart at her trade.)

*Āsmān ne dālā, dhartī ne jhelā.*

Cast down from the sky, and supported by the earth.

(Said of a deserted forlorn wretch who is not taken care of or looked after by any body.)

*Āsmān se girā, khajūr meā atkā.*

Come down from the skies, and stuck in a palm tree.

(Said of a person who commences great things and is stopped by trifles. To swallow an ox and be choked with the tail.)

*Asī baras kī umar aur nām Miyān Māram!*

Eighty years of age and called Mr. Child!

*Assi kī dand chaurāṭ kī Mārā /*

Income eighty and expenses eighty four.

(Spoken of one who spends more than his income : playing the prodigal; outrunning the constable.)

*Assi, laasi.*

(A man of) eighty is curdled milk and water.  
(Second childhood.)

*Atabal kī bald bandar ke sir.*

The mischances of the stable are all upon the monkey's head.

(It is always the cat that did it.)

*Asin kī sāp.*

The snake in his sleeve.

(A secret enemy; the serpent in his bosom.)

*Assin mein sāp pālā hai.*

He is cherishing a serpent in his sleeve.

*Alā ho to use hāth se na dije, jāte ho to us kī gam na kije.*

If it comes don't let it go, if it goes don't grieve for it.

*Atāṭi nān khajāṭi, jab jī mein dī tor khāṭi.*

Nature's cakes are eaten when the heart desires.

(Genius obeys its own instincts and will not be controlled.)

*Āṭā nahīn to dāṭya jab bāṭi ho jāṭyā.*

If it won't grind into good flour it will at least be coarse flour.

(Better get it wrong than not try at all.)

*Āṭā nūṭrā, bāṭhā sāṭhā.*

When the flour is spent, the cur is off.

(Spoken of one who deserts his friends when they have it no longer in their power to serve him.)

*Āṭā to sab hī bhālā, thopā, bahutā, kuchā,*

*Jāte to dohi bhālā, dāṭhīdar aur dukh.*

All things coming are good, little, some, or great : Two things going are good, penury and pain.

*Āṭe do, jāte jāo.*

Come when you will, go when you will.

*Āṭe bhālā, kī jāte ?*

Is it best to come or go ?

(Said of a person diled.)

*Āṭe jāte mainā nā pānāṭi, aur tū kiyō pānāṭi, re have ?*

The accustomed mainā escapes the anare, why art thou caught, O crow ?

(A fool who knows a particular danger will escape when a wise man who does not know will fall into it.)

*Āṭe hī chirdy ghar rakṭhān to chāṭhā khāṭi, bāṭhā rakṭhān to kharvā kī jāṭi.*

If I put the dough-lamp into the house the rats will eat it, if I put it outside the crows will eat it.

(To be between the horns of a dilemma: lamps made of dough are used by women when they make a vow to Devi, etc.)

*Āṭe hī nām Sakṣi, jāte hī nām Mukṣi.*

When coming its name is Fortemance, when going its name is Relief.

(A coming misfortune must be borne with patience, when it is gone you are liberated.)

*Āṭe ke sāth ghun pīṭ.*

The worm is ground up with the flour.

(Spoken of the poor when involved in the misfortunes of the great.)

*Āṭe mein non.*

Salt in the flour.

(To express a very small proportion.)

*Āṭh bār, nau toṭhār.*

Eight days and nine holidays.

(Luxury.)

*Āṭh gāṭh kī choudhārī, aur bārāṭh gāṭh kī rāo.*

*Apnē kām nā dē, to apnī aisiṭi tairī mein jāo.*

Chief of eight hamlets, and lord of twelve,

Out on him if he is of no good to me !

(Said of a disobliling rich man.)

*Āṭh jūṭhāṭe nāu huqqa, jis par bāṭi thukṭhā thukṭhā.*

Eight weavers quarrelling over (the equal distribution of) nine huqqa.

(To illustrate the stupidity of the weavers.)

A story goes that a party of 10 weavers came across a mirage in the desert and thinking it a river they prepared to cross: on crossing of course the mirage disappeared, but they counted themselves over to see if they were all safe. Each man omitted to count himself, so that whoever counted made one missing. So they all began to howl over this until a stranger put them straight. Another story is that a crow, perched on the house-top, carried off a weaver's child's bread: before giving the child any more the weaver took the precaution to remove the ladder, thinking that the crow had come up by it! Another story is that a weaver being told by a Mah. soothsayer (rammel) that it was written in his fate that his nose would be cut off by an axe, was incredulous, and taking up an axe, he kept moving it about, saying, 'yān kar- be to gor kūtā, yān kūtā to hāth kūtā, aur yān kūtā to nā'—If I do so I cut my leg, if I do so I cut my hand, but unless I do so' (but his nose was off)!

*Āṭh kuthāṭi mathā piye, solāṭh mathāṭi khāṭi.*

Us ke mare nā roṭye, ghar kī dāṭhīdar jāṭi.

Who drinks eight cups of tyre, and eats sixteen cakes, Weep not at his death, (for with him) the poverty of the house departs.

(Said of the glutton.)

*Āṭh mile bāṭh, Tulsi mile jāṭi.*

Let eight kinds of wood unite, and Tulsi has a caste !

(Tulsi, the sacred basil : a unit at the resi- dence with which a Hindū 'caste' can be formed.)

*Āṭhōṭh gāṭh kummet.*

Bay in all his eight joints.

(Horses of that colour are esteemed hardy ac- tive. The phrase is used to express that a person is very cunning and wicked.)

*Āṭhā pahar kāl kī dhakka sir par bājīā hai.*  
The Angel of Death drums night and day  
over our heads.

*Āṭī aur Nardān se bair hai.*  
God is an enemy to excess.

*Āṭī bahā, janmāṭī pātī.*  
The arrival of a wife is the beginning of  
posterity.

*Āṭhā baṅgā sounda de.*  
The entangled shopman does business.  
(As the only means of obtaining payment for  
previous transactions.)

*Āṭhā bhālā nā bolnā, āṭhī bhālī nā chup.*  
*Āṭhā bhālā nā barēnā, āṭhī bhālī nā dhup.*  
Too much speaking, too much silence, Too  
much rain, too much sun are not good.  
(Too much of a good thing.)

*Āṭhāṭ pāchhāṭ gaur muqarrar.*  
All guess and no certainty.

*Āṭhā phālā sajjānāṭ dāl pāt se jāṭ.*  
If the horse-radish tree flower heavily both  
wood and leaf are gone.

(Excess is ruin: the horse-radish tree has an  
excessively brittle wood, which constantly  
breaks under the weight of its flowers.)

*Āṭhāṭh se bhāṭhāṭh.*  
To don't is to be lost.

*Āṭhāṭh māṭh parē to Parmātmā kī rājā.*  
When the belly is full you may see the  
Supreme Soul.

(i. e. God: when the belly is empty you are  
of course thinking of it.)

*Āṭhāṭ kī shikā, aur maddatī kī pitāṭ.*  
The druggist's bottle is the juggler's bag of  
tricks.

(The one professes to heal every disease, and  
the other can work all sorts of wonders.)

*Aughaṭ chāl, nā chaupat gir.*  
If you don't go a difficult road you won't  
fall headlong.  
(Don't beat about the bush.)

*Audhāṭh khāṭh laudhāṭh.*  
The child has fallen backwards.  
(Attempting anything beyond one's powers.)

*Audhāṭh mūṭhā, chīrāṭh pāṭh!*  
May you be turned upside down!  
(A curse: both the phrases audhāṭh mūṭhā and  
chīrāṭh pāṭh mean top-sy-turvy.)

*Audhāṭh mūṭhā dūṭh pite haiṭh.*  
He still drinks milk with his face down-  
wards.  
(He is yet a child: said to a fool.)

*Audhāṭh mūṭhā Shaitān kī dhakka!*  
A headlong fall pushed by the Devil!  
(A curse.)

*Audhāṭh khopṭī, uṭṭī mat.*  
Crooked brains in a crooked skull,  
*Aurat aur gharā rān talē kī.*  
A horse and a woman are yours while in  
your power.

*Aurat aur bakṛī kī bēl jaldī bakhṛī hai.*  
A woman and a cucumber grow fast.  
(Allusion to the early maturity of women in  
India.)

*Aurat kī khasam mard, mard kī khasam roṅgar.*  
The husband of the woman is man, the  
man's husband is his livelihood.

*Aurat kī kyā etebār?*  
What reliance is there on a woman?  
(*Varium et mutabile est fœmina.*)

*Aurat kī rāj hai.*  
A woman's kingdom.  
(A hen-pecked husband.)

*Aurat ke nāk nā hoṭī to gū khāṭī.*  
Had a woman no nose she would eat dirt.  
(Had not a woman a nose to be cut off for  
immorality she would go wrong shamelessly.)

*Aurat kī aṅṅ gulṛī jēṭhe hoṭī hai.*  
A woman's sense always lies in the back of  
her neck.  
(She has always an after thought. She is  
wise when it is too late.)

*Aurat kī mat mān.*  
Don't act on your wife's advice. Or, accept  
your wife's advice.  
(According to the sense of the words.)

*Aurat kī salāḥ pe jo chālē woh chūṭyā.*  
He is a downright fool who acts according  
to his wife's advice.

*Aurat kī sāt be-wafā hoṭī hai.*  
Womankind is perfidious.

*Aurat ko nā dārī men jānēṭhe.*  
A woman is tested by poverty.

*Aurat mard kī jarā hai.*  
The woman is the pair to the man.

*Aurat nā mard, mūd hīṭṛā hai.*  
*Haḍḍī nā paṭī, mūd chīṭhīṭṛā hai.* Mah. Wom.  
Nor man nor woman, but a dead eunuch,  
Nor bones nor ribs, hut stale offal.  
(Abuse.)

*Aurat par hāṭh uṭhāṇā aṭheḥḥā nāḥī.*  
It is not right to lift one's hand to a woman.  
*Aurat pe jahāṭ hāṭh phirā aur woh phāṭī.*  
Caress a girl and she develops.

*Aurat rāṭe to āp se, nahīṭ jāṭe sāṭe āp se.*  
A woman is chaste if it's in her, if not she  
would go with her own father.

*Aur dīnāṭ kār pūrī, parāb ke dīn dātē nī-  
porī.* Wom.  
On week days she lives on tit bits, on holi-  
days she grinds her teeth.  
(The eccentric woman: one who goes her own  
way.)

*Aur kī burāṭ apnē āṭe dī.*  
I have to pay for others' misdeeds.  
*Aur kī phulṭī deḥḥṭe haiṭh, apnā toṭar nahīṭ  
nīḥṛṭ.*

He sees a speck in another's eye, but not  
the film on his own.

("Why beholdest thou the mote that is in thy  
brother's eye: but considerest not the beam  
that is in thine own eye. Math. vii, 3.)

*Aur ki bhūt na jāna, apni bhūt āis sāma. Wom.*  
She cares nought for others' hunger, for herself she kneads the flour.

*Aur masāy bhūl gayā, mere pīs āye !*  
You have forgotten all your jokes but beating me !

*Aur rang kā gūhrā.*  
A squirrel of another colour.  
(Change of subject, or appearance in an unusual dress.)

*Aur chūki dāmī gāos tāl be tāl.*  
The songstress misses the tune and sings out of tune.  
(Spoken of one who commits blunders from agitation of mind.)

*Aur kā chūka dāmī, aur dāl kā chūka bandar nahī sakhāle.*  
The man who misses his chance and the monkey that misses his branch cannot be saved.

*Āut hā hī, jāut santokh.*  
Rejoicing when it comes, patience when it goes.  
(The Lord giveth, and the Lord taketh away : Blessed be the name of the Lord !)

*Āe nā jāne, Brihaspat kahāve.*  
He knows nothing and he calls himself Brihaspat.  
(Vanity : Brihaspat was a Rishi and regent of the planet Jupiter.)

*Āval khesk, bādū dārookh. Pera.*  
First yourself, then the beggar.  
(Charity begins at home.)

*Āval marnā, āchir marnā, phir marnē se kyā hai dārnā ?*  
Sooner or later you must die, why then fear to die ?

*Āval-tām, bādū bādū. Pera.*

*Āyā bandah, āi roet, gayā bandah gai roet. Mah.*  
Come man, come food, gone man, gone food.  
(With the birth of the child the mother's milk begins to flow.)

*Āyā kar, tū jāyā kar, tūī mat khurāyā kar.*  
Come and go as you please, but don't hang the door.

*Āyā Katak, utthi butyā.*  
Ocotter has come, for the bitches are on heat.

*Āyā kuttā le gayā, tū baithi dhol bajā.*  
While she beats the drum, the dog eats her food.

(The story is told of a wifeless or professional player.)

*Āyā Mangir, jāyā rangir.*  
November's come, now Winter's in his prime.

*Āyā rā chūh bayā ? Pera.*

Why explain the obvious ?

*Āyā Rājā Poh, jāyā ho chāyā chūh.*  
When King Poh comes the winter is at its coldest.

(Poh or Pao is January.)

*Āyā Ramān, bhāgē Shāitān. Mah.*  
When Ramān comes, the Devil flies.  
(Ramān is the Mahāmānā's lent, during which the greedy mendicant has a bad time of it.)

*Āyā to nosh, nahī farāmōsh.*  
If it comes I have a dinner, if not I don't care.

*Āsādī Khudā ki nāmāt hō.*  
Liberty is the gift of God.

## B

*Bābā āē, cāt bājē.*  
Father has come, let us clap our hands (rejoice).

*Bādā devā nā ghentā bājē.*  
Neither the father comes, nor the bell rings.  
(A disappointment—the father of the house has to pray before any food can be eaten.)

*'Bābā jī ! chalo bahut ho gayā hai.' 'Bachchā, bhābe narengē to āp chalo jāyāgē.'*  
'Reverend father ! how many are the disciples about thee !' 'My son, they'll go of themselves as soon as they are hungry.'

(A rich man and his dependents.)

*Bābā jī kā khevās bar. E.*  
My lord has a very long thumb.  
(He is overweening.)

*Bābā jī ke bābā jī, bajantārī ke bajantārī.*  
He is both a priest and a drummer.  
(Serves two purposes.)

*Bābā ke rājē watū māhgal, cātāyē ke rājē sab sahtal. Bhoj. Wom.*  
In my father's house I could hardly get flour, in my husband's house every thing is easy.  
(Allusion to the frequent marriages of poor girls to rich men.)

*Bābā mare, nihālā jāme, vohī ān ke ān.*  
Grandfather's dead, grandson is born, and still we are three (to feed).

*Bābhan hā, to kyā hā ? Gale lapetā sāt.*  
If he became a Brahman, what is it ! Only the winding of string round his neck.

*Bābhan ke babū bahū, nān jī lātayālō. Bhoj.*  
Call a churl a gentleman and he kicks his own brethren.  
(A jack in office overdoes his old acquaintances.)

*Bach, be Jumā, sādhi āi !*  
Get out of the way, Jumā, there is a storm brewing !

*Bachhe se khilāde dādī se bhāt, bāre hue to mār de lāt. Panj.*

You feed a child on milk and rice, and when he's grown up he kicks you.  
(The ingratitude of youth.)

*Bachhe nar, kharī ghār.*  
Save a hero, save a thousand homes.



*Bachhā Bachhā kī he tal kaddā hai.*

The young calf skips at his tether.

(He dances to another's piping: said of a man who trades upon the interest of his friends.)

*Badhāt kē bādāhā bhārī hai dāmān.*

The sky is bound by its word (to stand firm).

*Bad achchhā, bad-nām burā.*

A bad man is better than a bad name.

(Give a dog a bad name and hang him.)

*Baden mē dom nahī, nām Zordār Khā!*

No strength in his body and he calls himself Mr. Strong-i'-th'-arm!

*Baden pe nahī latta, pān khānē albattā.* Wom.  
Not a rag to her body and she eats betel.

(Cheap swagger.)

*Baddān ke lālā.*

Children of Baddān.

(A city where all the people are said to be fools.)

*Bad badī se na jāī, to nek nekī se bhī nā jāī.*

If the wicked man will not depart from his wickedness, let not the good man abandon his goodness.

*Bad ghayē kī mekh.*

The pag of a vicious horse.

(A very vicious man.)

*Bādhe pāt pāt kē dharmā, bhāt upjē apne karmā.*

The father's good works prosper the son, but fate prospers the field.

*Bādghā marī to mart, āgrā to dekhā.*

What if the ox did die, I saw āgrā.

(I got something out of my journey.)

*Bādā manāhe se nām nahī chhupā.*

You will not hide the nim leaf by a covering of embroidery.

(It will still be bitter: murder will out.)

*Bādī kī chhān kīyā?*

The shadow of a cloud!

(It is soon past.)

*Bādī kī dhūp jab nikle jab tar.*

Sunshine on a cloudy day when out is hot.

*Bādī mek dīm nā dīe, phān bāhī pīe.* Wom.

Not seeing the day-light for the clouds the booby goes on grinding.

(Native women usually grind their corn in the very early morning.)

*Bādāhā rāgā se hai.*

No subjects, no king.

*Bādāhān kī bātē bādāhā kī jānē.*

Only kings can understand kings' affairs.

*Bagair sikhe kuchh nahī dā.*

Nothing can be learnt without learning.

(There is no royal road to learning.)

*Bagal mek chhūr, mek mek Rām Rām.* Hin.  
A dagger in his bosom, and politeness in his mouth.

(To describe a treacherous foe professing friendship: to smile in your face and cut your throat.)

*Bagal mek imān dāb-kar bat kartē hai.*

You are talking with your faith hidden under your arm.

(Talking against your conscience.)

*Bagal mek larā, shakar mek dhaqphorā.*

The child is in her arms, and she is crying through the city.

(The butcher looked for his knife, when he had it in his mouth.)

*Bagal mek muh dāl.*

Put your head under your arm.

(Look to yourself.)

*Bagal mek sohā, nām Garīb Dās.*

A club under his arm, his name Mr. Innocent!

*Bagal mek tūtī kē pinjra, 'Nabī jī, bhojō!'*

A parrot's cage under his arm and he calls on the Prophet to send another.

(Avarice: always asking for more.)

*Bagar mek bigar tin ghar, telī, dhobi, nālī.*

Three are houses in the yard: an oilman's, a washerman's and a barber's.

(Low society.)

*Bagh baktī ek ghāt pānī pīe hai.*

The lion and the lamb drink at the same stream.

(Said of a good government:—the wolf shall also dwell with the lamb and the leopard shall lie down with the kid..... and a little child shall lead them. Isaiah xi, 3.)

*Bagh kī mauzī, bīkāl.*

The cat is the aunt of the tiger.

(i. e. of the same breed.)

*Bagh mār nādī mek dārā, bilāt dekh dārāt.*

Kus. Wom.

She killed a tiger and threw it into a stream, and now she fears a cat!

(Loss of nerve.)

*Bagho ke mūkh kaha dīent he?* Bhoj.

Who ever washed a tiger's face?

(Allusion to the habit of not washing a child's face for the first six or seven years to keep off measles, the evil eye.)

*Baglā bhagat.*

A saintly heron.

(Spoken of a hypocrite who pretends to great piety and virtue, while he is in reality rapacious and wicked: allusion to the habits of the bird which stands silently motionless while watching for its prey, looking all the while as if it were meditating on holy things.)

*Baglā bhī dhobi kī bhāī hai.*

The heron is the washerman's brother.

(Always standing in water.)

*Baglā lāgal nā, machhā dārā deī.* Bhoj.

The garden not laid out and the mendicant has pitched his tent.

(The fuger of India has a habit of taking up his abode in any garden he finds.)

*Baglā mār, panthā bhā.*

Kill a heron and you'll get feathers.

(Spoken of one who injures others without

benefit to himself : you can get nothing out of a cat but her skin.)

### Baḡī ghāṭen.

A blow under the arm.

(An unfair and secret enemy : a blow under the belt.)

*Bahan kahe merā bīr pyārā, kāl kahe merā hai yeh chārā.*

The sister says 'he is my dear brother,' death says 'he is my prey.'

*Bahan ke ghar bhāī kuttā, sārē jamvāī kuttā, kuttā pālē woh kuttā : sab kuttōṅ kā woh eardār, jo bāp rahe beṭē ke bār.*

A brother living on his sister, a son-in-law living on his father-in-law, and he who keeps dogs, is a dog : but a father living on his daughter is a dog of dogs.

*Bāhar ke khāñ, ghar ke gū gāñ.* Wom.

While strangers eat, the household starves. (Said to a spendthrift and extravagant man making a show beyond his means.)

*Bāhar lambī lambī dhoṭī, bhitar marē kī roṭī.* For going out an ample robe, at home the coarsest fare.

*Bāhar miyān alalle talalle, ghar meṁ chāhe pakkeṁ.* Mah. Wom.

Abroad my lord has cakes and wine, at home he cooks rats.

*Bāhar miyān chhail chikanyā, ghar meṁ libṛī joṛ.* E.

My lord abroad is a dandy, but at home there is a drizzle-tailed wife.

*Bāhar miyān jhaṅg jhaṅgale, ghar meṁ naṅgi joṛ.* Wom.

Abroad my lord goes in gorgeous array with a naked wife at home.

*Bāhar, Miyaṅ Panj hazārī, ghar meṁ bīṭī kar-meṁ māṛī.* Wom.

Abroad he is my Lord Governor, at home his wife is a victim of fate.

(A poor miserable creature.)

*Bāhar miyān sūbedār, ghar meṁ bīṭī jhokebhār.* Wom.

My lord abroad is a captain, but at home his wife feeds the oven.

(The occupation of a menial.)

*Bāhar tyaḡ, bhitar sūbh.*

Calibate abroad, he is married at home.

(Only saints are celibate in India.)

*Baṅ merāṁ baīl, baīthe khāñ turang.* The oxen labor and the stallion eats at his ease.

*Baṅrā bahīkī, andhā doṣakī.*

The deaf for Heaven, the blind for Hell.

(The blind man is very suspicious, the deaf can hear no evil.)

*Baṅrā so gaṅrā.*

Deaf is deep.

*Baṅrā sunē Dharmaṁ kī kṛhā ?*

Shall the deaf hear the word of the Law ?

*Bāhre āḡe gāñā, aur gāḡe āḡe yā, andhe āḡe nāḡhā, āṇōṭ al bīal.*

To sing to the deaf, to talk to the dumb, and to dance to the blind, are three foolish things.

*Bahā pānī nīr-mālā, dandhā gandhālā ho :*  
*Sāḡhā jām ramṭā bhālā, dāḡ na lāḡe koṭ.*

Running water is pure, stagnant water is foul : a wandering jogī is pure, no stain pollutes his soul.

(Because he is doing what he should.)

*Bahṭe daryā meṁ jis kā jī chāhe hāth dho le.*

All who will may wash in the running stream.

(Make hay while the sun shines.)

*Bahṭe ko bah jān de, mat baṭṭāve thāvr, Samjhā samjhē nahīn, to dhakkā dede aur.*

Let a man go to ruin in his own way, don't give him advice.

If a man heed not advice thrust him away.

(Quem deus vult perdere prius dementat.)

*Bahū beṭī sab rakhte hai.*

All have wives and daughters.

(Said in reproof to one who casts amorous glances at another's female relatives.)

*Bahū lāī, dhon ghar ghāī.*

A flaunting bride is the ruin of the family. (A nice wife and a back door do often make a rich man poor.)

*Bahū sharam kī, beṭī karm kī.*

A modest wife, and a fortunate daughter. (Are the best.)

*Bahurī kī bar dūār, hāṇṇī basan chhūāhī nā pāvas !* Tir. Wom.

Many caresses to his wife, but she must not touch the house vessels ! (Sham love.)

*Bakut atahtāī, jūī ke kāl hā.* Rus.

A great oppressor is always in danger of his life.

*Bakut aṭṭ, math kharābā.*

Many monks ruin the monastery.

(Too many cooks spoil the broth.)

*Bakut anṭāṭ bīṭī gazab hai.*

Many children are a misery.

*Bakut gai, thoṛī rah gai.*

Most of life has gone, and but little remains. (Have mercy then ! A prayer.)

*Bakut kathnī, thoṛī karnī.*

Saying much, doing little.

(Much ado about nothing.)

*Bakut sonā duliddar kī nishānī.*

Much sleep is the forerunner of poverty.

*Baid karē baidāī, chāḡā karē Khudāī.*

It is God that cures the patient, but it is the Doctor that takes the fee.

Or The physician tries his art, but God cures the patient.

(God healeth and the physician bath the thanks.)

*Baid ki baidai gai, kharī ki ankhi gai.*

The one-eyed woman lost her eye, and the oculist his fee.

(Allusion to the native custom of only paying for cures.)

*Bail badhiya, sāhe adhiya.* Agric.

The bull and the ox go half shares.

(The poorer cultivators generally have to go shares in the ploughing of their fields, and so go shares also in the produce.)

*Bail kā bail gayā, nau hāth kā paghā gayā.*

The bullock went taking his nine yard rope with him.

(A heavy and complete loss.)

*Bail na kūda, kūdi gaun : yeh tamāshā dekhe kauri ?*

The panier has jumped in without the ox, who ever saw such a thing before ?

(Said to one who outdoes himself where he is not required.)

*Bail sarkāri, yārān ki (rikāri) !*

The bullock is Government's and I enjoy the drink !

*Bāingrah kā naukar nahī hū, ap hā naukar*  
I am not the egg-plant's servant, but yours.

The master was one day enjoying a dish of egg-fruit and extolling its excellence, when the servant chimed in and said it was indeed most excellent. One day, however, the egg-fruit having disagreed with him the master began to abuse it as a very unwholesome vegetable, and his servant then observed, that it was very unwholesome truly. 'Why' said the master, 'did you praise it before?' 'I am your servant' he replied, 'not the egg-plant's!'  
(Samba, it is a fine day. Is maaaa, it am berry fine day. Samba, it is raining hard! Is, maaaa, it am raining like de berry debbill!)

*Bairī bol ghindone, maysa opne kāl.*

Your enemy's words are terrible, but death comes at its appointed hour.

(Threats don't kill.)

*Bairī kā bol, basole kā chhol.*

[axe.

Your enemy's remarks are blows with an.

*Bairī se bach, pyāre se rach.*

Associate with your friend, and keep aloof from your foe.

*Baisakh, Jeth autiyāyām, Uttar āncho chand,*

*Yeh mahche kar jāniye, purtā mekh sudakh.* Agric.  
If the new moons of April and May have the northern horns high, there will be plenty of rain for the earth.

*Baikhā baniyā kyā kare ! is kōthī he dhān us kōthī mekh dhare !*

The chandler has nothing to do, so he carries his grain from one store to another.

*Baīhe baīhe to Qārūn kā kharāna hī khālī ho jātā hai.*

Even Qārūn's treasury would be dissipated by continued idleness.

(Qārūn, Korah, is the conventional oriental Mohammedan miser.)

*Baīhe se bager bhālī.*

[idle.

To work without pay is better than sitting

*Baikhī burhā māngal gā.*

The old hag sits and sings away.

*Bājā de, khanyā, dhōlī ! Mīyā khair se ā.*

Beat the drum, my songstress ! My lord has come in safety.

*Bājā kaks jise alam, use bājā samjho.*

*Arārah-i-khalq ko naqqārāh-i-Khudā samjho.*

What the world calls proper deem to be proper. The voice of the people is the word of God.

*Bājā naqqārāh hūch kā ukhron lāgi mekh.*  
*Chal-ne-hāre chal bass, kharā hūā tū dekh.*

The drums for the march have sounded, the tents are struck. The army has started and you are still staring.

*Bakhshī kē dhaggar.*

The protégé of the Lord Chancellor.

*Bakhshā, bi bāli ! chūkh lāndārā hī jīyepā.*

Forgive me, madam puss; even a tail-less mouse can live.

(Though you have already pulled off my tail, spare my life : I am content to live without it. Spoken by one who has been injured by the calumnies of another, and entreats her to desist.)

*Bakhshāwar kā dā gūā, kambakht kī dāl gūā.*

The rich man's flour goes bad and so does the poor man's pulse.

(But it is nothing to the former and is ruin to the latter.)

*Bakht deā yārī, to kar ghore asārī,*

*Bakht na deā yārī, to kar khā charve-dārī.*

If fortune favours, own the horse.

If fortune favours not, be its groom.

*Bakhtān kē balyā, pakhī khīr ho gayā dāyā.*

Such is the power of my fate that I cook rice and milk and obtain split peas.

(Ill-luck; khīr being much more expensive than dāyā.)

*Bakhtī wē goā, kulandī rah gāi.*

Great fortune is gone, greatness only remains.

*Bokrā mutāde tab lakrī khā.*

When the goat waxes fat he gets beaten.

(Because he gets pugnacious: used to a jack in office.)

*Bokre kī mā kab tak khair māndī ?*

How long will the buok goat's mother pray for his life ?

(Buck goats are killed off early in India: the pitcher that often goes to the well will be broken at last.)

*Bokrī jān se gāi, khāne-vāle ko maza na dāyā.*

The goat has lost its life, and the palates of the guests have not been pleased.

(Applied to a case in which one person has incurred a loss, without any advantage to the others.)

*Bokrī kare ghās se yārī, to charne kahān jāy ?*

If a goat forms friendship with the grass, what will he eat ?

*Bokrī hā se mekh chālā hī rahā hā.*

His jaws are always working like a goat's.

(A glutton.)

*Bakri ke nasibon chakri hai.*

The butcher's knife is the goat's fate.

*Bakri ne daddi diya meharis bhari.* [pinga.

The goat gave milk, but filled it with drop-  
(Applied to one who has conferred a favour  
with a very bad grace.)

*Bakri se hal chaleda to bail kama rakhta!*

If goats could draw the plough who would  
keep oxen!

*Bakri ya onas ki tin hi padenge!*

Goats and hares have only three legs!

(Applied to a person who having once asserted  
a thing however absurd, persists in it to  
the last without regard to argument or  
consequence. The saying is said to have  
been originated by a thief who, having  
stolen a leg of one of the above animals,  
and being charged with the theft defended  
himself with this absurd assertion.)

*Balak jane hiya, manas jane kiya.*

A child judges by the heart, a man by deeds.

*Balakon ko sikhana balak-pan hi se chahiye.*

Teach a child from its earliest childhood.

(Teach a child betimes in the way he should  
go.)

*Bal bal gunah-gar. Mah. Wom.*

Faulty in every hair.

(That is, full of faults and imperfections.  
Generally used as an expression of humility  
by one who confesses his own faults.)

*Bal baddha chor.*

An expert thief.

(Taken from the practice of shooting at a  
mark hung up by a hair.)

*Bal baddha gulam hai.*

He is a slave tied up by the hair.

(Hopeless slavery.)

*Bal baddhi kauri mara.*

He can knock down a shell hung up by a hair.

(A good shot.)

*Bal, be Jumma, teri dhaj!* [your figure.]

Bravo, Jumma! I admire your tricks (or  
(Spoken in contempt. attitude is everything.)

*Bal hai, sirya hai, raj hai.*

The obstinacy of a child, a woman and  
a king (is not to be overcome.)

*Bal jai raj ko, moti lagen pyar ko!*

Perish the kingdom, where onions are as  
dear as pearls!

*Bal jinjal, bal singar.*

The hair is a plague and an ornament too.

*Bal jinjal: pale to pal; nahin, to machhon ko tal.*

The hair is a trouble: if you can keep it in  
order, do so; if not, throw away even  
your mustache.

*Bal ka kambal karad.*

To make a blanket of a hair.

(To make a mountain of a mole-hill.)

*Bal ki khal, kandi ki chandi.* [fragments.]

He can skin a hair, and split a word into  
(To describe one of a very subtle intellect:  
splitting hairs.)

*Balon hath ohhinda, aur kagon hath sandha.*  
Wom.

An assignation through a child is a message  
through a crow.

(Allusion to the notion that crows carry  
messages for women to their lovers.)

*Bal to apni bii, nahin jai jal.*

Your strength is your own strength, an-  
other's is useless (to you).

*Bala ki bhii, oohhe ka sang; paturya ki pri,*  
tuli ka rang.

A wall of sand is the base man's friend-  
ship; a harlot's love is the gorgeous hue  
of the butterfly.

*Balvan ka hal bhut jete.*

The devil drives the strong man's plough.

*Baman bachan purva!*

The Brāhman is a true prophet!

*Baman beta lota pote, mar bya dono ghote. Rus.*

A Brāhman will twist and turn, till he  
does you out of both interest and princi-  
pal.

*Baman time ki patiyas.*

(1) The Brāhman has faith when he has  
eaten.

(The proof of the pudding is in the eating.)

(2) Trust a Brāhman when he has eaten.

(Allusion to the difficulty of feeding a Brāh-  
man before ascertaining his claim to a cash  
present (dakhil). The proverb is capable  
of either construction.)

*Baman ka beta davan baras bat baurga.*

A Brāhman's son is a fool for fifty two years.

(Allusion to the habit of the caste of living  
on alms.)

*Baman ki beti kalma parhe.*

A Brāhman's daughter would repeat the  
Muhammadian creed for this.

(To describe anything so delicious as to make  
one renounce one's religion for it.)

*Baman mantri, bhut khada, us raja ka hove*  
nda.

With a Brāhman for minister and a bard  
for favorite the Raja was ruined.

*Baman nache, dhoti deke.*

A Brāhman dances and the washerman  
looks on.

*Baman se dan mangte hain!*

To ask the Brāhman for alms!

(To make an improper request, as it is a duty  
to make gifts to Brāhmans.)

*Ban di bute ki jo palaki baitha jai.*

It is a favored dog that rides in a carriage.

*Banaj karenge Baniye, aur karenge ris.*

*Banaj karu tha Bhat ne sau ke rah gal tis.*

The Baniya can trade, others can only imi-  
tate. A hard once traded and his hundred  
became thirty.

*Banaj kure to tota duc, baith khali dhan chhiye.*  
*Kake Kabir, suno, bhadi canto, mang khat so*  
jit.

Who trade suffer losses, who sit at home  
waste their wealth. Saith Kabir, hear  
brother saints! who live by begging prosper.

*Banaj meñ kyā bhāī-bandī?*

What friendship is there in trade?  
(Every one is for himself.)

*Ban, bālak, aur bhains, akhāri, Jēh mās yeh  
chār dukhāri. Agria.*

Trees, babies, buffaloes and sugarcanes,  
These four suffer in the month of May.  
(From the hot winds.)

*Bandah ājis hai. Mah.*

A slave is powerless.  
(Expressing resignation.)

*Bandah bashar hai.*

Man is but man.  
(Apt to err.)

*Bandah jore pati pati, Rahmān lūphās kuppe.*

Man collects by spoonfuls, but God dissipates  
the whole jar at once.  
(L'homme propose mais le Dieu dispose! Applied  
to the sudden destruction of wealth  
acquired by long and sordid parsimony.)

*Bandar bhapki.*

The menace of a Monkey.  
(A hollow threat.)

*Bandar ek nindchārī layā karī apnī ardhbhāgi.  
Lāl Dās, Raghunāth dayā se utpān hūe Farangī.*

A demon took a monkey to wife saith Lāl  
Dās, the result, by the grace of God,  
was the English race.

(Allusion to the belief that Raghunāth or Rām-  
chandra had promised Hanumān, the monkey  
king, in gratitude for the help given him,  
that the monkey race should reign in the  
Kāljyug, or the present age, over Hindustān.)

*Bandar kē hāl mukhandar jāne.*

Monkey-leaders understand monkeys.

*Bandar kē zakhm (yā ghāo.)*

A monkey's wound.  
(Applied to those who constantly irritate a  
wound by rubbing and scratching.)

*Bandar ke gale meñ motiyon ki mālā!*

A pearl necklace round a monkey's neck!  
(Pearls before swine.)

*Bandar ke hāth āind!*

A looking-glass in a monkey's hands.  
(What's the use of it as he is so ugly?)

*Bandar ke hāth naryāl.*

A cocoa-nut in a monkey's hand.  
(Said when a thing of value has fallen into the  
hands of one who cannot estimate its worth:  
Pearls before swine.)

*Bandar ki dāhndī, ghar meñ ag lagāt.*

Friendship with a monkey is setting your  
house on fire.

*Bandar ki dāhndī kiya?*

What is a monkey's friendship worth?  
(Said of any feeble or treacherous acquain-  
tance.)

*Bandar ki doosti, jī hē signa.*

The friendship of an ape is the loss of life.

*Bandar ki sangat.*

The army of monkeys.

(The British nation: also used to a large  
family with which it is dangerous to in-  
terfere, as they can all back each other up.)

*Bandar ki topā.*

A monkey's cap.  
(Applied to a restless person continually in  
motion. St. Vitus's dance.)

*Bandar ki tūrat, phurat, surat, mashhūr hai.*

The monkey's dexterity, agility and cunning  
are notorious.

*Bandar kyā jāne dāī kē savād? E.*

What does a monkey know of the flavour  
of ginger?

*Bandar nāche, dūst jal mare.*

The monkey dances, and the camel is dying  
with envy.

*Bande kē chāhā kuchh nahī hotā, Allāh kē  
chāhā sab kuchh hotā hai.*

What man wishes never happens, what  
God wishes ever happens.

*Bandgi aisi, aur inām aisi!*

Such service and such a reward!  
(Spoken in reproach to one who makes a poor  
return for service done him.)

*Bandgi bechārgī.*

Service is helplessness.

*Bandhī mutthī lākh barābar.*

A shut fist contains a lākh (for all you  
know).

(The value of the present made with the  
closed fist is exaggerated by the receiver,  
who wants to show how highly he was ap-  
praised.)

*Bandhī rahē, na ſake bikāī.*

It remains tied up, and doesn't fetch a  
penny.  
(Sold too late.)

*Bāndh khisā, le hissah.*

Close your pocket, and keep your share.

*Bāndhe sabēlā, phire akelā.*

An armed man may wander alone.

*Bāndī jab shādī kartī hai, tab aisi hi kartī hai.*

Mah. Wom.

When her slave celebrates a wedding she  
does it as well as this.

(Said in contempt of an entertainment.)

*Bāndī ke āge bāndī dī, logon ne jānd dāndī dī/  
Wom.*

A slave girl got a handmaid, and the people  
thought a storm had come!

*Bāndī ke āge bāndī, meñ gine na dāndī. Wom.*

When a slave girl gets a handmaid she  
takes no thought of rain or storm.

(Makes her work any how. No indulgence is  
shown by low born people to their servants!  
Put a beggar on horse back and he will  
ride to the devil.)

*Band ke jāt band meñ nahī rakta. Wom.*

Born in bondage does not remain in bond-  
age.  
(Misfortune will not always cling to one.)

*Bane sab kī sarāhā, bigre kahē kambakht !*  
All the world praises success, and says  
that failure is ill-luck !

*Bangālā jādū kā ghar hai !*  
Bengal is the abode of witchcraft !

*Bāngālī kī Bāngālān jādū bhārī.*  
The Bengali women are full of witchery.

*Bāngālī jo dāmī, to parēt kaho kis ko ?*  
If a Bengali is a man, what is a devil ?

*Bāngā mē sayār gaile, kā oṛh aile, kā peñh aile !* Mag.

A jackal in a cotton field ; what can he wear and what can he put on ?  
(Cotton is of no use to the jackal.)

*Bākh chhupāś jāt ho, nībal jān ke mo ;*  
*Hirde mē se jāoge to mard badūngī to.* Wom.  
Shake yourself off and go, and think me powerless ; If you go out of my heart then think yourself a man.

*Bākh gaho kī lāj.*  
The shame of taking by the arm  
(And letting go : protect for ever or not at all.)

*Bākh palre kī or nibāhnā.*  
To take by the hand and support through life.

*Banī ke sab gār haiñ.*  
Every body is friendly towards a rich man.  
*Banī ke sau sāl, bigrī kī ek bahnoi bhī nahīñ.*  
A rich man has a hundred brothers-in-law, a poor man none.

(Hundreds will give their sisters to a rich man, but no one will marry the sister of a poor man.)

*Banī phir beśvā, khole phir keśvā.* Wom.  
A woman with her hair down is a harlot.

*Banī to banī, nahīñ Dādū Khāñ Panī.*  
If I manage it, well ; if not, there is Dādū Khāñ Panī.

(I can go to him : that is if I cannot get employment in one place, I may in another.)

*Banī to bhāt, nahīñ dushmanāñ.*  
If you agree you are my friend, if not my enemy.

*Baniyā bhī apnā gur chhipā-kar khātī hai.*  
Even the grocer eats his own sugar in secret.

(Spoken in reproof to one who indulges in vice publicly without shame.)

*Baniyā detā hī nahīñ, kaho 'sarā pūrā toliyo.'*  
The merchant refuses to give and the other says 'give me full weight.'

(Applied to one who, so far from taking a refusal, goes on to insist on something better than that which was denied him.)

*Baniyā kī bat, re Udho !*  
He has the credit of doing it, Udho !

*Baniyā kī faqīrī bhī bhātī.*  
By practice even the profession of a pauper becomes profitable.

*Baniyā jis kī gār, us ko dushman kyā darhāt ?*  
Who has a Baniyā for a friend what need has he of an enemy ?

*Baniyā ke sukā rāj, rajā ke hīñ,*  
*Baidā ke pūt byādh na chīñ,*  
*Bhāṭā ke chup chup, beśvā ke mail,*  
*Kahē Ghāg, pāñchōñ ghar gail.*

A prodigal Baniyā, a weak king,  
A physician with an ignorant son,  
A silent bard, an unclean harlot,  
Saith Ghāg, will be ruined.

*Baniyā māre jāñ, thag māre anjēñ.*  
The Baniyā cheats his friends, but the swindler cheats strangers.

*Baniyā mīt, nā beśvā safī.*  
A Baniyā is no man's friend, nor is a courtizan chaste.

*Baniyā rījhe harre de.*  
When a Baniyā is pleased he gives you a myrabolan.

(His gifts are trifling.)

*Baniyē kī bahkādā, aur joṛī kī phūkārā.*  
From the Baniyā's guile and the saint's curse  
(there is no escape).

☞ A countryman happened to possess a gold mohar, which he offered for sale. A baniyā, hoping to buy it cheap from the simple fellow, offered him five rupees, which the other refused in hopes of getting more. As the baniyā gradually raised his offer, the countryman's estimate of the great value of his prize and his reluctance to part with it increased, when the Baniyā, finding his offer of 14 Rupees was refused, changed his tactics and, assuming the part of a friend, advised him not to part with the gold mohar for less than 30 Rupees. The countryman having in vain sought a purchaser at a price which was twice the market value of the coin, finally came back to the Baniyā and let him have it for 14 Rupees.

*Baniyē kī beṭā kurhī dekh hī ke girtā hai.*  
The Baniyā's son does not fall without seeing something.

☞ A Baniyā's son having fallen down dropped a can of oil which he was carrying on his head. Some people took the sad news to his father, who merely said "he must have seen something on the road." He had picked up a gold mohar !

*Baniyē kī ji dhanīyē barabar.*  
A Baniyā's heart is as small as a coriander seed.

(Very small indeed.)

*Baniyē kī mūñh grāh, aur pēt mom.*  
The Baniyā has the jaws of an alligator, and a stomach of wax.

(He pinches himself to hoard money.)

*Baniyē kī sāk dharbhājā.*  
The grocer's banker is the grain parcher.  
(The worthless lending to the worthless.)

*Baniyē kī salām be garas nahīñ hotā.*  
A Baniyā does not even salute without an object.

**Baniye kã ullã.**

The Baniya's owl.

(Any worthless person or thing that is kept with great care. The phrase originates in the story of a foolish merchant who bought an owl at a great price, supposing it to be a hawk, and used to exhibit it as such.)

**Baniye ke peshab mein bichakhaã paidã hotã hai.**  
Scorpions are born from the Baniya's water.

(Bichakhaã, a scorpion, means a cunning fellow.)

**Baniye ki uchapat aur ghore ki daur barabar.**

A Baniya's account goes on running with the speed of a horse.

**Baniye se syãdã, so dirãdã.**

Who is more knowing than a Baniya is a mailman.

**Bãñj acherhi skaurj buri.** Wom.

Better be barren than bear once.

(The barren woman is spared the loss of an only child.)

**Bãñ jal gaya par bal na gayã.**

Burn the rope and the twist of it remains.

**Bãñ bajantã, Shaitan ki langotã.** Mah. Wom.

A barren woman is the Devil's breeches.  
(The most wretched thing on earth.)

**Bãñ biyãñ, sonth urãñ.** Wom.

To expend dry ginger for the delivery of a barren woman.

(Great cry little woe.)

**Bãñ kyã jãne parãñ ki pãrã?** Wom.

What does a barren woman know of the pains of child-birth?

(He scoffs at pain that never felt a wound.)

**Ban ke pãt, ban ke kharidã, Kerã karãt Bãñ ke lagã.** Bhoj.

The woodman's children play with forest leaves and forest stalks.

(i. e. with what is most easily procurable.)

**Ban mein upje sab kã khã, Ghar mein upje ghar ki khã.**

If it grow in the field all eat it, if it grow in the house it eats up the house. Riddle.

(The pun is on the word *phẽ* which is the answer of the riddle, and means both 'cucumber' and 'disension.' The meaning is 'If it (cucumber) grows in the field every body eats it, if it (disension) grows in the house, it eats up the house i. e. brings the house to ruin'.)

**Ban par ãñ bilãrã, mũdã kahãlã 'je hamrã jũ!** E.

When the cat is safe in the forest the rat says 'she's my wife.'

(When the cat's away the mice may play.)

**Bãñ barhe jhuk jã, arand barhe tũ jã.**

The bamboo grows and bends, the castor grows and breaks.

**Bãñ charhã gur khã.**

Climbing up the bamboo she eats sweets.  
(Said of an acrobat or a dancing girl.)

**Bãñ dũben bauri thã mangã.**

The fool wants to see how deep the bamboo is in the water.

**Bãñ gun bandur, chamãr gun adhar.**

The bamboo is tested in the bamboo yard, and the tanner in the hide-park.

**Bãñ ke bãñ, mallãhi ki mallãhi.**

I had to pay the freight, and had to suffer a beating from the boatman's bamboos as well.

(Double sufferings.)

**Bãñ ki jar mein ghamos jãme hue.** Rua.

A prickly shrub grows in the roots of the bamboo.

**Bãñal bhãrã parãñ barabar.**

A separated brother is merely a neighbour.

**Bãñ-võle ki bãn na jã, kutã mãle (ãñ) ughã.**

A bad habit never leaves, as the dog will ever make water with his leg up.

**Bãñ ke ghor pe savãr hai.**

He rides the big horse.

(To draw the long bow.)

**Bãñ ki byãñ gã, sãb mõi le sã ke dhã.** E.

When the fool's cow calves all the neighbours run with their cans for the milk.  
(Said of an oppressed people.)

**Bãñ ke kutte ne kãphã hai.**

He has been bitten by a mad dog.

(He talks nonsense; he raves like a madman.)

**Bãñ ki khãñ ke bãñle pãñ, bãñ ki rãñ ke bãñle jã.**

A crooked bed has crooked feet, and a crooked woman has crooked children.

(Like father like son.)

**Bãñ ki ãñ batãñ, us me le ghar me lagã.**

Show a fool fire and he will burn down the house.

**Bãñ na bũdã, terã ãñchãñ kyonkar dũ!**

Pãñ na bũdã terã dũndã kyonkar phũ! Wom.

Nor wind nor breeze why does your garment flutter? Nor child nor husband, what are you swagging about?

**Bãñ baniyã, pãñ navã.**

The father a tradesman, and the son a lord.  
(The father to the plough, the son to the bow.)

**Bãñ bãn ki larã kyã?**

What is a family quarrel?

(Nothing of any consequence.)

**Bãñ bhalã na bhaiyã, sab se bhalã rupaiyã.**

Nor father nor brother is a good thing, the best thing of all is a rupee.

**Bãñ bhikãrã, pãñ bhandãrã.**

The father a beggar, the son a large stock owner.

(Each has his own fate.)

**Bãñ chup chup, pãñ lap jhap!**

The father so quiet, the son such a chatter-box!

**Bãñ dũdã, pãñ rãchkhã.**

The father a god, the son a devil.

**Bāp dikhō, pā gor batā.**

Show your father, or point out his grave.

(Spoken when a thing is lost and one is desired either to produce it, or show how it is gone.)

**Bāpe pūr, pātā par ghorā, bahut nahitā to thorā kī thorā.**

The son resembles his father, the colt his sire; if not exactly yet somewhat.

**Bāp kā nām Dampī, bēvā kā nām Chhakauryā, nātī kā nām Pachkauryā, tāt purā bītī chhaddā na purā bhayā.** E. Wom.

The father Dampī, the son Chhakauryā, the grandson Pachkauryā: three generations passed and a *chhaddā* was not complete.

(The point is that even after three generations of labour the family could not earn its expenses: *dampī* = 12 *kaurī*, and *chhaddā* = 24 *kaurī*, so the calculation for three generations is 23 *kaurī* or one *kaurī* short of the amount required.)

**Bāp kā nām Sāg-jāt, betē kā nām Pavor.**

The father Mr. Greens, the son Mr. Vegetable.

**Bāp kā nām Uā Pād, pūt kā nām Jitē Khān.**

The father's name was Mr. So-and-So, the son's name is My Lord Conqueror.

**Bāp karūk, pūt Hātim.**

The father a miser, the son a Hātim. (Hātim Tāi is the conventional hero of eastern generosity.)

**Bāp karē bāp, kē āgē āē, betā karē betē kē āgē āē.**

The father's sin upon the father, the son's upon the son.

(Whoever performs any action he alone shall receive the reward or punishment of it. Make your own bed and lie on it.)

**Bāp kē gālē mek mogre, pūt kē gālē mek rud-rāchh.**

The father wore wooden beads about his neck, the son has a precious necklace.

**Bāp kī barāt betā jāē!**

The son attends his father's wedding. (Second marriage.)

**Bāp kī tāng talē āī, aur mā kūtāt.**

The father's mistress is called mother. (Undeserved honor.)

**Bāp kō dūā na milē jo indhan kō bhejē!**

May my father get no flour, that I may be sent to fetch fuel to bake it!

(Put into the mouth of an undutiful son reluctant to do any thing for his parents.)

**Bāp kuyrā, betā shekh.** [priest.

The father a green-grocer, and the son a *Bāp marā*, *ghar betā bhayā*, is *kā toḍā us mek gayā*

The father dead, and a son born, the loss of the one is made up by the other.

**Bāp mār kē bair lend.**

To take vengeance for a murdered father. (The vendetta: blood feud.)

**Bāp mare par bail batenge.**

Upon the death of the father the oxen will be distributed.

(Waiting for the dead man's shoes.)

**Bāp marihen tūb pūt rāj karihen.** E.

When the father dies the son reigns. (Le roi est mort: vive le roi.)

**Bāp marle kūtār, māē marle tuar.** E.

Father dies and you are a bachelor, mother dies and you are an orphan.

(Among the poor if the father die the son cannot marry—the mother while alive can always keep the child.)

**Bāp na dādē, Mār Khān sādē.**

Nor sire nor grandsire and descended from Mār Khān.

(Spoken of a mean person who shows an unbecoming pride.)

**Bāp nā dādē, sūt pu hī harāmādē.**

Not only sire, and grandsire, but seven generations of bastards.

**Bāp na māri pūdrī, betā tūr-andās.**

The father never shot a tomcat and the son is an archer.

(Spoken in contempt of a great boaster.)

**Bāp nar-kaiyā, pūt bhagatiyā!**

The father a cut-throat, the son a saint!

**Bāp ojhā, mān dāyan.**

The father a wizard, the mother a witch.

**Bāp pandit, pūt chhinrā.**

The father a doctor, the son a rake.

**Bāp pet mek, pūt byāhe chālā!**

The father in the stomach, and the son goes to the wedding!

**Bāp se bair, pūt se sugāī.**

Enmity with the father, friendship with the son. [chūhā.

**Bāqī kā mārā gāon, aur chilmoā kī mārā**

The village is ruined with arrears (of revenue), as the fire is put out by the pipe. (With frequent demands upon it.)

**Bāqī nām All-ah kā.**

The balance will be the name of God.

(Said to a boaster—after so great a man as you there's nothing but God left.)

**Bard bol Qāzī kā pyālah.** [comes.

He talks big and the Qāzī's messenger (He boasts of authority he does not possess and is exposed by being carried before the judge.)

**Bārāh bānī kē hogayā.**

He is again restored to youth.

**Bārāh baras Dillī mek rahe bhār kī shomān.**

Twelve years in Delhi and only a fireman! (For perching grain. Well bred to evil wed.)

**Bārāh baras Dillī mek rahe, mahāl nahī diyā**

'*kya karte the?*' 'Bhār jhokte the!' He lived twelve years at Delhi and paid no taxes; 'what did he do? why, he tended the oxen!

(i. e. he did not better his situation in life.)



*Bārāh baras kā kōṭhī ek kī Eṭvār pāk !*

A twelve years' leper cured in one Sunday !  
*Bārāh baras kāk meṭ rahe, chālā dafa pōṭh*  
*ne gae.*

Twelve years in the stocks, no sooner free  
than he broke his leg.

(In his impatience to get out.)

*Bārāh baras kī kannyā, aur chhāṭī rāt kā bar,*  
*man māne so kar.*

The bride of twelve years and the bride-  
groom of six days old may do as they will.

(An allusion to child marriage and its evils.)

*Bārāh baras kī paṭhiyā, bīe baras kī tatya,*

At twelve years a maiden and at twenty  
a rickety screen.

(Allusion to the early maturity of women in  
India.)

*Bārāh baras piche kūrṭ ke bhī din phirte haiṅ.*

After twelve years, even a dung hill begins  
to prosper.

(Every dog has his day: the notion is that  
the fortune of every thing changes every  
twelve years.)

*Bārāh baras seī Kāshī, marne ko Muggah kī*  
*mātī.*

He lived in Kāshī (Benares) for twelve years,  
but it was his lot to die in Maggdah  
(Bihār).

(Among the Hindus it is esteemed good to  
die within the limits of Benares, as in that  
case, they conceive they obtain release  
from future birth; whereas if they die in  
Maggdah (Bihār), they transmigrate into  
saec.)

*Bārāh bāt, aṭṭhārah paṇḍe.*

Twelve roads, eighteen foot paths.

(He is puzzled which way to take: *embarrass*  
*de richesse.*)

*Bārāh gāon kā chaudhri, aṣṭī gāon kā rāo :*

*Aṃe kām na dē, to aṣṭī taise meṭ jāo.*

Squire of 12 villages, and lord of 80 :

Let him be: he is of no use to me.

*Bārā hī pāṅch hai !*

He is very sharp.

*Bārāh meṭ tīn gae to rahi khāk.*

If out of twelve months three are gone,  
nothing remains !

(The rain on which fertility depends falls in  
three months, therefore, if those are gone  
the remainder is good for nothing. Applied  
to one disappointed in the object of his  
labor or his journey.)

*Bārāh-vafāt kī khichṛī āj hai to kal nahīṅ.*  
*Mah.*

The *khichṛī* of the *bārāh-vafāt* is only for  
to-day, not for to-morrow.

(This is the *khichṛī* (rice and peas) of the  
twelfth of Šafar, on which day Mohammad  
died, and on which the oblation called *Fa-  
tiha* is made by all Mussalmāns with this  
kind of food. To express a present abun-  
dance which will not last.)

*Borā jāne kiya, bālak jāne hiya.*

The adult looks to deeds, the child to love.

*Borā nivālā khāṭiye, borā bol na boṭiye.*

Swallow a large mouthful, but speak not  
harshly.

(Submit to distress yourself rather than give  
pain to others.)

*Baras bhar meṭ sakkī sīm tarābar ho jāte haiṅ.*

The miser's and the liberal man's accounts  
balance at the end of year.

*Barātī kindre hojāṅge, kām duḥā duḥān kī*  
*se paregā.*

All the attendants at the marriage proces-  
sion will return home, but the business  
will be continued by the bride and bride-  
groom.

(In India the bride and bridegroom have  
many ceremonies to perform after the pro-  
cession is over.)

*Barātiyon ko khāne kī chāh, duḥā ko duḥān*  
*kī chāh.*

The bridegroom longs for his bride and the  
guests for the dinner.

*Barāt kā chhailā, Sāvan kā khailā.* [rains.]

The joy at a marriage is like grass in the  
(Very abundant.)

*Barāt kī sobhā jāyā, arthī kī sobhā sāṅpā.*

Music is becoming at weddings, and wailing  
at funerals.

*Bardhā ek, gāon dui joi; kail baṭiyā lāgal-pot ?*  
*E. Agric.*

Only one ox and the whole village lands to  
plough; how is the turn and turn about  
to be managed ?

*Bare anyānā bane haiṅ.*

He sets up to be very charitable.

*Bare bare bahe jāṅ, gadhā pūchhe kiṭnā pānī ?*

The great are drowned and the jackass  
asks if there is much water.

(He rushes on where angels fear to tread.)

*Bare bare dah gae, baṭai kahe kiṭnā pānī ?*

The great are carried away and the travel-  
ler asks if there is much water.

*Bare bartan kī khurchan bhī bahut hai.*

Even the scrapings of a large vessel are  
many.

(Every little counts: many a little makes a  
muckle.)

*Bare bikhau bikhakar ko, chalat sīe nivāl,*

*Thore bikhau bichekhā ko, chalat dum algāḍ.*

The deadly serpent creeps with banded head,  
but the milder scorpion walks with his  
tail up.

(Still waters run deep.)

*Bare bol kē sir nichā.*

Big words hang the head.

(Pride goes before a fall.)

*Bare chor kā hisā nahīṅ !*

No share for the master thief !

(He takes what he likes: the lion's share.)

*Bare ghar pariye, patikar dho dho māriye.* Wom.

To marry into a large family is to carry  
stones.

(If married to a man of many relations the

wife will have to do much work according to Indian custom.)

*Barē kārkhā mek talē jāte haish.*

They fry pease-pudding in a frying-pan.

(A pun on the word *barē* which means 'great' or a 'pease-pudding.' Spoken in reply to one who reproves the speaker for disrespect towards a great man.)

*Barē kī barāī, na chhoṭe kī chhatāī.*

No greatness for the great, no littleness for the little.

(Nor respect for the great, no love for the young; also *liberté, égalité, fraternité*.)

*Barēl jāme kū kām karṭe ho ?*

Your deeds will take you to Barēl !

(At Barēl there is a large lunatic asylum : In the Panjab Lāhor is used in the same way and for the same reason.)

*Barēl rūpa reṭi.*

It rains silver at Barēl.

(The land is so rich and productive : London streets are paved with gold.)

*Barē miyān so barē miyān, chhoṭe miyān, subhān Allāh !*

The elder is the eld *x*, but as for the younger, God help us !

(That is, we know the one to be bad enough, but the other is much worse.)

*Barē na būran det hain jāki pakṛet bōh,*

*Jaisē lohā nā me tirat phire jal māh.*

Great men do not let him sink whose hand they have seised, As the iron fixed to a boat swims in water.

*Barē shahr kē barā hī chānd.*

Great cities have great moons (dignitaries). (Ironical : swindlers.)

*Barē to tē hī tē, chhoṭe subhān Allāh !*

The elder was but so so, but from the younger God help us !

(Used in a bad sense, to express that the first was a great rogue, but the second goes far beyond him.)

*Barhēn to amīr, ghātēn to faqīr, marhēn to pīr.*

Who thrive are nobles, who fail are holy ascetics, who die are saints.

(The proverb is used by Hindus to indicate the astute policy of the Mahomedans who have rewards for every condition in life.)

*Bārē hī jab khet ko khāē, to rakhdvāt kass karē ?*

If the fence eats up the field, who will keep watch.

(Said of a corrupt Police: setting the wolf to watch the fold.)

*Barī bahā, barā bhāg. Hin.*

Older the wife, greater the good fortune.

(Allusion to child-marriage, when the bride is older than the bridegroom: this proverb is used to comfort the bridegroom and his parents.)

*Barī bakā ko bulāo, jo khīr mek mīn dālē. Hin.*

Run for the elder brother's wife, she'll put salt in the khīr.

(*Khīr* is a mess of milk and rice eaten with sugar : this proverb is applied as a taunt,

when a mistake is made by the great or pretentious.)

*Barī bhāī, mātē kē chīnāt. Hin.*

The elder brother's wife ranks with the mother.

(According to custom.)

*Burī bhāīs par mākṛāī.*

Much butter (comes) from a big buffalo.

*Barī sejar, chāṭhe par nasar.*

His eye on the kitchen in the early morning.

*Barī krmās par non bīkē. E.*

Selling salt after great earnings.

(The action of the mean.)

*Barī machhī chhoṭī machhī kō khātī hai.*

Great fish eat up the small.

(The powerful oppress the weak.)

*Barī mē bārāh am, khatī mek aṭṭhrah am. E.*

Twelve mangoes (for a penny) in the orchard, and eighteen in the market.

(Upside down.)

*Barī nāk-velā.*

A man with a great nose.

(Of great honor.)

*Barī navad shaitān kī chhārī, jab dekho jāb*

*tir sī kharī. Mah. Wom.*

The elder sister-in-law is the devil's wand, when you see her she stands as straight as an arrow.

(The chief disturber of the family peace in India is the elder sister-in-law.)

*Barī (or) khīr hai !*

This is very crooked pottage !

*BR* A man once offered to treat his comrade, who had been blind from his birth, to a mess of milk and rice. His comrade, with the proverbial suspiciousness of the blind, inquired, 'what is it like?' 'It is white,' said the other. 'And what is white like?' 'Like a crane,' 'what is a crane like?' 'Feel this,' said his would-be host, bending his forearm and hand from the wrist to imitate the crane's neck, upon which the blindman used the words of the proverb to express his surprise at the idea of *khīr* thus conveyed to him.

*Bar to na mālē bhāīs, baryāī mātē chāṛ. E.*

The bridegroom has not even straw and the guests are asking for sweets !

(Used when a preposterous request is made.)

*Bar mare, papdai na pāpē.*

Her husband dead and she continues to dress her hair.

(*Papdai* is the dressing of the hair after the fashion of married women and not after the fashion of widows : hence proverb means a loose widow.)

*Barne hē hēm chhīnās nahāt hōtē.*

The borer is not bored itself.

(You cannot swindle the swindler.)

*Barōh hē barā hī bhāg. Hin. Wom.*

Great men have great good fortune.

*Barōh hē barā hī mūkh.*

Great men have great mouths (wants).

*Baron ke hake kã, aur dandh ke khãt kã piche  
saud dã hai.*

The advice of elders and the taste of my-  
robolans are pleasant after a time.

*Baron ki barti bãt.*

Great men have great views.

*Baron ki bãt bõre pahõna.*

Kings only understand kings.

*Baron se rakhe de, na jãt pã.*

Put your hope in princes, but never go near  
them.

*Bar rose barõ ke, chãt ree pãt ke.*

Great men sigh for greatness, small men: for  
food.

(All the world cries for the moon.)

*Barõd, bar ke aãh. Hin. Wom.*

The rainy season is best for living with  
one's husband.

*Barõd thõr, bhãdwaõ: bahut.*

Little rain is great drought.

(Is of very little use.)

*Barõd meñ kaphãt ghar ghar.*

In the rains there are cakes in every house.  
(The rains is the usual season of rejoicing in  
India.)

*Barõ Aãwi, ho nañ ki manj. Agric.*

September rain and plenty of grain.

*Barõgã, bhãdwaõ; paice ar lagõwa.*

It will rain and rain, and (corn) will sell  
for a penny a pound.

*Barõgã meñ, kãge amõd.*

*Tum aã ke aã, ham nañ ke nañ.*

When it rains we all rejoice, But you mer-  
chants are still merchants and we beggar  
still beggars.

*Barõ Sãh to ban ja'at. Agric.*

Rain in July and every thing blooms.

*Barõ Sãwan to hãt pãchã ki: bãwan. Agric.*

Rain in August and five becomes fifty two.  
(Crops increase tenfold.)

*Barõ, Rãn, karõbe se; barõh meñ gar fãge se.*

O Kãm, send rain in torrents, for a poor  
old woman has died of hunger.

*Barõ tale kã bhãt.*

A demon of the Banyan tree.

(Demons are said to be attached to particular  
places, as to the mania, or places where the  
dead are buried; to various trees, etc.: that  
attached to Banyan trees is said to be ex-  
ceedingly obstinate: hence the proverb is  
applied to a very importunate person, who  
cannot be got rid of.)

*Birã jãsi bhãrbhãr, dhauli jãsi aãp.*

*Nilki aisi kuckh nañhi jãsi mĩthi aãp.*

Crisp as sand, and white as the sun, (sugar),

But not so sweet as silence.

*Basant, jãre kã aãt.*

Spring is the end of winter.

*Basõ shahr kã, khat na'ir kã. Agric.*

A house in a city and a field by a canal  
(are the best of their kind).

*Burõ chukh namis, musallãh baphãye. Mah.*

The prayer is over, so put away the carpet.

(Said when any work is finished.)

*Burõ bache, na kutta khãt.*

Nothing is left for the dog to eat.

(To describe extreme poverty. Living from  
hand to mouth.)

*Burõ bhãt meñ Allãh Miyañ kã kãun niherõ? E.*

Why be grateful to God for stale rice?

*Burõ kaphi ko uddi aya.*

Stale victuals brought for boiling.

(Spoken of a thing brought forward when the  
time is past: also sudden rage.)

*Burõ mĩthã phõkã pãnti ayañ kãrõ hai. Hin.*

Worn.

Plain water is bad for a stale month.

*Burõ phulõ meñ 'õis nahitã, pardesi bõlam*

*terõ de nahitã. Wom.*

As no fragrance in a withered flower, so no  
hope of aid from a husband in a foreign  
land.

*Burõ kar, miyañ, bas kar; dekhd terõ lashkar!*

Mah. Wom.

Enough, good sir, enough; I kãve seen  
your army.

(Said in derision to a boaster.)

*Burõ chhile rukhri, aur kãch chhile chhikã.*

Scraped words are rough, scraped wood is  
smooth.

*Burõ, ghõte kutiyã marõ, nañ kãke, mori*

*bãchhã pari. E.*

If a bitch die on the road or by the river side,  
the jogs says, my words have taken effect.

(He takes credit to himself for any chance  
event.)

*Burõ agl kãrõ hãit khãr.*

Past times make one sad.

(Loudator temporis acti.)

*Burõ hãit pãt, aur bõlõ hãit pãt.*

Words may bring you an elephant, and  
words may bring you under his feet!

(An Asiatic punishment: play here on the  
word pãt, 'gets, obtains' and 'foot'.)

*Burõ kãrõ maĩnd kãt, dikhẽ baidi tole kãt.*

She talks as sweetly as a maĩnd, but shifts her  
eyes like a parrot.

(A dangerous woman: a prostitute.)

*Burõ gãt phir hãit nahitã õfi.*

Honor once gone cannot be recalled.

*Burõ insãn jãt talak kãhã nahitã;*

*Nãk o bad uãd kãhã khulã nahitã.*

As long as a man speaks not, His good and  
evil lie hid within him.

(Speech is silver but silence is gold.)

*Burõgã dãt, burõgã jãt; khatã charãt nã*

*bãt khãtã. Wom.*

By the footpath I come, by the footpath I  
go, on the edge I graze, and destroy not  
one ear of the corn.

(i. e. she grazes her cattle as at not to injure)

the fields : figuratively, she is an honest woman.)

*Batīya kī rāk, be-nirbāh.*

The narrow pathway leads astray.

(Allusion to the field footpaths in India which may lead anywhere. Exactly the opposite of the Christian notion; See Mat. vii. 3, 16.)

*Bāt jo chāhe apni, to pānī māṅg na pī.*

If you would keep up your honor, ask not even for water.

(Scold not your lips in another man's pottage.)

*Bāt kī batākar karnā.*

To make a speech of a sentence.

(To make a mountain of a mole-hill.)

*Bāt kī chāka admi, aur dāl kī chāka bandar saṅbhalā nahī.*

A man who misses his chance and a monkey who misses his branch cannot be saved.

*Bāt kahē kī lāj.*

The shame of the spoken word.

(Tell a lie and stick to it.)

*Bāt kahī aur parāī hai.*

A secret spoken is strangers' property.

*Bāt kahiye jag-bhātī, roṭī khāiye man-bhātī.*

Speak to please the world, eat to please yourself.

*Bāt kī bāt, khurāfāt kī khurāfāt.*

It is truth and a jest.

(Many a true thing is said in jest.)

*Bāt kī bāt, khurāfāt kī khurāfāt, bakrī ke sāng-hoṭ ho char gad bēri ke pāt.*

It is truth and a jest; the plum tree has eaten up the goat's horns.

(i. e. in climbing to eat, her horns have been entangled in the branches and broken off: moral; in hurting others you may injure yourself.)

*Bāt kī bāt meri.*

In the speaking of a word.

(In the twinkling of an eye.)

*Bāt lakh kī, karnī khāt kī.*

In words a million, in deeds mere dust.

(‘Words are but sands, ‘tis money buys lands.’)

*Bāt meri bāt aib hai.*

It is wrong to interrupt.

*Bātā bārā, kartāb khudr.*

His words are experienced, but his deeds are worthless.

(An old head on young shoulders:—he never said a foolish thing and never did a wise one.)

*Bātān chiknā, kāmān khudr.*

Fine words, poor deeds.

*Bātān chiknā maini baṭī, kartāb baṭī jithānī.*

Hin. Wom.

For talk I'm best, for work my elder brother-in-law's wife.

*Bātān se kām nahī chālā.*

Words won't make the work to go.

(Words are but words, it is money that

makes the mare to go: empty words buy no barley.)

*Bāt pūchhē, bāt kī jar pūchhē.*

He wants to know the meaning.

(He is a great critic.)

*Bāt rak jāī hai, vagt nīkal jāī hai.*

The promise remains, but time flies away.

(This is said by a man who is disappointed in not meeting with that assistance from another which he had reason to expect.)

*Bātīs dās kī bhāṭīs khātī nahī jāī.* Hin.

Wom. Superstition.

The words of thirty-two teeth will never fail.

(The promises of those in the prime of adult life are not lightly made.)

*Bātūr hāt dushmanon logo. Bhoj.*

Strike your enemy with your clenched fist.

(If you strike at all strike hard.)

*Bāuhre kī Rām Rām, Jam kī sandesa. Hin.*

The traders' salute is a message from the Devil.

(i. e. a dun.)

*Baunā jorā kī khilāunā.*

The dwarf is the butt of his wife.

*Bānā kamāre, beṭā urṭe.*

The father earns and the son spends.

*Bāvan tole pōṭ rātī.*

Fifty two ounces and a quarter carat.

(Said of exactness to a small fraction.)

*Bāsār admi kī kyā eṭār?*

What reliance is there on common people's word?

*Bāsār kī eṭāī, bāp bātī khātī, beṭā bātī khātī.*

Father and son can both eat market flour.

(Said of prostitutes.)

*Bāsār ke bhāo.*

At the market rate.

*Bāsār ke bhāo bechnā.*

To sell at the market rate.

*Bāsār kī gālī kis kī? Jo phirke deṭhe us kī.*

Who gets abused in the town? He that turns and looks.

(To see who did it. Moral; don't take notice of abuse.)

*Bāsār kī miṭhāī, jis ne chāhī us ne khāī.*

The sweets of the markets who chooses eats.

(Said of prostitutes.)

*Bāsār kī miṭhāī se nīrbāh nahī hōī.*

You cannot live always on the sweets of the town.

(Frequenting prostitutes is a ruinous practice.)

*Bāsārā chīs bodī hōī hai.*

Ordinary market goods are always frail.

*Bāsār us kī jo lo-ke de. Mercantile.*

The market is his who pays.

*Bāsār, bad-āt.*

The draper is mischievous.

*Bāsār kī gāhri par jhāgar rāj.*

The cricket sits king on the draper's bundle.

(i. e. he eats holes in it.)

*Be-adab, be-nasib; bā-adab, bā-nasib.* Pera.  
Ill-mannered is unfortunate; well-mannered is fortunate.

*Be-aib sāl Khudā ki.*

God only is free from flaw.

*Be-biyāhi khās roṣṭiyān, aur biyāhi khās boṣṭiyān.*  
An unmarried girl eats only bread, a married girl eats flesh.

(You are required to offer rich presents on every occasion to your married daughter.)

*Be-būjh nagri, be-būjh rājā, ṭake ser bhājī, ṭake ser khājā.*

Foolish the city, and foolish the king, where greens and sweets are both sold at a penny a pound.

It is said that a priest and his disciple going on a pilgrimage came to a city. The priest gave some coppers to the disciple and wished him to go to market and buy some flour for the evening meal. The disciple went to market and finding every thing selling at one and the same price, he, instead of flour, bought sweetmeats with the money and came back to his priest overflowing with a sense of success. The priest enquired how he came to obtain so many sweetmeats, whereon the disciple explained the matter after much praise of the city and its ruler. His master, however, was greatly shocked, and wished his disciple to leave the city that very night, but in vain. At last seeing that all his remonstrances availed nothing he left him to his enjoyment and started off. The disciple remained behind and day after day feasted on rich food and grew into a robust hulking fellow. Soon afterwards, it happened that a murder was committed in the city, and the murderer was nowhere to be found. The king being much enraged at this, ordered his minister to pick out the fattest man in the city and hang him in place of the undiscovered culprit. The stoutest man was the disciple who had been living all this while upon the fat of the city. He was therefore seized and brought before the king to be hanged. His priest heard the news and came to his rescue. When the fat man was being led to the scaffold the priest cried out and said 'I am the murderer; I have committed this crime; that man who is going to be hanged is quite innocent.' So the hangman let go the disciple and took hold of the priest, and led him on to the gibbet. Just as the rope was about to be pulled the disciple in his turn shouted out that the old man was innocent, and he only was the offender. On this a controversy arose which ended in both being discharged. *Moral:* where everything is sold at one price there can be no real justice.

*Bech, bech, merī pakhnī kī biyāh.* Mah. Wom.  
My tomboy is married off by the sale of all my property.

(Alluding to the great expenses of the girl's father at a wedding.)

*Beche ke sāg, karē motiyon kī dām.* Ē.

He sells pot-herbs, and bargains for pearls!

*Beche so banjārā, rakhe so halliyārā.* Hind.

Who sells (grain) is a merchant, who hoards it is a murderer.

(Allusion to the habit of buying grain for the rice commonly practised by Baniyās.)

*Be-dard qasdi, kyā jāne pīr parāi?* Wom.

What knows the merciless butcher of the pain of others?

*Be-dharmā bhāi, aur bhānd ke sath meṭ!* E. Wom.

I became a perverser to marry a wool-carder!  
(These are all low Mahomedans and the speaker is a Hindu.)

*Be-dūl naukar, dushman barābar.*

An unwilling servant is a foe.

*Be-firī ajab chīs hai.*

It is a great thing to be free from care.

*Begānd sir kadīā barābar.*

Another's head is like a pumpkin.

(Applied to one who swears by the head of another, to imply that no reliance is to be had on such an oath.)

*Begānd sir paserī barābar.*

Another's head is a lump of iron.

(A thing of no value, or which is not injured by rough handling. Applied to one who uses carelessly, or expends extravagantly the property of others: or who is careless of others' pain.)

*Be-gāne kārān lūlī tere lāng.* Wom.

To lose a leg in another's cause.

*Begāne kārān lūlī toṛnā.*

To make confectionary for another's use.

(Fools build houses for wise men to live in.)

*Begāne khātte par jhīngar nāche.*

A cricket dancing on another's corn-bian.

(Applied to one who is proud of what belongs to others.)

*Begānī de, nūl upā.*

Dependence on others is perpetual fasting.

*Begānī thaelī kī māṅh sakrā.*

Another's purse has a tight mouth.

*Be-gharnī ghar bhūt ke derā.*

Without a wife a house is the abode of a devil.

*Be-gharnī ghar pādāt hai, hai gharnī, ghar gājāt hai.* E.

Without a wife the house doth howl, with a wife the house doth joy.

(The pleasures of married life.)

*Bejā ke plean-hārī gehūā kī gūl gāven.* E. Wom.  
Grinding coarse grains she sings the song of wheat!

(She talks very big: draws the long bow.)

*Be-hayā kī burqā māṅh par dāl liyā hai.*

He has put over his face the veil of shamelessness.

(Said of a person who is repeatedly punished.)

*Be-hayā ke niche rūkh jamā, us ne jānā kī chhāt kī.*

A tree sprang up under a shameless man, and he thought it would shade him.

(Applied to one who glories in that which others would be ashamed of.)

*Be-kārī, bikārī.*

Out of employment, out of health.

*Be-khāṭi se bagāṛi bhāṭ.*

Forced labor is better (than) idling.

(Doing nothing is more painful than doing something.)

*Be-kār maḥṣāṣ kuchāḥ kṛpā kar.*

*Kapre hī udhar-kar eṅgā kar.*

Don't be idle and do something!

Unstitch your clothes and sew them up.

(If you have nothing better to do.)

*Be-kharāchī meṭ dāḡ gūla.*

The pence are gone and the flour is wet.

(As he had no money to buy fuel to cook it with: used to express the distress of one who is destitute of resources at a time when it becomes necessary to incur expenses.)

*Be-khār gul nahīṭ.*

No rose without a thorn.

*Be-laṭṭī b-ikuryā par ghar nāche.* Wom.

A shameless wife dances at others' houses.

*Bel, babāl, khāk aur dhāl.*

From *bel* (tree) to *babāl* (tree) is dust to ashes.

(Worse and worse:—out of the frying-pan into the fire: both trees are very thorny—the *babāl* being more so than the *bel*.)

*Bel barhāve, aur far hāṭe!*

He promotes the growth of the creeper, but cuts its root.

(To express one who appears to be friendly, but secretly undermines another.)

*Bel ke māre babāl tale, babāl ke māre bel tale.*

Hurt by the *bel* he runs to the *babāl*, hurt by the *babāl* he runs to the *bel*.

(Applied to an unfortunate person, whom bad luck pursues wherever he goes. Out of the frying-pan into the fire.)

*Bel manḥe chāṛhī dikhāī nahīṭ deṭ.*

I don't think this creeper will grow far.

(I don't think he will succeed.)

*Bel pakḥā to kare ke bāp ke kṛpā!*

If the wood-apple ripens, what does it matter to the crow's father?

(The rind of this fruit is too hard to peck through: used by a person who hears advantages described, of which he cannot partake.)

*Bel phūṭā rāī rāī ho gayā.*

The *bel* fruit is burst, and reduced to mustard seed.

(To describe the ruinous effects of disunion.)

*Be Māḡhe ghī khichṛī khāḍ, Be mehri saurāre jāḍ. Be Bhāḍon penhāṭ parwa, Kāhe Ghāḡh, yeh ānōḥ kavāḡ.*

Eating *ghī* and *khichṛī* except in January; Going to your father-in-law's house without your wife; Swinging except in July: Saith *Ghāḡh*, is to be a crow.

(A crow is the personification of all that is objectionable: *ghī khichṛī* is heating food: when your wife's dead your father-in-law has no particular love for you: the swinging festival is held always in July—August. The moral is obvious.)

*Be-māḥ ke dāḥṛī, ghōṛḥ bīnā lagām.*

*Be-māḥ ke lāḥkar, ānōḥ bhāṭ nā-bām.* Rus.

Ploughing the soil without rain, having a horse without a bridle, and an army without a leader, are three evil things.

*Be-mīr, bāṭ abtār.* Card players.

Without a king it's a false pack.

*Bēr khāṭī kṛ ghar hai.*

Wild plums are the home of cough.

*Berōḥ meṭ guḥṭiyāṭ milānā.*

To mix stones among plums.

(To complicate a matter.)

*Be-sirī jāṇj.*

An army without a head.

*Besed eṭṭī, nā kḡḡā jāṭ.*

Nor harlot (*eṭṭī*) pure, nor crow (*jāṭ*) pure.

(*Sati*, female chastity: *jāṭ*, male chastity.)

*Beṭā ban-ke sab ne khḡḡā hai, bāp ban-ke hoī nahīṭ khāṭā.*

Be a son (humble) and you'll get, be a father (proud) and you won't get.

*Beṭā beṭṭī bas kṛ āchchhā.*

An obedient son or daughter is the best.

*Beṭā huḍ jāḍ jāṇjī, jāḍ potā khōḥ bār.*

Know that you have posterity, when your grandson plays at the door.

(A son only may die.)

*Beṭā khāḍ, bāp lāḥḥḥ, Kājṭ apnā bāl dikhāḍ.*

The son feeds well while the father looks on, the iron age shows its might.

(Sons must support fathers in India; the *Kājṭ* is the present degenerate age.)

*Beṭā lāḡḡā chāmārī, voh bāī bahū kahāḍḡī hamārī.* Mah. Wom.

If my son should marry a low woman, she would still be called my daughter-in-law.

(Make the best of a bad bargain.)

*Beṭā māriyō, par tīsar nā pariyo.* Wom. Superstition.

May my son die, rather than I get a third.

(To have three sons (*tīsar*) running is held unlucky to the parents.)

*Beṭe se nām chāḍḍā hai.*

The father lives in the son.

*Be-thāḡ chori nahīṭ hoī.*

No theft without an informer.

*Beṭī kṛ dhan nimāṇā hai; āṭe bāī rūḍḍā, jāṭe bāī rūḍḍā.*

A humiliating portion daughters are, their coming makes you weep and their going also makes you weep.

*Beṭī aur kabṛī kī bel barābar hoī hai!*

Girls and cucumbers grow fast!

*Beṭī nē kiḡḡā kumḥṛ, amḡḡ nē kiḡḡā luhṛ;*

'Nā tum chāḍḍo hamār, nā ham chāḍḍē tumḥār.'

The daughter attached to a pottor, and the mother to a blacksmith; 'You must not speak ill of me, nor I of you.'

(The pot must not call the kettle black: those that live in glass houses must not throw stones.)

*Beṭi saurā na jāṭi, man man gōjāṭi.* E. Wom.  
The daughter goes not to her father-in-law's house and frets and fumes to herself.  
(A common incident in native life.)

*Be-vaṭi kī bhāṇāṭi, mūṭi kūṭh ne bajāṭi.* Mah. Wom.

The fool plays the pipe at the wrong time.  
(Rājās are accustomed to be awakened by a pipe played at dawn : Sikhs use a drum, and Brāhmins a conch for the same purpose.)

*Be-vāṛi nāo dāhvāṇḍol.*

The boat without a helmsman is tossed about.

(The fatherless child goes astray.)

*Be-sar bishṭi bhayṛa barābar.*

A penniless paramour is no better than a pimp.

(Used by prostitutes.)

*Bhāḍon dono sākḥ kā rājā hai.* Agric.

August is the king of the two harvests.

(The most profitable crop is that in autumn.)

*Bhāḍon kā gṛām, aur sājhe kā kām.*

August heat and joint labour are (the most unbearable).

*Bhāḍon kā jhālā, ek sīng gītā ek sūkhā.* Agric.

In August showers one horn is wet and the other dry.

(Allusion to the very partial rains that fall in August.)

*Bhāḍon ke month se dono sākḥ kī jar bandhī hai.* Agric.

With August rains both harvests thrive.

*Bhāḍon kī chhāḥh bhāḥṭon ko, Kātā kī chhāḥh gūṭon ko.* Hin. Wom.

Buttermilk in August for the devil, in October for your children.

*Bhāḍon kī dhūp meṭ hiran kāle hote hain.*

In August sunshine the antelope turns black.

*Bhāḍon meṭ dārkā hoṭ, kāl pachhokar jā-kaṛ roṭ.* Agric.

When the rains fall in August famine steps aside and weeps.

*Bhāḍon se bacho to phir milenge.*

Escaped this August we shall meet again.

(In India August is a bad month.)

*Bhāgālpūr ke bhāgāliye, Kāhāl-gāḥṭ ke thag, Paṭne ke divāliye, sīnōn nām sād.*

A Bhāgālpūr rogue, a foot-pad of Colgong, and a Paṭnā swindler, these three are notorious.

*Bhāge hae laṅkar kē mard picḥhā nahīn kartā.*

Brave men don't pursue flying soldiers.

(Don't hit a man when he is down.)

*Bhāgle chor katharyā kāk.* Bhoj.

A flying thief takes away even a wooden cup.  
(Any worthless thing.)

*Bhāgle bhāt kī langōṭī bhāt bahūt hai.*

Even the loin-cloth from a flying devil is something.

(Better get something out of a runaway thief

than nothing : a penny saved is a penny gained.)

*Bhāṭ aisaṅ hīṭ nā, bhāṭ aisaṅ bairī nā.* Hin.

No friend like a brother, no foe like a brother.

*Bhāṭ andhiyārī, phūṭī chḥāḍī, chāṅh paṛai rāṅḍ ahibāṭī.*

The widow rejoices in the darkness, as it makes her a married woman.

(Said of a loose widow.)

*Bhāṭ bhāo kā, nahīn apne dāo kā.*

A brother is he that loves, not he that watches his own interests.

*Bhāṭ bhāo karē, tal māre upar chāo karē.*

He loves like a brother, but strikes below while he strokes above.

(The double-faced.)

*Bhāṭ chhāḥhūṇḍārī sarṇ gūṭ, uglat banē nā khāt.*

Like a snake with a mole (in his mouth), that can neither vomit nor swallow.

The legend is that if a snake get a mole into its mouth and swallow it, it becomes leprous, and if it vomit it up it becomes blind : hence proverb means to be on the horns of a dilemma.

*Bhāṭ dūr, paṛaṭī nēre.*

Your brother is afar, but your neighbour is near.

(So the latter is of more use to you.)

*Bhāṭī biyāḥ, mor bīrūd kā ?* Bhoj.

My marriage is over, what more can they want of me ?

(Allusion to the custom of the bridegroom paying for his bride.)

*Bhāṭī nā de, bhāḍo dā.* Mercantile.

[sake.

Sell at the market rate, not for friendship's (benevolence spells bankruptcy.)

*Bhāṭīḥ bhāṭīḥ vāḥ, yā qasāṭī ke khūṭē.*

The male buffalo should be among the females, or tied to the butcher's stake.

(To win the horse and lose the saddle.)

*Bhāṭīḥ dūḍh jo kārḥḍāṭ pīve,*

*Ilāḥyā ghaṭe nā, jāḥ lag fīve.* Rus.

Who drinks boiled buffalo's milk will keep his strength through life.

*Bhāṭīḥ kā dūḍh, nālī kā gūd.*

Buffalo's milk is as marrow from the bone.

*Bhāṭīḥ kā gobār, bhāṭīḥ ke chūṭrōn ko lag jāṭā hai.*

The dung of a buffalo besmears its buttocks.

(Cannot all be put to use.—*Bhāṭīḥ kā gobār* is one of the most useful articles of fuel in India : a great man has great expenses is the application of the proverb.)

*Bhāṭīḥ kē āṇṇ bīn bājī, voh bājīḥ pagḥḥḍāṭī.* E.

If you play the harp before a buffalo, she will simply chew the cud.

(Pearls before swine.)

*Bhāṭīḥ ko apne sīng bhāṭīḥ nahīn.*

The buffalo does not feel the weight of his own horns.

(A man does not find the maintenance of his own children and relations oppressive.)

*Bhaite-pakusge hay-gai.*

The buffalo has passed sweet-meats.

(Applied contemptuously to one who has met with extraordinary good fortune.)

*Bhaite pe dādā his ne chhorā?*

Who ever leaves the milk in the buffalo?

(The rich are always fleeced.)

*Bhāi sādāhā, na-bhāi sādā bairī.*

No friend like a brother, no foe like a brother.

*Bhāi se bhāi, bhāi chhāike par.*

Brother is brother, the rest are put aside.

(*Chhāike par* rubs in to hang a thing in a net out of the way of cats, etc.: pun on the word *bhāi* which means (1) brother, (2) suited to one's taste.)

*Bhāyā jī bahotere dānd māledeh, bandā pahāl vān nahā banus ke.*

My brother often taught me wrestling, but I am no athlete and will never be one.

(The phrase here implies inferiority in any way of the speaker to some of his connections.)

*Bhāiyōn ke dānd mā'o.*

Rub your brethren's arms.

(It is a common mode of congratulating a victorious wrestler to rub or squeeze his arms. This phrase is used ironically towards a person who has attempted things above his strength, or boasted greatly of what he would perform, and has failed.)

*Bhajan aur bhajan ekant bhāl.*

Prayers and meals in seclusion are best.

(Natives eat and pray alone.)

*Bhāijī kī bhāijī kyā dūre kī mōhtāijī?* Wom.

A present for a present, what more can one require.

(Short debts long friends.)

*Bhākūhā bhāge gādh ke gosārd.*

[village]

A fool gets wetted in the outskirts of the

(Has not got sense enough to go inside.)

*Bhālā huā dīkī gausse gai, dīkī kī pāryā mai kī bhāl.* E. Wom.

It is well that my husband's sister is married and gone, for I shall get her gorgeous clothes.

(Allusion to the position occupied by the husband's sister in a native household, in which the man's mother comes first, then his sister and then his wife.)

*Bhālā kar, bairī se dar.*

Do good and fear evil.

*Bhālā kar bhālā ho, sandā bar nafa ho.*

Do good and good will come of it, put out to interest and take the profit.

(The merchant's cry:—lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Mat. vi 19.)

*Bhālā kiyā se Khudā ne, durā Mīyā se-bānde ne.*

Good is God's, evil is man's.

(The words of one declining an undertaking, or reproaching another with his being un-mindful of favours conferred.)

*Bhālā mānas ghār-mat bhārd, rindā ne jārd-majh se dard.*

The respectable man returned home and the rogue thought he was afraid of him.

*Bhāl bhālī pīyā ke-bāgh-sārd, jo bagār se barchal.* E. Wom.

It is good that my husband has been devoured by a tiger, for I am saved from working for him.

*Bhālā dāmī kī murgī takt takt.*

A nobleman's hens go for a copper each.

(Nobles oblige.)

*Bhālā, bābā, band parī, gobār chhōr kashīde parī.* Wom.

Father dear, I am a prisoner, and instead of picking up cowdung, I make embroidery.

(Said by a girl who has married above her, while poor and leery she had freedom, but now that she is rich she is shut up in the house.)

*Bhālā dīn āgē to, ghār gūhāte chālā āgē.*

When the good time comes it will ask its way to your house.

(Have patience and resignation therefore.)

*Bhālā ghore ke-ek chhāt, bhālā dāmī ke-ek bāt khat khat.*

One whip for a good horse, and one word for a good man is sufficient.

*Bhālā kī bhālā.*

Good comes of good.

(Good yields good.)

*Bhālā kī sandāse kī sandāse.*

This is not an age of good men.

(There is no humanity in this age.)

*Bhālā ke bhālā, bure ke jūmāl.*

Be a brother to the good and a son-in-law to the bad.

*Bhālā kī bātā nas kī bātā, bure kī bātā, dūh nīdā.*

The words of the good are a pit of delight, The words of the bad are the home of trouble.

*Bhālā mānas kī sāt-sātā bhārā kī.*

The patient man is abused by every body.

(Because he will not return abuse.)

*Bhālā sandī bhāijī, bhāijī nāgar pān; bure sandī bhāijī, bhāijī nāt aur kām.*

Association with the good is eating the best betel; Association with the bad is to lose your nose and ears.

(i. e. to be utterly disgraced.)

*Bhāl jāmad, bhāl pāndī bhāl.* E.

Happy his birth who turns out a paund.

(*Pāndī*, a man named in the Scriptures.)

*Bhāl marā, bhāl pīlā parā.* E.

Stone dead and worm eaten.

*Bhāl mātā marāmā, bhāl bāt gī lāin.* E.

It was well that he shaved his head; it was well that the wood-apple fell on it.

(Great ill luck.)



*Bhalo bhayo, meri maputi tafi, main dahi bechan  
se chhuti.* Wom.

It is well, brother, that my pot is broken, for  
I am saved from selling the tyre.

*Bhaddon sang khali ki, ga baji-ke apni ki.*

The husbandman went shares in a field with  
some players, they sang and played, and  
made it all their own.

(Allusion to the custom of giving grain to birds  
as a reward for singing.)

*Bhang, gahja jan deti gahjaren ke,  
Uahriyi bhar bhut sangharen ke.* E.

Don't give bhang and gahja to the village  
boor, Or he will eat up a bucket full of  
your rice.

(Bhang and gahja, intoxicating preparations of  
hemp, supposed to be also stomachics.)

*Ehang kake, 'main rangi jagti,'*

*Post kake, 'main shah-t-jahdi.'*

*Afin kake, 'main chumti begam,*

*Mujh ko khā-ke jai kahāi?'*

Says the hemp, 'I am of gorgeous hue,'  
Says the poppy, 'I am king of the world,'  
But says the opium, 'I am a lady love!'  
Who takes me once takes me for ever.'

*Bhang ki sat kya? Jhāte ki bat kya?*

What caste has the sweeper! What credit the  
liar!

*Bhangiyā dar bag raftand, bar guhāi sab  
ravā. Ped.*

The hemp-eaters went into a garden, and  
swallowed the plums, stones and all.  
(Did not know what they were doing.)

*Bhang pinda detā hai, masoji jān mārī hai.*

Easy is the drinking of hemp, but deadly is  
the enjoyment thereof.

(Spoken in reproach of those who act without  
regarding consequences: *facile decensus  
Averni*.)

*Bhāng to aisi pīyā, jais kungulin ki kī,*

*Ghar-ke jāne mar gāi aur āp nāhe ki bīch.*

Swallow your hemp as thick as street mud,  
And your friends will think you are dead,  
but you will only be very drunk.

*Bhāo na jāne rāo.*

Kings never know the market price.

(Allusion to the unbusiness of trying to inter-  
fere with trade prices: Asiatic kings do not  
submit to market rates, they pay what they  
choose. The proverb is capable of either  
construction.)

*Bhāo rāo Khudā ke hāt.*

Market rates and kings are in God's hand.

*Bhāo rāo ki bhābar nāhī.*

No one can tell about kings and market  
rates.

*Bhāre, byaj, dahana, pichhe paye kuchā nā.*

Hire, interest, and gifts should not be kept in  
arrears.

(*Bis dat qui cito dat.*)

*Bhara kahār, khālī kumhār, tar jāte hai.*

The laden porter and the empty handed  
potter move quickly.

(A common observation in native life.)

*Bharat bhāri, khālī khālī.*

Great show and an empty pocket.

(Vain show.)

*Bharam mār, bharam jāv.*

Opinion slays and opinion keeps alive.

(Moral: earn therefore the good opinion of  
your neighbours.)

*Bharā so dhār.*

Full is set down.

(Moral: a man full of worth lives in peace.)

*Bhar bhāyā achchhā, pe pāpi burā.*

Better a babbler than a close knave.

*Bhar-bhājan ki larī, kesar kī fīd.*

A grain parcher's daughter, and saffron on  
her forehead!

(Bhar-bhājan are a very low caste, whereas  
the saffron fīd is only worn by rich and  
respectable women.)

*Bhar dāl sab bhay mek Samman utre pār.*

Samman has thrown all his burdens into the  
fire, and passed over in safety.

(To express that one has got rid of a difficulty  
in which he was involved.)

*Bhar de, Bhar pāse, kāl kanchā pās na dūe!*

Fill and you will be filled; death and pain  
will not near you.

(A cry of mendicants: give and it shall be  
given you. Luke vi. 38.)

*Bhare to bhārti hai.*

(God) fills the full.

(Unto every one that hath shall be given, but  
from him that hath not shall be taken away  
even that which he hath. Mat. xxv. 29.)

*Bhar samundar ghogā hāt.*

You only get shells out of a full ocean.  
(Serving the great without benefit.)

*Bhar samundar pīyās.*

Thirsty amidst oceans of water.

*Bhar hāt churī, pāt sāt rāt.* E. Wom.

Bracelets on her arms, and a widow withal!  
(A loose widow: bracelets are only worn by a  
fame covert.)

*Bharī batī mek āb-dast na leve, voh bhāyā  
alefī hai.*

Who won't wash after a call of nature in the  
midst of the rains is lazy rascal indeed.

*Bhāri biyā māl to khar.* Mercantile.

High interest means loss of principal.

*Bhāri patthar dabā, chām-ke chhōr digā.*

A heavy stone just touched and let alone.

(He found the task beyond his strength and  
therefore prudently desisted.)

*Bharī thāt mek lāt mārā. Hin. Wom.*

To kick over the plate full of food.

(To quarrel with one's bread and butter.)

*Bhar āpī jāte, hāt hāt kī hāt.* [be black.

Whitewash the oven and your hands will still  
(Touch pitch and you will be black.)

**Bharma bhūt, sañhā dāyas.** Hin.

Imagination is a devil, and fear a witch.  
(Therefore be brave and sensible.)

**Bhaye ko bhī mūlāh par bhayā nahīn kahīe.**

You don't call a pimp a pimp to his face.

**Bhasekhar ke dāmād ko bhāt kī mīthāsī.**

Rice is a sweetmeat to the son-in-law of a glutton.

(He would rather eat a great deal of rice than a small quantity of sweets.)

**Bhāt, bhāṭiyārī, berū tīnō jāī kujāt;**

**Āte kī ādar karē, jāī nā pūchhē bāt.**

Bards, innkeepers, and harlots are an evil lot, When you come they are civil, when you go they care nothing.

**Bhāt bin rah jāve, piyā bin rahā nā jāve.** Wom.

You can go without your dinner, but not without your lover.

**Bhāt chhōṛā jāta hai, sakh nahīn chhōṛā jāta.**

Your dinner may fail you, but not your true friend.

**Bhāt hogā, to karve bahut ā rahāṅge.**

Where there is rice, there will the crows be gathered together.

(For whosoever the carcase is, there will the eagles be gathered together. Mat. iv, 28.)

**Bhāt-khāne bahotere, kām dūdhā dūlhan se.**

The parasites are many, but the business is with the bride and bridegroom.

**Bhāt khātē hāth pāṛē!** Wom.

She can't eat rice because it makes her hand ache!

(She is so delicate.)

**Bhāt parē voh sonā jīse fīlōn kām.** Wom.

Fire burn the gold that splits the ears!

(Spoken of a son or relation whose conduct renders him a burden or source of vexation to his friends. It is also applied to wealth acquired by much labor, or the acquisition of which produces distress.)

**Bhāt parē voh zamāna, natnī ko ghāṛe nānd.**

A plague on the times when a man ogles his grand-daughter.

(An exclamation on observing anything very absurd; particularly an old man paying amorous addresses to a young girl.)

**Byantē kī gūā dākh ke cāmhar.**

Complaining of the eyebrows to the eyes.  
(Complaining of a man to his near relatives.)

**Bhāt ke bas sanāḍr hai.**

The world is ruled by fate.

**Bhāṭā khātā, sir sahīlā.**

He strokes the head and eats the brains.

(Hypocrisy; picking the brains.)

**Bhātā se bhīt hai.**

Alms are given to the beggar's dream.

(The dream commands respect.)

**Bhaye kī lāt ghutnōn tak.**

A sheep can kick as far as the knee and no further.

(The loss in a petty transaction is trifling.)

**Bhaye go ān kis se chōṛī?**

Who leaves a sheep unshorn?  
(They are always seceded!)

**Bhaye to jāhān jāṅgī musḍegī.**

A sheep is shorn wherever she may go.  
(The rich are always rebbed.)

**Bhaye chāl hai.**

Following like sheep.

(All we like sheep have gone astray. Isaiah vii, 21.)

**Bhaye dhasān.**

Blind pursuit.

(See above.)

**Bhagā chāhā.**

A wet rat.

(To describe one whose beard only covers the point of his chin, and who is reckoned to be of a bad disposition.)

**Bhāṅgī billī.**

A drowned cat.

(A cunning and crafty person.)

**Bhāṅgī billī batānd.**

To say that the cat was wet.

This phrase is founded on the story of a lazy servant who once being asked by his master to put out the light in the room replied: 'Better shut your eyes, and all will be dark.' Another time when asked to go out and see whether it was raining, the servant replied that a cat had just passed him, and he had felt her wet; which gave rise to this proverbial phrase, meaning to evade an order through idleness.

**Bhīt aur pichhōṛ.**

To sift alms.

(Never look a gift horse in the mouth.)

**Bhīt ke fūṛe, bāḍr meṅ ḡāḍr.**

Fed on scraps of alms, he belches in the streets.

(An invariable token of having dined well in India.)

**Bhīt mādhe, aur dākh dikhāve!**

To beg and scowl.

(Said of the *Sūāre* *ahīṭī fūṛe* and *Mīrāṭe*, who beg as a right and abuse those who don't give.)

**Bhīt mādhe aur pūchhe ḡāḍh kī jamā!**

He a beggar, and asking about the revenues of the village!

**Bhīt kī chhāṭā.**

A beca's nest.

(To describe a family or tribe, who adhere firmly to one another, so that whoever provokes one is attacked by the whole.)

**Bhītār kī ghāḍ, Rānī jāne yā Rāo.**

The hidden wound, either the King knows or the Queen.

(Husband and wife only know where the skeleton in the cupboard is.)

**Bhīt hogī to leo bahotere chāṛh rahāṅge.** Hin. Wom.

While the wall stands it receives lots of whitewash.

(While the bones last flesh there will be.)

*Bhiti ke bhāṭ bān hote hain.*

Walls have ears.

*Bhiti tale, par bān nā tale.*

A wall may move, but a bee habit won't.

*Bhog bhāg, khaṭisāṭh rāg.* [moder.]

Fortune and enjoyment are the thirty six  
(Into which Indian Music is conventionally  
divided.)

*Bhog bilās, jab tak sās.*

Enjoy yourself as long as you live.

(Eat, drink, and be merry, for to-morrow we  
die.)

*Bhogī so rogī.*

Self indulgence breeds sickness.

*Bhojan na bhāt, Hor Hāg gīt.*

The hungry calls on God.

(The devil was sick, the devil a saint would be:  
The devil got well, the devil a saint was he.)

*Bhojan na bhāt, nashar kā samādī!* E. Wom.

Nor bread nor rice at home, or at my father-  
in-law's.

(The widow who is ill-treated wherever she be.)

*Bhojpur meṭh jaiḥā mat, jaiḥā to khaṭhā mat,*

*khaṭhā to soihā mat, soihā to ṭohihā mat,*

*ṭohihā to roihā mat.* Bhoj.

To Bhojpur town go not; or if you go, eat  
not; or if you eat, sleep not; or if you  
sleep, (your bag) feel not; or if you feel it,  
cry not.

(A skit at the thieving propensities of the  
town.)

*Bhoṭhā bhāo na jāne, peṭ bhāran se kām.*

The fool cares nothing for the market rates,  
he only wants to fill his stomach.

*Bhor bhaya jab jāniye, jab pile bādā hoen.*

Know that it is dawn, when the horizon  
grows yellow.

*Bhore bhulās, jānjh ghāre āve, ā bhulāil nā*

*kahāve.* E. Rus.

Who forgets in the morning and remembers  
in the evening cannot be called forgetful.

*Bhor kā murgā bolā, panchhi ne mūnh khola.*

The morning cock hath crowed and the  
birds have sung.

*Bhūā kī nadī meṭh kaun bahe?*

Who would swim in a river of scum?

*Bhubāl meṭh roṭī dāt-kar to nahī āi hai.*?

Wom.

You haven't left your bread on fire, have you?

(Said to a visitor who wants to depart soon.)

*Bhūā bhāṭ bhar nahī nām Prithvi-palak.*

Not a plot of land his own and his name  
Protector-of-the-world.

*Bhujā dand hī āp ke hake dete hai.*

Your arms speak for you.

(They are weak. Said in derision of an im-  
potent menace.)

*Bhūā Bangālī 'bhāṭ bhāt' pukāre.*

The hungry Bangālī cries out for boiled rice.

(Habits are not easily rooted out.)

*Bhūā gayā jo bechne, aghānā kake "bandhak  
rakho."*

A hungry man, went to sell off his wife and  
the surfeited said, "mortgage her."!

(Taking advantage of another's necessities.)

*Bhūā jorā beche, rajā kake 'udhār lāh.'*

The hungry man sells his wife, the full  
stomach says, 'I will take her on tick.'

*Bhūā mare, kī sātā adne?*

Better pulse meal than starvation.

(Something is better than nothing: pulse meal  
is very poor food.)

*Bhūā marā kyā nā karā?*

What will not the famished dare?

(The belly teaches all arts.)

*Bhūā so rūkhā.*

The hungry man is an angry man.

*Bhūā Turak nā chhēriye, ho jāṭ jī kī jhēr.*

Don't provoke a hungry Turk, for he will  
prosecute you to death.

*Bhūā uḥāṭā hai, bhūā rūḍāṭā nahīn*

(God) wakes the hungry, but never sends  
hungry to sleep.

(God's providence.)

*Bhūke ber, aghāṭ gāṇde. Rus.*

Berries for the hungry, sugarcane for the full.

(To him that hath shall be given.)

*Bhūke bhajan nā hoṭ, sādho!*

[beads!]

Saints, a hungry person cannot count his

*Bhūke bhale-mānās se dāriye!*

Fear the hungry gentleman!

*Bhūke ghar meṭh non uḥāṭī.*

Salt is a repeat in a hungry house.

*Bhūke ho to hare hare rūkh dekh.*

If you are hungry look at the green trees.

(Put into the mouth of a miser who never  
knows anything of persons in distress.)

*Bhūke to an, pyāse ko pāni, jāngal jāngal avā-  
dānī.*

With grain for the hungry and water for the  
thirsty; in every wood and forest there  
are means of life.

*Bhūke to khilā aur nahāṭe ko pahāṭā!*

Feed the hungry and clothe the naked!

*Bhūke ko kuchh dījye yathā shakti jo ho.* Hin.

Feed the hungry as much as in you lies.

*Bhūke ko kyā rūkhā, aur nūnd ko kyā bakiyā.*

Hunger needs no sauce, and sleep no pillow.

*Bhūke ne bhūke ko māṛā, donon ko gash ā gayā.*

One starving dealt another a blow, and  
both fell down.

*Bhūke se kahā do aur do kās? kahā, "ohār  
roṭiyāṭ."*

Ask the hungry man what two and two  
make, and he will reply "four loaves."

*Bhūk gāi bhōjan māl, jāṛā gāi qabāṭ,*

*Joban gāi tiryā māl, tūnāṭ dāo bhāḍ.*

A dinner when hunger has gone, warm  
clothes when the cold has gone, and a  
wife when youth has gone, are three  
things to be avoided.

*Bhuk ho bhojan kya aur nind ho bichhond kya ?*

Hunger is content with any food, and sleep with any bed.

*Bhuk lagi to ghar ki nāhi.*

When hunger gnaws then think of home.

*Bhuk men gūlar pakoda.*

To the hungry wild figs are delicious.

*Bhuk men kirdar pāper.*

To the hungry a stale loaf is a crisp cake.  
(Hunger makes raw beans relish well.)

*Bhuk sab se mithi hai.*

Hunger is the best sauce.

*Bhula jogi dūnt lāh.*

The forgetful jogi makes double gains.

(He gets alms wherever he goes, if he has been there before or not.)

*Bhulal bhāṛ Divali gāve.* Bhoj.

It is a mad bard that sings at the Divālī.

(He ought to sing at the Holi in spring, whereas the Divālī falls in the autumn.)

*Bhula phire kiān jo Kālag māngs m-nā.* Agric.

It is a mad peasant that wants rain in November.

*Bhul chūk kā dar nahī.*

There is no harm in mere mistakes.

*Bhul chūk lenī denī.* Mercantile.

All mistakes should be given and taken.

(Errors excepted; the E. E. of English traders.)

*Bhule Bāman gāe bhāt, ab khān, to Rām du-hai.* Hin.

The forgetful Brāhman ate beef, (and said) 'I will never eat it again, by God !'

(Burnt child fears the fire : spoken also of one, who having committed an offence, solemnly promises not to repeat it.)

*Bhule bise Rām sahāi.*

God forgive our errors.

*Bhule chūke dand nahī.*

No fine for unwitting mistakes.

(De minimis non curat lex)

*Bhul gai dūn dīhārā, mūndo ne sahrā bādāhā.*

Forgetting the olden time the widow is wearing a marriage chaplet.

(Making a swell of herself : applied to those who in prosperity have forgotten the meanness of their origin.)

*Bhul gai rāg rang, bhul gai chhākri, ān chī : gād nahī, nām, tel, lakri.*

Forgotten his songs, forgotten his dance, he cares for but three things, salt, oil and wood.

(*Res angusta domi* : the gay bachelor turned benedic.)

*Bhul gai nār, ātāṅ dāl diya bhāt men.* Wom.

The woman has blundered and put the asafetida into the rice.

(It should be put into split peas. Used when through mistake one thing has been done instead of another.)

*Bhūti, re Rāghuā, tēt lāl pagiyā par.* Wom.  
I was taken in, Rāghuā, by your gay red turban.

(Imposed upon by outward show, or beguiled by appearance.)

*Bhūmiyā to bhūmī pe marī, tū kyōn marī, bāṭer.*

Farmers fight for the laud, why dost thou fight, thou quail ?

(Said to little men mixing themselves up in the quarrels of the great.)

*Bhūn boga, upat gayā.* E. Agric.

The burnt seed came to nothing.

(Said of a child who turns out ill.)

*Bhūnī bhāṅg, na karōd tel.*

Nor fried hemp nor bitter oil.

(Destitute of every thing.)

*Bhūrā bhāṅhā, chāndī jō, Pās mahāvaṭ dīrle ho.* E. Agric.

A brown buffalo, a bald wife and rain in December are indeed rare.

*B'ār ke hār hote hān.*

Country bumpkins are fools.

*Bhus ke mol, malidā !*

Sweets at the price of straw !

*Bhus men chingī dāl Jamālō dūr khāṛī !* Wom.

Jamālō fired the straw and stood aloof !  
(A mischief-maker : a fire-brand : an incendiary.)

*Bhus par tēpnā.*

To plaster over straw.

(To make a ginger-bread work that won't last long.)

*Bhūt jān na māre, sātā māre.*

The evil spirit kills not, but afflicts.

*Bhūt kā pakūd.*

Ghost's delicacies.

(Unsubstantial things.)

*Bhūt ke patthar kī chōṭ nahī lagī.*

Stones don't hurt ghosts.

(Being impalpable.)

*Bhūṭā kā bhagvā, mūnjak dōṛī, bīṭī dūsoī chhāt nahī mor !* E. Wom.

With a gown of sack cloth, and a thick rope for the strings, she thinks none like her !

*Bībī Bakrī, nāo men khāk upāṛī ho !*

Madam Sheep, you are raising a dust in the boat !

(A groundless accusation made by the wolf on the strength of which he eats her up : applied to those who pick a quarrel to excuse intended injustice.)

*Bībī hānī bharmānī, kām pītār kī bālī !* E. Wom.

My lady is very consequential on the strength of a brass ear-ring !

*Bībī Khālā, do chūṭe, ek mailā.* Mah. Wom.

Madam Slut has two white and one dirty (skirt).

(A whitened sepulchre.)

*Bībī Khālā, do jattī ek mālā.* Mah. Wom.

Madam Slut and two farmers' wives make a fair.

(Three women and a goose make a market.)



*Bin bulā prī nahā.*

There is no love without a wife.  
(Your father-in-law will love you only while your wife is alive.)

*Bin biddiyā nar nār, jaise gadhā kumhār.*

A man or a woman without sense is but a potter's ass.

(I.e. made to work hard for another's gain.)

*Bin bulat ahmaq le dawrī sahnā.* Mah. Wom.

The fool has come uninvited with a platter.

(Spoken of one who comes without invitation to a feast, or who unasked intermeddles in any affair.)

*Bin bulāṭ dōmī layke bāle samet ā.* Wom.

Uninvited the songstress comes with all her children.

*Bin chūchī dērah baras layke ko rakhtā hai.*

He can keep a child for twelve years without giving it suck.

(Said of one who makes false promises.)

*Bin dāmōṭ ke naukār hai.*

I am a servant without pay.

(A devoted slave.)

*Bin dekḥā chor bāp barābar.*

An undetected thief is (honoured) as your father.

*Binḍ gayā so motī, rah gayā so patthār.*

Pierced it is a pearl, unpierced it is a stone.

(Said of one who uses his opportunities.)

*Bin-gāṭh kī badhnā.*

A pitcher with a round bottom.

(Said of an unsteady feeble character.)

*Bin gharṇī ghar bhūt ke dēr.*

Without a wife a house is the abode of the devil.

*Bin gharṇī ghar pādāt hai, Hai gharṇī, ghar gāfat hai.*

Without the wife the house is dull, With the wife the house is lively.

*Bin honī hoī nahā, aur honī hovan hār.*

If it is not to be, it will not be; if it is to be, it will be.

(Che sara sara.)

*Bin jāne kī thanaiṭā hūā hai.* E. Wom.

No child brought forth and breasts inflamed.

*Bin jāne kuan māne ?*

Who believes without knowing ?

*Bin julāhe id !*

No festival without a weaver !

(Because he makes the praying carpet, musalla.)

*Bin julāhe namāz nahā; biṭṭī dholak tarīr nahā.*

There can be no prayer without a weaver, nor public punishment without a drum.

*Bin kutāpe chhināṭā nahā.*

No adulteress without a procuress.

*Bin lāg khele jād, āj na māṭ kal māṭ.*

Who plays at dice without skill will lose to-day, at any rate to-morrow.

*Bin māḍge milē so dūdh, aur māḍge milē so pāni.*

It is milk if obtained without asking, and water if by begging.

(To beg I am ashamed.)

*Bin māḍge motī milē, aur māṅgī milē na bhik.*

Without asking you can get pearls, by begging not even alms.

*Bin māre kī tobā karā.*

To cry out before you are hurt.

*Bin paidā karī ke toṭī sāḥā, ṭāṭī hāṅṅī kōḍā sāḥā.*

The oilman trades without capital, the grain parcher on his broken pot.

(Their occupation brings them sustenance.)

*Bin parche parit nahā.* Hin.

No belief without proof.

*Bin rei to māḥ bhī dūdh nahā pīlā.*

Even the mother doesn't give milk unless (the child) cries.

(Spare to speak, spare to speed.)

*Bin ruks baid kī ghōṛī na chāl.*

The doctor's mare never goes without jibbing.

(At the places she is accustomed to stop at.)

*Bin tāl pahāḍav nāche hai.*

He dances without a drum or a tune.

(Without music or singing. To dance without a pipe.)

*Bipat barabar sukḥ nahā, jo thōpe dīn kī ho.*

No pleasure like misery, when it does not last long.

(The pleasures of melancholy.)

*Bipat parī jab bhēṭ mandī, mukar gayā jab denī dī.*

When the trouble was on him he made a vow, when the trouble passed he denied it.

(When the devil was sick the devil a saint would be, When the devil got well the devil a saint was he.)

*Bipat saṅghāṭī tin jāne, jorā, beḍā, āp.*

Misery hath companions three, a wife, a son and self.

*Bipre risāle aur bhūkī bhāle mānas se dāriye.*

The angry low and the hungry high are alike to be feared.

*Birachḥ kī chhāyā, aur puruṣh kī māyā.* Wom.

The shade of a tree, and the influence of a man (go with them.)

*Birādar-i-haqīqī dushman i-mādar-sād hai.*

Your greatest enemy is your uterine brother.

(Very true of royal families in the East.)

*Birādrī ko na khilāyā, chār kāmāṭī āt jīmā dīye.*

Hin.

The kinsfolk have not been feasted, only the corpse bearers have been fed.

*Bis khīṭ !*

Shriveled and twenty !

(Allusion to the early maturity of women in India.)

*Bismillāh ki galat.* Mah.

Wrong at the very *Bismillāh*.

(*Bismillāh*—*rahmān-rahīm*, in the name of God the merciful the compassionate, is the prayer used at all commencements, so the proverb means to be wrong at the very beginning.)

*Bismillāh ke gumbad mein baithē hai.* Mah.

He resides under the dome of *Bismillāh*.

(i.e. he leads a resigned and retired life: in the odour of sanctity. *Bismillāh* means in the name of God.)

*Bis pachis kā andar mein jo pūt sapūt huā so huā, Māt o pūt kut tārān ko, jo Gayā na gayā, so kahin na gayā.*

If a son be dutiful between twenty and twenty five it is well, but if he has not gone to Gayā to procure salvation for his parents, he has made no pilgrimage at all. (Said by Brahmins to encourage pilgrimages.)

*Bisut bīār dābri mein dard.* E.

The unexpected cat sits on the dish.

(Cats always wait silently and come on one unawares, so the proverb is applied to an uninvited guest.)

*Bisvā bis ki gāthā hai.*

A share in a village is a dangerous thing.

(*Bisvā* is a twentieth part of a village: allusion to a coparcenary community always at feud.)

*Bisvar pakar, sahar ko chāt:*

*Par nārī sang chāt nā bāt.*

Better catch a serpent and suck its poison, Than have dealings with another's wife.

"*Bis, bis, id āi,*" "*Chal, haram sādī, tujhe kyā?*" Mah. Wom.

"My lady, my lady, the feast has come!"

"Go, along you wretch, what has it to do with you!"

"*Bis, bis, id āi!*" "*Chal, mardār, tujhe (kiyā se kām.*" Mah. Wom.

"My lady, my lady, the feast has come!"

"Go, you wretch, and mind your loaf of bread!"

*Biyāh huā nahīn, gaunē kā jhagrā.*

The marriage is not yet over and he is quarrelling about taking the bride home.

*Biyāh beṭi kā ghar rakhnā aur khātī pālnā barābar hai.*

To keep a married daughter at home is to keep an elephant.

(i.e. a great expense.)

*Biyāh beṭi parāvanā dākhil.*

A daughter married hath entered into neighbourhood.

(She no longer belongs to the family.)

*Biyāh, na dardī chāhī, doli mein baithī na chāhī.*

Nor wed, nor gone in marriage procession, she never sat in a palanquin to make it creak.

(Unwed.)

*Biyāh kā aashqun mālūm bhās, lahore mein āt bhāṭṭā?* E.

It is ill for the marriage, when rubbish is sent for the first present!

*Biyāh mein bid kā lekḥā?*

Pasturage accounts are not settled on a wedding day.

(There is a time for every thing.)

*Biyāh mein khāt dūr, phir kyā khāḍgī dhār?* Wom.

If you eat saw-dust on a wedding day, you will eat dust afterwards.

(If you live on the alms of the wedding you cannot live long.)

*Biyāh nahīn kiya barātēn to dekhi hai.*

I have not been married, but I have seen marriage processions.

(That is I have not done this kind of work, but have seen it done by others. In reply to one who asks another tauntingly what he knows of the matter.)

*Biyāh na kardō, jhūt mīl kā chō.*

Nor wedding nor nuptials, but sham love; (Dishonorable intentions.)

*Biyāh piche pāṭal bhārī.* Hin.

When the marriage feast is over, even the leaf plates are a heavy expense.

(Plenty comes with the feast.)

*Biyāh barhāve dhīn ghanā, rār barhāve chhō,*

*Jaise gandak ag mein gire to dūnī ho.*

Wealth grows greatly on interest and a quarrel on anger, As a fire increases doubly if sulphur fall on it.

*Biyāh moṭā, māl kā ṭoṭā.* Mercantile.

High interest loses the capital.

*Boṭ am phale bhonṭā.*

I planted mangoes and got egg-plants.

(To sow the wind and reap the whirlwind.)

*Boṭ per babūl ke to am kahāt se hoṭ?*

If you sow acacias how will you eat mangoes?

(You shall reap as you sow: as you sow you shall mow.)

*Bohni (honi, rand balā.* Mercantile.

Cash for hand-sell puts a way misfortune.

*Bole k: na chālē k, main to rūtē ke bhālē.*

E. Wom.

No good for talk or company, I'm the one for sleep.

(The mother-in-law reproving the idleness of her daughter-in-law.)

*Bole to biṭ merī, nahīn to dardār nahīn tē.*

If you can talk you are my wife, if not I care not for you.

*Boṭi bolī to ye bolī "merī jāsī bole."* Mah. Wom.

When she did speak all she said was, "May my shoe speak."

(She would not talk at all.)

*Bolo to bolo nahīn pētārā khātī harē.*

Either speak or leave the cage.

(Said to a parrot. Do thy work or go thy way.)

**Boltā chākar munib ke age gūdgā.**

A chattering servant is dumb before his master.

(Nervousness.)

**Boltā hai jab talak hai boltā.**

While there is life, there is speech.

**Bolte kī dāmdāī hai.**

Attachment ends with life.

(Used in two ways—1. When one evinces a disposition to quarrel, another says, our friendship is only during the short space of our lives, why disturb it prematurely? 2. When any one is inconsolable on the death of a friend, the expression is employed by way of consolation to represent the unavailing nature of his grief.)

**Bolī band hoyāī.**

His speech has left him (for grief.)

**Boltā par sadma hai.**

A blow hath fallen on his speech.

(He is overwhelmed with sorrow.)

**Bolī dekar bakrā lete hain.**

Giving a piece of meat and getting a goat.

(A great bargain.)

**Bolī nahin to shorba hī sahī.**

If not meat it is at any rate broth.

(A penny if not a pound.)

**Boyd gehā, upā jay.** Agric.

I sowed wheat and reaped barley.

(I received evil for good.)

**Boyd ne jodā Allāh Mīdā ne diyd potā.** Mah.

Wom. [him a grandson.]

Without sowing or ploughing God gave

(Undeserved good fortune: also allusion to the custom of widows' remarriage among Muhammadans and Jāts.)

**Būcha, sab se ūchā.**

A man without ears is above all.

(i. e. conspicuous.)

**Buddhā biyāh karē, paraisiyō ko sukā hove.**

When an old man takes a wife, the neighbours have a pleasant life.

**Buddhā huā ūh, par mātā na dyā.**

The camel grew old, but knew not how to make water.

**Buddhe ki aulād.**

The issues of old age (are weak).

**Buddhe ki nā mare jorā, bāle ki nā mare mād.**

(God) preserve the old man's wife and the infant's mother.

**Buddhe ki sikh karē kām ko fāik.** [straight.

An old man's teaching sets the work

**Buddhī bokrī aur pūndar se thāthā.**

An old goat should not jest with a wolf.

**Buddhī bhāids kī dādā shakkar kī ghola.**

Buddhe mard kī jorā gale kī dholā.

An old buffalo's milk is sugar sweet, An

old mans' wife is a garland for his neck.

**Buddhī ghori, lāl lagām.**

An old mare with a red bridle.

(Applied to an old woman who decorates her person sumptuously.)

**Buddhī huā nāhā is hāl ko pahonchī,**

Sir hilne lagā, chātiyān patāl ko pahonchī.

The old harlot comes to this—Her head begins to shake, and her breasts to hang down.

**Buddhon ne jo kām āikhayā, dhokā māl na vā men āyā.**

What an old man teaches has no flaw in it.

**Būgai, būdār gai, rakht khal kī khal.**

The fragrance and the perfume are gone, and the skin remains as it was.

**Būdāve, na chaldāve, "mañe to duhan kī chāchī"**

Nor called nor invited and 'I am the bride's aunt.'

**Būdāve, na chaldāve, mor ān bakhre.** E.

Nor called nor invited, she claims three shares for herself.

**Būbul kī sā chōndā.** Mah. Wom.

Hair-braided like a crested shrike.

(The plaiting of the hair exactly on the crown of the head is considered to be the mark of a prostitute.)

**Būdā būdā kar-ke tālao bhāī tī hai.**

Drop by drop fills the pond.

(Many a little makes a muckle.)

**Būdā kī chūkhā ghore dhalkīve.**

A caak-full too late won't make up for the loss of one drop.

(A stitch in time saves nine.)

**Būdā se gai, so phir haus se nahin dāī.**

Lost by a drop can't be recovered by a pond-full.

(A miss is as good as a mile.)

**Būdt bārā hoe to bhāndr na phore.** E.

One grain, howsoever big, cannot break the oven.

**Bārā bans Kabir kī, jo uppe pāt Kamāl.**

A doomed race was Kabir's whence sprang such a son as Kamāl.

☞ Kamāl (perfection) the son of Kabir, used to make *dohas* (couplets) in refutation of those pronounced by his father. For example,—*Kahē Kabir, do nāve chārhiye, Ek bārhe to ake rahiye.* Saith Kabir, always get into two boats, for when one goes down, the other will remain for you. *Kahē Kamāl, do nāve chārhiye, Phāte gāhr, utān ko pariye.* Saith Kamāl, never get into two boats, for your thighs will split and you will turn over.

**Burd bōdā, khoḏā paidā, ek vagt par kām ā jātā hai.**

A bad son and a bad coin will serve you some time or other.

(It is an ill wind that blows no one any good.)

**Burd hākim Khuddā kī gasab.**

A bad ruler is a scourge of God.

**Burd kahne-vāle par ān harf.** Mah.

For evil speakers three letters.

(*Vix. lam, ein, nān*, which spell *lān*, meaning a curse in Arabic.)



*Burbak barke sājhe bichavna.* Bhoj.

A stupid bridegroom goes to sleep in the evening.

(To sleep before dark is considered very unlucky.)

*Burbak Dās gaē harvāt, dāt bail meñ eko nahīn.* Bhoj.

Mr. Fool went to plough and lost both his oxen.

(By ill treatment and folly.)

*Burbak debī ke kulhī ke achchhat.* Bhoj.

Linseed is offered to a foolish goddess.

(The ceremony of the *achchhat* consists of putting rice on the idol's forehead.)

*Burbak dhanai kā rahikā bās, kōhī meñ chaur, ghar meñ upās.* Bhoj.

Riches don't give pleasure to a fool; rice in his barn, and his house without food.

(He can't learn to spend.)

*Burbak ek gaē bar gāth, dera pāñ āñche thāth, bāse bēar, āñ nahīn pāven, phāñe gāñ malār gāven.* Bhoj.

A fool went to a great village, and got a lodging in a high place; the wind blew hard and no shelter could he get; so as miserable as possible he whistled and sang the song of rain.

*Burbak gaile, machhī māre, tāp aile gaviās* Bhoj.

A fool went to fish and lost his rod.

*Burbak ke dhan jahīma mār khāñ.*

The intelligent spend the fool's wealth.

(A fool and his wealth are soon parted.)

*Burbak ki jorā sab ki bhavjāi.*

A fool's wife is every body's sister-in-law.

(i. e. any body may flirt with her.)

*Burbhas lagi hai.*

Second childhood has come over him.

*Bure dhale meñ chār ungal kā furq hai.*

Between the good and the bad there is but a hand breadth.

*Bure kā sath de, so bhī bure.*

Who sides with the wicked is wicked.

(Evil communications corrupt good manners.)

*Bure kā sathī ko nahīn.*

No one befriends the wicked.

*Bure ki burāi se darīye.*

Fear the wicked man's wickedness.

*Bure se deo darāi.*

Even the gods fear the wicked.

*Bure se Khudā bhī darta hai.*

God even fears the bad.

*Bure, tujh se darīye. yā teri burāi se ?*

Bad man, why should I fear you or your vicious deeds ?

*Bure waqt kā Allāh betī.*

God helps us in bad times.

(Man's extremity is God's opportunity.)

*Bure waqt kā kama hai jās Khudā ?*

Who helps in bad times but God ?

*Burhā, bālā barābar hotā hai.*

An old man and a child are alike.

(Second childhood.)

*Burhā Baniyā aur ber chunne jāī !*

The old shop-keeper going for wild plums !

(That is, undertaking more than he can perform.)

*Burhā chochā jandae ke sath.* Mah. Wom.

An old woman's wantonness ceases at her funeral.

*Burhā jāne kiya, bālā jāne kiya.*

Old age judges deeds, childhood judges the heart.

*Burhā kutī, pilā nāth !*

An old cur and called a pup !

*Burhāpe meñ aīl māī gāī hai !*

Have you turned mad in your old age ?

*Burhāpe meñ māñī kharāb.*

Old age is misery.

*Burh bhāī guīyā, dimāg mor vaice.* E. Wom.

My friend has grown old, but her airs are the same.

(Skittishness in old age.)

*Burh bhailān, nāk lagāe rahlaīn.* Mag.

He has grown old, but doesn't know how to wipe his nose.

*Burh bhail, burh ghauś na chhūlā.* E. Wom.

He has grown old but his childishness has not left him.

*Burhe kaldāvat kī kaur sunē ?*

Who would listen to an old man's singing ?

*Burhe mūñh mūkhāe, log tū tamāñhe.*

When pimples break out on an old face people run to see the wonder.

(Applied to one who in old age affects the manners of youth.)

*Burhe tode bhī khatī parhīe haiñ ?*

Does an old parrot ever learn ?

*Burhī jurā nām Khatijā !*

An old woman and her name Youth and Beauty.

*Burhiyā dīvāñ hūī, parāñ bartan uñhāne lagi.*

The mad old woman takes away another's plates.

(There is method in her madness.)

*Burhiyā, gosab kī purgā.*

An old woman is a pocket of evil.

*Burhiyā ko pedh bīnd kab sare ?*

The old woman cannot go without marketing.

*Burhiyā mar gāī, to kuchh gam nahīn, par farīshāñ ne ghar dekhh liyā.*

If the old woman is dead no matter, but the angel of death knows the house.

(He may come again.)

*Burh na savāñ ghūs khichī.* E. Wom.

An old man has no taste for dainties.

*Burī ghayī na āve !*

May the evil hour never come !

*Būr ke laṭṭā khāṣ to pachhāde, na khāṣ to  
pachhāṭā.*

Saw-dust sweetmeats; who eats grieves, who  
eats not also grieves.

(A siren that allures to destruction.)

*Buvad ham-pesha, bā-ham-pesha dushman.* Pers.

Two of a trade can never agree.

## C

*Chabokar so lāṭokar.* Wom.

Joking leads to fighting.

*Chachā banā-kar chhoriṅgā.*

I'll treat you as an uncle.

(Ironical: I'll give you good beating.)

*Chachā chor, bhāṭṭā Qāṭ.*

The uncle thief, and the nephew Judge.

*Chachere mamere, bā tale bahutere.*

Many cousins collect about a Banian tree.

(A rich man.)

*Chahār chis ast tohfa-i-Multān :*

Gard, garmā, gadā o goristān. Pers.

Multan is famous for four things:

Dust, heat, beggars and graves.

*Chahār-shambāl na dārad.* Ped.

He can't keep Wednesday.

(This is a bad pun: the Pers. *chahār-shambāl* is the Hindi *Buddh*, Wednesday, and *buddh* is wisdom, whence the proverb means he has no sense.)

*Chāhat kī chāhat hī, an-chāhat kī nām na hī.*

Serve him that likes you, but mention not  
him that dislikes you.

*Chāh, chamārī, chāhṛī; sō nīchān kī nīch.*

Avarice is cobbler, scavenger; the lowest  
of the low.

(No vice like avarice.)

*Chāhe kadā dalālā, chāhe manṭṭā piṭṭā le.* Wom.

Be it wheat or be it corn, I'll grind and  
pound it for you.

(*Kodā* and *manṭṭā* are names for the same plant *eleusine cornuana*.—Hewart, *Punjab Plants*, 284.)

*Chāh karē jā kī chāhṛī hī, nā karē tā kī nām  
na hī.*

Serve him that desires you, but mention  
not him that spurns you.

(Spoken by one to whom any thing has been  
offered with a bad grace, which he in con-  
sequence will not accept.)

*Chāh karūn, pyār karūn, chūṭar talē atgār  
dharūn, jā jā to-mān kyā karūn ?* Wom.

I'll love him, and I'll caress him and I'll put  
fire under him; if it burn him; what can  
I do ?

(Sham affection.)

*Chāhe kī bhāṣe.*

A buffalo of the mire.

(A fat slovenly woman.)

*Chāhne ke nām gadhā ne bāṭ kīet khānd chhor  
diyā thā.*

Even the she-ass was scared from her  
pasture when one talked to her of love.

(Follow love and it will fly from thee, fly  
from love and it will follow thee.)

*Chākar hai to nāchā-kar, nā nāche to nā chākar.*

If you're a servant you must dance, if you  
won't dance you're no servant.

*Chākar ke āge kākar, kākar ke āge pesh-khema.*

Before the servant a dog, before the dog a  
pesh-khema (a tent sent on in advance).

(The phrase is used when a servant, who has  
received an order from his master, sends  
another instead of going himself.)

*Chākar ko usr nahāṭ, kākar ko usr hai.*

The servant can make no excuse, but a  
dog can.

*Chākar se kākar bhālā jo soot apnī nīch.*

Happier than a servant is a dog that hath  
his fill of sleep.

*Chakaryā chākṛī kar-ke āp apnē hāth bītāṭ hai.*

Service is self inflicted slavery.

*Chākh dāl māl dīnā ho, kaurī nā rakṭ kāsān ho,*

*Jis ne diyā hai tan ho, deḡā vohī kāsān ho.*

Eat up all thy wealth, keep not a penny for  
thy shroud. He that hath nourished thy  
body will provide thy shroud.

(Eat, drink, and be merry for to-morrow we  
die.)

*Chāṭī pherī, kūt chāṭī kī chert.* Rua. Wom.

It is the turning: of the mill that makes  
the flour heap.

*Chāṭī māl kaurī dālṭe to chāṭī pāṭe.* Wom.

Throw grain into the mill and you'll get  
flour.

(You'll get nothing for nothing.)

*Chāṭī talē ghar tār, nīch, oṭe, ghar mār.*  
Wom.

Get out, thou mother-in-law, thy house is  
under the mill-stone; this house is mine.

(Among the poor the mother on her son's  
marriage leaves the house and lives in the  
outhouse where the hand-mill is kept.)

*Chāṭī ko Taḡḡar ke māmūn nāṭīṭ karnā rafū :*

*Soun-i-taḡḡar chert unse go oṭā rakh.*

You cannot close up the rent made by  
Fate, Though the needle of your remedies  
be pised all your life.

(*'U' homine propos et Deus disponit.*)

*Chakmak dīdāḥ, khāṭ mālīdāḥ.* Wom.

Wanton eyes are on dainties fed.

(Said of harlot.)

*Chākṛī māl dīṛī hī ?*

What excuse is there in service ?

*Chakṛā chākṛī do jamē, in māl mārō kōḥ.*

*Yeh mārō Kartār ho, rain bīchōyā hō.*

No one should ever kill the shield-drake, for  
they are separated at night by the curse  
of God.

☞ The natives have a legend that two lovers,  
for some indiscretion were turned into two

shadrake and condemned to pass the night apart from each other on the opposite banks of a river. All night long each asks in its turn if it shall join its mate, and the answer is always in the negative. The peculiar cry of the shadrake at night no doubt gave rise to this legend.

*Chalā chālī kī sauda, pyār, bhālā bhālī kar lo.*  
Death is in the market, friend, do good betimes.

*Chalā chālī kī rāh meṁ bhālā bhālī kar lo.*  
Do good in this way of Death.

*Chalāt phirāt dhām pāyge; baithē degā kaun ?*  
By moving and going about you can get money; who will pay you for sitting idle ?

*Chal bas jo log the Islām ke,*  
*Rahgās bāqī Musalmān nām ke.*  
The true Musalmāns have gone from us,  
The remainder are Musalmāns in name merely.

*Chal chakhe ! mere mūṭh mat lag.* Mah. Wom.  
Away! away! don't stick to my mouth.  
(Don't talk with me.)

*Chal, chādō, magīn āī hū, jumla pīr mandī hū.*  
Mah. Wom.  
Go on, shadow; I will follow, for I have invoked all the saints.

(Put into the mouth of a woman who affects extreme delicacy, so as to be unable to walk without great difficulty. She desires her shadow to go on before, and says that with the assistance of the saints she will follow as fast as she can.)

*Chal na jāne dāgan torā.* E. Wom.  
Can't walk because, forsooth, the yard is crooked.

(A bad workman quarrels with his tools.)  
*Chalē rūp kī charṛhī, aur bure kī peṭ.*  
A widow's spinning wheel, and a bad man's belly are always moving.  
(The widow earning her livelihood by spinning, and the bad man suffering from the effects of intemperance.)

*Chālī chālī āī saut be pīkar.* Wom.  
She went for refuge to the family of the co-wife.

(To express one's taking a step that must inevitably lead to his or her ruin.)

*Chālī chālī Bī Makko āī.* [here]  
Dame Runawar travelling along has alighted

*Chālī beras kī reuṭh.*

A boy of forty years.

*Chālī sorī dī.*

A forty ear fool.

(A complete fool : see following.)

*Chālī sorī bāt kākī kākī.*

His words are full forty ears.

(40 ears make a man : so that his words are complete, i. e. good and valuable.)

*Chal manghat ho, laṅghat saṭī hū.*  
Come to your funeral pyre, wood is cheap now !

(Said to a niggardly person.)

*Chal mere charṛhe charṛakṛ chāl, kahāt kī burhī-yā ? kahāt kī tū ?*

Go along spinning wheel and hum away, whence the old woman and whence thou ?

A common variant of the nursery tale of the Lambkin relates how an old woman persuaded a tiger, a leopard, and other beasts of the forest to defer eating her, till her return from her daughter's house after she had grown plump and fat. On her way back she cheated the hungry expectants by concealing herself in a spinning-wheel and repeating from within the above complete in answer to the anxious enquiries of each beast of prey.

*Chalnā bhālā na kos kī, beṭī bhālī na ek,*  
*Denā bhālā na bāp kī, jo Pīrbhū rākhe tek.*

It is not well to walk even a mile, to have even one daughter, To owe to your father: God preserve you from these.

*Chalnā hai, rahnā nahī, chalnā bīse bī.*  
*Aise suhag suhag par kaun guṇdhavē sī ?*

Go we must, we cannot stay, this is very certain: Who would deck her hair for such a short married life ?

*Chal na sakūt merā Kūdan nām.*

I cannot walk and my name is Jumper.

*Chalni chammā, ghor laṅgammā, Kāith gulummā,*  
*ye tīnō nahī kōī kammā.* E.

The strings of a sieve, the bit of a horse, a Kaith as a servant, are three useless things.

(The two first can't be used second-hand, as constant use wears them out.)

*Chalni dīse sīp ko kī jī meṁ bahattar chhad.*

The sieve with seventy two holes chides the winnowing fan.

(The pot calls the kettle black.)

*Chalni meṁ gāt dūhne, haram ko kī doṣ ?* E. Wom.

She went to milk with a sieve, so what blame

*Chalo na jā, gaphī muraṭhā.* E. Wom.

He can't walk and a bundle on his head.

*Chalo, sukṛī, vahāt chalen jahāt basāt Brij Rāj,*  
*Goras bechāt Hari milāt, ek panth do hāj.*

Wom.

Come, friend, let us go to the place where the sovereign of Brij lives. To sell our milk and meet with Krishna, and thus kill two birds with one stone.

*Chālī phirī na marā, baithāt mar jā.* E.

Walking and wandering don't kill, sitting still does kill.

*Chālī bait kī chāt meṁ lakṛī karṇ.*

To goad the willing ox.

*Chālī chor langostī lāb.*

A loin-cloth is a prize to a passing thief.

(All's fish that comes to his net.)

*Chālī hāt pāt sukṛī kar lo.*

Do good while you may.

*Chālī hāt pāt uṭhāl.*

May I die while I am able to stir about.

(May I never be bel-ridden)

*Chalti chalti dekh-kaar diya Kabir roṭ,*  
Do pāṭan ke bich meṭh adbit rahā na koṭ.

Kabir wept to see the mill go round,  
As nothing remained whole betwixt the two stones.

(Allusion to the earth and sky and whatever is between them.)

*Chalti gāṛi meṭh roṭā aṭkānd.*

To stop a running cart with a stone.  
(To put a spoke in his wheel.)

*Chalti havā se laṛti hai.*

She quarrels with the breeze.  
(Quarrelsome beyond endurance.)

*Chalti kā nām gāṛi, gāṛi kā nām ukhṛi.*

What moves they call a cart, what is fixed they call a mortar.

(There is a double pun here: *gāṛi* means "a cart" as well as "a fixture;" *ukhṛi* means "a mortar" and "uprooted," so that the phrases can be taken in exactly opposite senses.)

*Chalti meṭh kaun kasar kartā hai?*

Who fails to do what he can for himself?  
(Every one tries his best in his own interest: to put one's best leg forward.)

*Chamār chamre kā yār.*

A cobbler is a friend to leather.  
(He can't be kept straight except by shoe-beating.)

*Chamār ki chhokri Chandan nām!*

A cobbler's daughter and named Sandal!  
(Sandal is applied by high caste Brāhmins for the *śikā* or sectarian mark on the forehead.)

*Chamār ko arāṭh par bhī begār.*

Even in Heaven forced labor is the cobbler's lot.

(To describe an unlucky person whose fortune does not change by change of situation.)

*Chamār ko Divālī meṭh bhī begār.*

A Chamār must work even on the Divālī.  
(i.e. on a holiday, he is then employed to light the lamps.)

*Chamārōṅ ke koss ṭhor nahīṭ marie.* Rus.

Cattle don't die of the currier's curse.  
(If the cattle die he will get their skins for leather.)

*Changiddarōṅ ke ghar mehmān dē: "ham bhī laṭket, tum bhī laṭko."*

The bats entertained some guests and said  
"we are hanging (from the roof) and so do you hang."  
(In Rome do as Rome does.)

*Chām kā chamōṭā, kākar rakhtvāl!*

A dog set to watch a leather strap!  
(He will be sure to walk off with it.)

*Chām kā ghar kutṭā tīpē jātā hai.*

Dogs will walk off with a house of leather.  
(Build your house of durable materials.)

*Chām ke chamōṭā chālā pahār, picṭhālā tātṛīṭ tātāl hapār.* E.

A man of leather (weak) went up a hill, he missed his footing and broke his pate.

*Chām ke dām.*

The price of the skin.

(Said of anything bought cheap: allusion to the debased coinage of Muhammad Tughlaq, who issued in 1330 A. D. copper tokens having fictitious values in gold and silver.)

*Champā ke das phūl, chāndēṭi kī ek kaṭi,*

*Mīrāṭh kī sārī rāt, chātūr kī ek ghāṛi.*

A bud of jasmine is better than ten flowers of champā. An hour with a clever man is better than the whole night with a fool.  
(Better fifty years of Europe than a cycle of Cathay.)

*Chamre kī sībān hai, bhāl chūk ho hī jāṭī hai.*

The tongue is but skin and liable to err.

*Chamṛī jāṭ par damṛī na jāṭ.* [caah.

He'll part with his skin, but not with his  
(You will get nothing out of a miser but his skin.)

*Chand aur chugal mūṭh lagā burā.*

It is a bad thing to get a taste for pulse and tale-bearing.

(Pulse is a very difficult taste to give up.)

*Chand aur chugal mūṭh lagā chhūṭā nahīṭ.*

The taste for pulse or tale-bearing once acquired never leaves you.

*Chand kare "merī ānchīṭ nāḥ, Ek ghar dalye, do ghar rār. Jo khāve merā ek ṭūḥ, Pāṭī pive sau sau ghūṭṭ."*

Saith pulse, "my honor is great, When I am ground in one house the noise is heard in two. Who eats bread made of me Will drink a hundred gulps of water."

*Chand mard nāḥ hai.*

Pulse is a grain for warriors.

*Chandēṭi chāo meṭh āṭ, Bakhṭāvar rooriyāṭ*

*bāṭṭe.* Mah. Wom.

The jasmine has begun to bloom, for Bakhṭāvar is dispensing sweets.

(The phrase is used to express that one who is generally morose is in an uncommonly good humour, or that a miser is beginning to spend his money like a gentleman.)

*Chandēṭi chāo meṭh āṭ, bakhṭāvar sātṭ lāt.* Mah. Wom.

Show my lady Jasmine favor and she'll bring her whole family. [bāḥar khāṛī.

*Chandchal nār chhail se laṛī, Khām andar, khām*

When a mistress quarrels with her lover, She is sometimes in the house and sometimes outside.

(Lover's quarrels.)

*Chandchal nār kī chāl chhiṭe nahīṭ, nich chhiṭe na barāppan pāṭ,*

*Jogī kā bhēt nek dhoro, koī karam chhiṭe nā bhābhūṭ ramdē.*

The wanton's gait betrays her, the low-born though in place betrays himself.

Put on a saintly garb and the ashes will hide no evil deeds.

(Scratch the Russian and you will find the Tartar.)

*Chandan ki chugki, nā gārī bhavī kōth.*

A pinchful of sandal powder is better than a cart-load of wood.

*Chomdan parā chumār ke nit vth kālē chām,*  
*Ro ro chandān wahi phāre "parā nich se kām."*

A log of sandal wood got into a cobbler's house who beat leather with it,

The log went bewailing to the world that it had fallen into the hands of the mean.

*Chānd āsmān chāyā sub ne dikhā.*

Everybody sees the moon rising.

(Worshipping the rising sun.)

*Chānd chūke kul ālam dikhē.*

All the world can see the moon in the sky.

*Chandā āb, chandē mahāb.*

Fair as the moon, and bright as the sun.

*Chānd gahan meñ chakkī rahē kā kyā kām?*

What has the mill-stone dresser to do at an eclipse of the moon?

(He is never employed at that season.)

*'Chandī, ghar lipegi?' 'Nahīn, nigore, khodūngī.'*

*'Chandī, ghar khodegi?' 'Nahīn, nigore, lipūngī.'*

Ilin. Wom.

'You shrew, will you plaster the floor?' 'No, you wretch! I'll dig it.'

'You shrew, will you dig the floor?' 'No, you wretch! I'll plaster it.'

(Mary, Mary, so contrary.)

*Chāndī kā chashmā lagāte hoīn.*

He wears silver spectacles.

(He takes bribes.)

*Chāndī kā jūtā sir par.*

A silver shoe is tolerated on the head.

(Money can do what force cannot.)

*Chāndī kā tukrā.*

A part of the moon.

(Very bright and shining.)

*Chānd ko gahar lag gayā.*

The moon is eclipsed.

(Said when a beautiful girl is matched to an ugly fellow; also when the fame of a virtuous man is ruined.)

*Chāndī meñ māt nahīn.*

No dirt in the moon.

*Chānd ne khet kiya.*

The moon has risen.

*Chāndnī nār gāi.*

The moon has struck him.

(Said especially of a horse that is weak in the back.)

*Chāndnī meñ fad khulvāni mana hai.* Superstition.

It is not advisable to open the veins in the bright fortnight of the month.

*Chāndnī meñ shahī nahīn hotā.*

Bees don't make honey in the moonlight. (Native observation.)

*Chāndī pe khāk dāne se nahīn chhiptā.*

You cannot hide the moon by throwing dust on her.

(A good man's reputation is not injured by

speaking ill of him. Solid worth is not sullied by slander.)

*Chane chabāo yā shuknāi baīdo.*

Chew the peas or play the bag-pipe.

(Either dance or hold the candle.)

*Chāne chāraunā hogē, gahān honai dikh,*

*Ghar meñ gahar tūn huān, charkhā, pīrī, khāt.*

Wom.

Peas dear as almonds, wheat as raisins, And three ornaments only in the house, a spinning wheel, a stool and a bed.

(Hard times.)

*Chane kā marā mār mār.*

A man dies from the stroke of a pea.

(To express the instability of human life.)

*Chane ke sūkh kahān gūm me pīs jāi?*

May the weevil not be ground up with the peas!

(Let not the poor suffer with the rich: let not the innocent suffer with the guilty.)

*Chāo ghātē nīk ke ghār jāi, Bhāo ghātē kuchh*

*mukh ke mānge, Roj ghātē kuchh auckhad khāi,*

*Giyan ghātē kusangut jāi.*

Liking lessons by meeting every day,

Respect lessens by making a request,

Sickness lessens by using medicine,

Knowledge lessens in bad company.

(Familiarity breeds contempt.)

*Chāpūsi kī māñh kālā.*

Fawning hath a black face.

*Chāpūsi bhār pāni meñ dāh mārō.*

Drown yourself (for shame) in a saucer of water.

*Chāpūsi likh-ker sir par dhārī, nīkal parā yā nīkal pāri.* Mah. Wom.

The inscribed platter is placed upon her head, a fairy boy or fairy girl will come out.

(This couplet, together with the name of Shekh Farid, is inscribed on an earthen plate, and

placed as a charm on the head of a lying-in woman to facilitate delivery.)

*Chāpūsi he sālā nahīn rakhe.*

The chāpūsi won't go without pinching you.

(Without squeezing something out of you.)

*Chāpūsi chān band, takā nāl band.*

A fine horse and a penny to the farrier.

(False economy.)

*Chār ajūmī aur ān huqqa.*

Four opium eaters and three pipes.

(Great inconvenience and serious disputes in consequence.)

*Chār Bed aur pānchvān labed.*

Four Vedas, the fifth a cudgel.

(He who does not listen to precepts or reason must be compelled to do so. A bridle for the horse, a saddle for the ass, and a rod for the fool's back.)

*Chārī chāī āñkhō meñ to nāchan lagī āngan meñ.* Mah.

When there is a film before her eyes, she goes dancing about in her yard.

(Añkhō meñ chārī chāī, to be blind and

also to be shameless, so there is a pun in the proverb.)

*Chār chor chaurāsī Baniyā, ek ek karke lūā.*

Four thieves plundered eighty four Baniyās one after the other.

The story goes that four thieves met eighty four Baniyās on a road. The thieves began to pick out one man at a time from amongst the Baniyās and to loot him till they had plundered them all; the Baniyās not daring to make common cause against them.

*Chār dinā ki chāndni pher chāherā pāk.*

There is moonlight for a few days, and then it is as dark as before.

(Riches have wings. Applied to express the (transitory nature of prosperity.)

*Chār din kā rang chāy: chhor, dahi-jarvā, morā saṅg ! E. Wom.*

Your love lasts four days only; none of your company, you mean brute!

*Chār din ki āiyā, aur sonāh bīnāham jāiyā.*  
But four days married and she's off to buy dry ginger.

(For her accouchement!)

*Chār din ki chamār jotish !*  
Four days ago he was a cobbler and is now an astrologer!

*Chār din ki chamār chādash ho.*  
The cobbler's feast is for four days in the year.  
(A nine days' wonder.)

*Chār ghar chā-bhāiyā, tehrā bich meh bhikhs bhāiyā. E. Wom.*

Four brothers dwell in four houses, and one of them is a beggar.

(The inequality of men.)

*Chār-gorvā bān-lā jā, du-gorvā na bāndhā jā.*  
You can tie up the four-footed, but not the two-footed.

*Chār hāth pāon sab ke hain.*  
Every man has two hands and two legs.

*Chāp-hāgā so girā.*

Who climbs falls.

*Chāp par na chāhō, sir dikhe na pāon.*  
He did not mount step by step, nor distinguish the head from the feet.

(To do any thing in a confused manner.)

*Chārkī karhā tel na āyā, kīb āyā?* Wom.  
The oil may keep away, if it comes not when the frying-pan is on the fire.

*Chārkī jā, bēṭā, sūlī par, Bhagvān bhālī karāṅge.*  
Come, my son, and impale yourself, God will help you.

(Said of sinister advice.)

*Chārkī mār, gūlar pakke.*

Get up, the fruit is ripe for you.

(The fall is at your feet, or the game is in your hands.)

*Chārkīe barse Ardrā, utral barse Hast,*  
*Kitnā rājā dand le, rāhe anand girhast. Agric.*  
If rain falls in July and October the peasants will be happy, however much the king may tax them.

*Chārkī bār-gāh.*

A walking mosque.

(Said of any holy personage.)

*Chārkī kalā, jāgī jō.*

May you shine like the waxing moon, brighter and brighter.

*Chār jāi gāvān har thong, Ahir, Dafālī, Dhobi, Dom.*

Four castes are always singing, Neatherds, Musicians, Washermen and Bards.

(Common observation in India.)

*Chār mahine hāl kā, bhār mahine tāl kā, chār mahine pāl kā.*

Four months fresh (water), four months tank (water), and four months kept (water).

(In the rainy season fresh water, in winter tank water and in summer kept water is best.)

*Chārōn raste mōke.*

All four roads are open.

*Chārpās baro kitābe chand. Pers.*

A quadruped with some books on its back.

(Originally from the Gulistan.)

*Chār pāon kā ghorā chavakkā hai, do pāon kā ādmī kyā balā hai?*

If a horse with four legs stumble, what can the man do who has only two?

*Chār sāl, burā havāl.*

Four years are full of risk.

(Said of a horse.)

*Chār-i yār kis ke? dam lagāyā khāke.*

The smoker is no one's friend! he smokes and is off.

*Chārā so bhārā.*

Strong porters are great eaters.

*Chāshā bad dūr, ākhēh mōti chār !*

May the evil eye never fall on this eye of pearl!

*Chāsh-m-i-mā raushan, dil-i-mā khush. Pers.*

Light of my eyes and my heart's delight.

(A son.)

*Chāukā din das kā; parāyā khusham kis kā? Wom.*

Illicit love is but for ten days: who can claim another's spouse?

*Chāukā lagā burā.*

A bad habit is a bad thing.

*Chāt mōhni pat dīyāh: tū gāi tangrī, rah gayā dīyāh. Wom.*

The betrothal now, and the wedding anon: a leg is broken and the wedding is put off.

(The uncertainty of human affairs.)

*Chātorā khāve apnā ghar, baṭorā khāve dōṅ ghūr.*

The glutton eats up his own house, the spongers eat up others.

*Chātorā kuttā alonī sil.*

A ravenous dog (will eat) a saltless stone.

*Chātorī sabān dāulat ki hān.*

An epicure's tongue wastes his wealth.

*Chatur kã kãm nahitã pãkar se akhe.*  
*Pãtur kã kãm yehi, liyã diyã sahe.*

The wise man's work is not stopped for a harlot. A harlot's work is this—to give and take and be off.

*Chatur kã qarar man men nistur.* [heart.  
 The wise man's debts are a pleasure to his  
 (He borrows money to make more by it.)

*Chatur ki cheri bhai's muraah ki nar se.*  
 Better be a wise man's slave than a fool's wife.

(Better be an old man's darling than a young man's slave.)

*Chatur ko chauguni, muraah ko sauguni.*

The wise man's four fold is the fool's hundred fold.

(The wise man's estimate of another's wealth is four fold, whereas a fool's estimate is a hundred fold its real value.)

*Chatur nar, nar kũh se biyah hoe pachhã,*  
*Jaise rogi nim ko ankũ mich pũ jã.*

A clever maid married to a fool sorrows. As a sick man takes his bitter draught with closed eyes.

*Chatur to bairi bhãla, muraah bhãla na mit,*  
*Sadh kahẽ hai, 'mat karo ko muraah se pit.'*

Better a wise foe than a foolish friend.

The sages have said 'have no friendship with a fool.'

*Chauhe gaũ Chhabbe hone, Dubbe hi rah gaũ.*

A Chauhe went to be a Chhabbe and remained Dubbe.

(Dube, Chauhe and Chhabbe are 3 castes of Brãhmana, who (God save the mark!) have read respectively 2, 4 and 6 Vedas.)

*Chauhe mareh to bandar hon, bandar mareh to Chauhe hon.*

Chaubãs dead to monkeys turn, and monkeys dead to Chaubãs turn.

(They are both so attached to their country that they cannot leave it.)

*Chaudah biddya nithan.*

Learned in the fourteen arts and sciences.

(All that there are in Oriental estimation.)

*Chandhũm rãt ke chãnd ko gahan lagã.*

The full moon is eclipsed.

(Said when an ugly man marries a handsome woman.)

*Chauki gãch-vãloh ko lũt khãti hai.*

The police station loots the village.

*Chãval, pache idãl.*

Rice is soon digested.

*Chle chint ho gaũ, gurũ gurũ hi rahe.*

The pupil becomes sugar, and the teacher remained treacle.

(To surpass one's master.)

*Chle lavẽn mang-kar, baiphã khãĩ mahant.*

Rãm bhajan kã nãm hai, pũ bhãran kã panh.

The disciples beg and the priest eats at his ease. The name is "Praising God," the sect is "Filling the stomach."

*Chenã jĩ kã lend : chãdah pãni dend, byãr chãle to lend nã dend.* Agric.

Millet eats up the heart : give it fourteen floodings, and then comes the hot wind, and there is nothing to give or take.

(Chenã, panicum miliaceum, is an uncertain crop requiring much water; hence proverb.)

*Chene ke bans meh sapũt bhaũ mãrha.* E.

Parched maize is the excellent offspring of millet.

(An expression used, but rather contemptuously, when the child of worthless parents turns out good for something: parvatus, novissimus rictus, novus homo.)

*Cheri sab ke pãoh dhove, apne dhoti lajã.*

The maid servant washes other's feet, but feels ashamed to wash her own.

(i. e., no one will serve his own relatives.)

*Chhabbe hone gaũ the, Dubbe bhi na rahe.* Hin.

Wanting to become a Chhabbe loses even his original rank of Dubbe.

(It is used to express the folly of him who, like the dog in the fable, loses what he actually possessed in the vain pursuit of higher attainments: For explanation see above Chauhe gaũ, etc.)

*Chhab gũhĩ meh, joban rakãĩ meh.* Mah. Wom.

Show in his bundle, and youth in his platter.

(Fine feathers make fine birds.)

*Chha chãval aur nãw pakhãĩ pãni.*

Six grains of rice and nine bags of water.

(To cook them!)

*Chhachhũndar chhord.*

To let loose a musk-rat.

(Mischievous making.)

*Chhachhũndar ke sir meh chãnbẽĩ kã tel.*

Oil of jasmine on the head of the musk-rat.

(Said of a worthless swaggerer.)

*Chhãndũm meh laũĩ, pais meh rughar bhãlũ.*

E. Wom.

A half-penny will settle a row about a farthing.

(A Chhãndũm = 12 kãupĩ = a farthing; a pais is a half-penny, hence point of proverb.)

*Chhãĩ ohĩnt, bagal meh itã.*

He is a queer beast that has bricks under his armpits.

(To swell out the muscles of his arms and make him look a powerful man.)

*Chhãjã, bãjã, ke, in Bangãle de :*

*Chũnd, chũki, dahi, in Bangãle nahĩ.*

Thatches, music, and long hair: these three are in Bengal : Lime, busta, and tyre : these three are not in Bengal.

*Chhãj bole so bole, chhãlũ bhi bole, jis meh bahattar sau chhãd Wom.*

If the winnowing fan speak it is well, but if the sieve full of holes speak, what then?

(The innocent can speak out freely but not the criminal: those that live in glass houses can't throw stones.)

*Chhajje ki baithak buri aur par-chhavan ki chhāh,*  
*Dhore kā rasiyā burā, jo mit uph pakre bāh.*

Sitting on view is bad, the shadow of another is bad, A lover at hand is bad as he is always worrying. [Janā. Bhoj.]

*Chhājū gaile chha jānā, Chhājū aile nau*  
When Chhājū went there were six of them,  
when he returned there were nine.  
(Don't be too ready to make friends.)

*Chhal kā phal burā hotā hai.*  
The fruits of deceit are always bad.

*Chhallo chhalhāl.*  
Deceive and be deceived.  
(Biter bit.)

*Chha mahine mīmāññī to ek bachchā biyāñī. Rus.*  
The she-goat was six months pregnant and produced one kid.  
(Great boast, little roast.)

*Chhāñ par phūns nahīñ, deorhī par nāch. E.*  
No straw on his thatch and dances at his door!  
(Living for appearances.)

*Chhāñ kā kyā ghar? Aur menāñ kā kyā dār?*  
What home under a mere thatch? What fear of a frog?

*Chhappar par phūns nahīñ rahā.*  
Not a straw left of the thatch.  
(Said of utter bankruptcy or pillage. Chhappar par phūns is an idiom for a competency.)

*Chhatar bor kā tavā bāñdh-ke āñ.*  
Better come with an iron pan on your head.  
(To protect the head from severe beating: intimation of an imminent danger.)

*Chhatar-pati, ghate pāp, barhe ratī. Hin. Prayer.*  
O goddess, forgive his sins and increase his fortune.  
(Said when a child sneezes.)

*Chhātī chhālñī hōñ.*  
A heart full of holes.  
(To bleed at every pore: be filled with grief.)

*Chhāñī kā dūdh yād āñ.*  
The milk of the sixth day after birth is remembered.  
(Maternal affection never diminishes.)

*Chhātī kā jam.*  
A devil on the breast.  
(An irksome person who is perpetually persecuting: a bore; an incubus.)

*Chhāñī kā khāyā piyā sab nikāl gayā.*  
All he had eaten on the sixth day of his birth is gone from him.  
(Baffled in his attempts: an utter failure.)

*Chhātī kā saudañ hai.*  
It is a bold business.  
(Courage is the back-bone of a transaction.)

*Chhāñī ke potre ab tak nahīñ dhule.*  
He has not yet thrown off his clouts.  
(He is still a baby.)

*Chhāñī ke rajīñ.* [his birth.  
A king installed on the sixth day after  
(Used ironically.)

*Chhāñī na chilla, harām kā pilla.*  
Nor feast on the sixth day, nor on the fortieth for the bastard pup.  
(Those who to treat refuse will always get abuse.)

*Chhātī par māññā dālñe haiñ.*  
They grind pulses on my breast.  
(To do any thing as to vex or give another pain.)

*Chhātī pe bāl nahīñ, thāl se larāñ. E.*  
No hair on his breast, and he is going to fight the bear.  
(Quite unfit to the task: hair on the breast is the sign of manly vigour.)

*Chhātī pe dhar-ke kōñ nahīñ le jāñ.*  
None carries (his wealth) on his breast (after his death.)  
(Naked came I out of my mother's womb and naked shall I return thither. Job. 1, 24.)

*Chhātī pe kōñ nahīñ dhar degā.*  
None will lay your wealth on your breast (at your death.)

*Chhattis purkar ke bhojan mein suttar do bahar tar rog bhare hain. Hin.*  
In thirty six dishes are seventy two complaints.

*Chhatrī kā bhagat, na mōññē kā dhanak. Hin.*  
You can no more make a monk out of a Chhatrī (soldier) than a bow out of a pestle.

*Chhatrī kā shohāñ, Kāñh kā bodā;*  
*Būman kā bāl, Baniyā kā ut.*  
The Chhatrī or rake, the Kāñth for weak new; The Bīrhmān for idiot, the Baniyā for fool.  
(The characteristics of the four castes.)

*Chhāñt māññā, gharāt gīt, piyā bin lāyāt an arit. E. Wom.*  
Singing songs and making a bower is all unseemly without a lover.

*Chhāyā bārī māyā hai. Hin.*  
Shade is a great blessing.  
(Chhāyā—also 'root over your head'.)

*Chhāyā chhūñā ghar pāyā aur bādāñī pālī tātī.*  
*Dūñre kā janmā larāñ pāyā chhūñāñ tēñ hē chāññī.*

He found the house thatched and doors to the walls. He found another's child and began to kiss it.  
(The man who marries a widow.)

*Chhātī jī se gāt, khāñe-sālñē kō saudā na āyā.*  
Hin. Wom.  
The goat lost its life, but the eaters were not pleased.  
(Said of unappreciated self-sacrifice.)

*Chhātī se :- bāghāñe pātāñ. Wom.*  
She pecked but four, and brought out five.  
(Said tauntingly to a committed daughter-in-law.)

*Chhātī chhātī tātī se.*  
Clean out and clipped.



*Chhināl kā beṭā 'babulā re babulā' E. Wom.*

A harlot's child is every body's darling.

(Many talk with the children for the sake of the maid.)

*Chhināl lagai, chāter sipāhī.*

A loose woman and a gallant soldier.

(Cannot hide their qualities.)

*Chhinākat nahāiye, chhinākat khatīye, chhinākat rahiye sō, Chhinākat par ghar na jāiye, chahē sarb sone kā hō.* Hin. Superstition.

You may sneeze and wash, eat, and sleep, but must not sneeze and go to another's house, though all of gold.

*Chhināke hī pe rakhi milegi.*

What's already in your net you will obtain.

(Chhināke, a net suspended from the roof and containing catfish. It is used to keep these safe from cats, dogs, rats, ants, etc.)

*Chhināke goṛ, jāinē aṛ.*

He went sneezing and came back weeping.

(Allusion to the wide-spread notion of the ill-luck of sneezing before starting on a journey.)

*Chhinākte hī nāk kaṭī.*

Cutting off the nose for sneezing.

(Biting the nose to spite the face.)

*Chhinānk chān chāudāre rasot!* Hin. Wom.

An ounce of meal and a feast on the housetop!

*Chhinānk satva, Mathurā meṁ bhaṇḍār. E.*

An ounce of pulse-meal and a granary in Mathurā.

(Vain show.)

*Chhor chālē bānjārē hī sī āg.*

Deserted like a carrier's fire.

*Chhorē gāon kā nām kyā?*

What name has a deserted village?

*Chhorē gāon se nālā kyā?*

Who is connected with a deserted village?

*Chhor, Jāt, r-ārāi khāt.*

Give up, O Jāt! the cough of others.

(Leave off your habits of rapacity and violence.)

*Chhor jāh majhā dāban ā. Wom.*

O bramble! let me drown.

☞ The story goes that a woman threw herself into a pond, but repenting of her determination to commit suicide caught at a bush on the bank and pretended that the bush had caught her: applied to one who perpetually intrudes his company on another, and pretends that the other person will not part with him.

*Chhorō, Di Dilli, chāhā tandarā hī flegā. Wom.*

Let go the rat, my Lady Cat, he will live, though he has lost his tail.

*Chhoṭā ghar, bārā samāhiyānā. Wom.*

A small house and large connections.

*Chhoṭā mūnā, bārā nivālā.*

A little mouth and a large morsel.

(For point see preceding.)

*Chhoṭā mūnā, bārā bād.*

Small mouth, big words.

(Small wit great brag: said to any low per-

son who presumes to use language incompatible with his situation; old head on young shoulders.)

*Chhoṭā, sab se khoṭā.*

Small stature, bad nature.

*Chhoṭā so moṭā.*

Short is stout.

*Chhoṭe miyān se chhoṭe miyān; bārē miyān, subhān Allāh!* Mah.

The young lord is the young lord; God save us from the old lord!

*Chhoṭe se Gāzi Miyān, bārī sī dum!*

A short priest with a long beard!

*Chhoṭī bānd bārī chāunkā, ālas sabhī miṭāi.*

A few drops of rain startled her and all her drowsiness was gone.

(A trifling accident will often bring a man to his senses.)

*Chhoṭī moṭī kāmī sab hī bis kī bel,*

*Bārī māre dāon se, yeh māreṁ hātē khol.*

All pretty maids, or small or plump are poisonous pests. An enemy kills by hiding; those by smiles and jests.

*Chhoṭī nānā, angiyā kā band, bārī nānā bijli basant.* Wom.

My younger sister-in-law is as my bodice-strings, my elder sister-in-law is as the summer lightning.

(The younger one she loves and the elder she fears.)

*Chhoṭī sī bachhā, bārī sī kattiā.* Hin.

The calf is small but the sin is great.

(As well be hanged for a sheep as a lamb.)

*Chhoṭī sī gauraiyā, bāghon se nāwārā. E.*

A little sparrow staring at the lion.

(Little roast great boast.)

*Chhūā aur mūd.*

They die as he touches them.

(Said of a mischievous man.)

*Chhūāchhā kā sang na dāhi, bhailā dudhē jhām*

*le khatī. Bhoj.*

No friends for the empty handed, but elephants at the rich man's gates.

*Chhūāchhe phāṭe ur ur jān.*

Winnow hollow grain and it will all fly away.

(Little talent seldom stands test.)

*Chhūāchhi hāṅṅī bāje ṭan ṭan.*

An empty vessel makes a great noise.

*Chhūāchhi kaphāi, majir kā phoran.*

Rust breaks up the empty pan.

*Chhūān nā chhūān, Aḡaṭe nān.*

Nor spell nor charm and his name Exorcist.

*Chhūpe Rustam.*

An unknown Rustam.

(Rustam is the Eastern Hercules: an angel unawares: ironically said of a coward.)

*Chhūrī dhālī na kaṭārī. Wom.*

The knife is no better than the dagger.

*Chhūrī kharbās par gīrt to kharbāsē kā sarar,*

*kharbāsē chhūrī par gīrt to kharbāsē kā sarar.*

Whether the knife fall on the melon, or the

me'on on the knife, either way the melon is cut.

(It cuts both ways.)

*Chhuri par kaddū, kaddū par chhuri.*

The knife on the cucumber, or the cucumber on the knife.

(It is all the same, the cucumber gets cut either way.)

*Chhuri pātā hūn to āp ko nahīn pātā,*

*āp ko pātā hūn to chhuri nahīn pātā.*

When I've found my knife I can't find you,  
When I've found you I can't find my knife.

(Vindictive hatred.)

*Chhuri tūle dam le.*

Take breath under the knife.

(Bear up to the last.)

*Chhūtal ghorā bhūsaule dhārā. E. Rus.*

The loose horse makes for his stall.

*Chhūṭ bhalāī, sāre gun. Wom.*

He has all the qualities except goodness.

*Chhūṭo bail bhūsaure meṁ. E. Rus.*

The loose ox goes to his stall.

*Chih nisbat khik rā ba-alam-i-pāk? Pers.*

What connection is there between Earth and Heaven?

*Chikangā faqir, makhmal kā langot! E. Wom.!*

A foppish beggar with velvet breeches!

*Chiknā dekh phisāl pāre. Wom.*

A fair appearance misleads.

*Chiknā gharā būnd parī aur dhāl gal.*

A drop on a greasy jar will roll down.

(A shameless person does not feel the sting of a taunt: water on a duck's back.)

*Chiknā gharā ho gayā hai.*

He is grown into a greasy jar.

(A shameless person: see preceding.)

*Chikne gal tilingān ke, aur jare bare dhurjān-  
gān ke. E. Wom.*

The oilman's cheeks are smooth and shiny,  
the grain parcher's burnt brown.

*Chikne galvā malvā ke. Rus.*

The smooth cheek of a rich man.

*Chikne ghare par pān.*

Water on a greasy jar!

(Water down a duck's back slips away like money.)

*Chikne mūnḥ ko sab chūṭe hain.*

All kiss the smooth cheek.

(All welcome the great.)

*Chiknī bātēn jan patyāo.*

Trust not an oily tongue.

*Chiknī chupṛī bātēn se peṭ nahīn dhartā.*

Fair words won't fill the belly.

(Soft words butter no parsnips.)

*Chil baithe, to ek khar lehi up.*

From wherever the kite sits she takes away a straw.

(Some men will always manage to take away something with them: to feather one's nest.)

*Chil kā mūl.*

Kites' urine.

(Something very rare and useless.)

*Chil ke ghar māns kahān?*

There is no flesh in a vulture's nest.

(It is all eaten.)

*Chil ke ghar meṁ māns kī dharoṛ!*

To deposit flesh in a vulture's nest!

*Chil ke ghar meṁ pārus hotā hai.*

The philosopher's stone is in the kite's nest.

For Kites sometimes carry off gold ornaments: Muhammadan women allege the reason to be that the young kites won't open their eyes till some gold is placed in the nest.

*Chillar, chamakan, chithā, ye tinoṁ bipat kā bakhṛā. E.*

Lice, slaps, and rags; these three are the lot of adversity.

*Chillar chunṛ se bhayvā halkā hoṛ? E. Wom.*

The breeches won't grow lighter for picking out the lice.

(Cheese-paring won't result in large savings.)

*Chillar māre, kutā khān.*

Killing the house and eating the dog.

(Straining at a goat and swallowing a camel.)

*Chil sā mandlāyā, aur kabūtār sā bīndlā*

*phirā hai.*

He hovers like a vulture and flutters like a pigeon.

(To pick up what he can.)

*Chindāl na chhore makkhe, na chhore bāl. Hin.*

The low castes leave neither hair nor flies.

(High caste Hindūs will not eat food with either hair or flies in it.)

*Chintā juā, sarir ban, dāh laṛ na buldā,*

*lāghat dhūān na dekhīye. ur andarhi dhūān āī.*

Care is flame and your body the wood, and when it catches fire none can put it out.

Others see no smoke, for it burns within your breast.

*Chintī chāhe sāgar thu.*

The ant wants to fathom the sea

*Chintī dal.*

The army of ants.

(Great crowd.)

*Chintī kā bil nahīn milā: kahān chhipān?*

I cannot find an ant's hole: where shall I hide?

(No escape.)

*Chintī ke ghar nīl mālam.*

[nest.]

There is perpetual mourning in an ant's nest.  
(They are always being killed.)

*Chintī ke par nikle aur mauṛ āī!*

When the ant's wings come out his death has come.

(No sooner shown his aim than his doom was sealed.)

*Chintī kī āvāz Arāḥ par.*

The cry of the ant (the poor) riseth up to heaven.

*Chinṭī ko jo murat anī hotī hai to pernikaltē haiṁ.*  
When the ants are about to die they get wings.

(A common observation in the rains. *Quem Deus vult perdere prius dementat.*)

*Chinṭī ko murat hī kī balā bas hai.*

The mere misery of dying is enough for the ant.

(A small misfortune is ruin to the poor.)

*Chinṭī sasarne ho jagah nahīṁ.* E.

No room even for an ant to creep in.

*Chirāg gul, poggī gāyab.*

The candle out and the turban lost.

(Said of maladministration.)

*Chirāg jalā, dāwā galā.*

When the lamp is lighted, the chance is gone.

(Said of a thief.)

*Chirāg meṁ baṭṭī, aur āṁkh pe patṭī.* Wom.

A wick in the lamp and a bandage over the eyes.

(Said of a sleepy head.)

*Chirāg rawshan, murād hāsīl.* Mah.

The lamp is lighted and the wishes are fulfilled.

(Allusion (1) to the practice of lighting lamps at the shrines of holy men, in order to procure the accomplishment of wishes, (ii.) to the practice of the Naqshbandī *saṭīs* who go about begging with a lamp in their hands, whence the alms given to them is called *chirāg*, as much as to say "My lamp is lighted, you have now an opportunity of obtaining a blessing by giving me alms." (iii.) to the habits of libertines, thieves, and others, who look to the night, when lamps are lighted, as the favorable time for obtaining their wishes.)

*Chirāg tale andherā.*

Darkness under the lamp.

(Used when crimes are committed near the seat of authority: the nearer the church the farther from God.)

*Chirā maran, gavār hānā.*

Killing birds is villagers' sport.

(It is sport to you but death to us: allusion is to the habit of keeping fighting cocks and other birds.)

*Chire chār, baghāre pānch.*

She pares four and fries five.

(Said tauntingly by the mother-in-law to her sharp daughter-in-law.)

*Chirā hai jis ne volī nīrōḡ.* Hin.

Who opened the mouth will feed it.

*Chirī mār kī meṁha bhūke nange rahte haiṁ.*

The fowler is always a half-starved ragged creature.

(A judgment on him.)

*Chirī mār folī, bhāntī bhāntī kī panchhī bold.*

In a street of bird-catchers the voices of many birds are heard.

(Applied to an assembly where every man gives a different opinion.)

*Chir phūr ke Angre Dāktor ustād haiṁ.*

The English Surgeons are the best at cutting and sawing.

(i. e. dissection.)

*Chirya apnī jān se gāi, khanevalē ko savād nā āyā.* Wom.

The sparrow lost its life and still the eater was not satisfied.

(Said when the master does not appreciate his servant's work, or the husband his wife's.)

*Chirya agmī jān se gāi, larṭā khush nā huā.*

The bird perished and the boy was still displeased.

(See preceding.)

*Chirya aur dūdḥ.*

A bird and its milk.

(That is, the two are incompatible.)

*Chirya kare khonehā, chirā kare nauchā.*

The hen-sparrow collects the stuffing (for the nest) and the cock scratches it to pieces.

(Said of a prudent woman with an extravagant husband.)

*Chirya kī choṁṁ meṁ churṭhāī hissah.*

The fourth share is in the sparrow's beak.

(A very small share.)

*Chirya kī jān gāi, larṭe kī khilāunā.*

Birds' destruction is children's sport.

*Chirya ko shahīn se kauth?*

What has a sparrow to do with a hawk?

*Chit bhī merī, pat bhī merī.*

Heads I win and tails I win.

(Heads I win, tails you lose.)

*Chitṭhī na parvān, mār khān mulk begānā.*

A stranger has seized the country without letter or license.

*Chit na rāṭhe apnī aur chorōṁ gālī de.* Wom.

He takes no care of his things and then abuses the thieves.

*Choli dāman kī sūth hai.*

Combined together like bodice and skirt.

(One cannot be parted from the other.)

*Chor aur moṭ kas ke bāndhe ke chāhe.* E.

A thief and a bundle should be tied tightly.

*Chor aur sāp dabe par choṭ kartā hai.*

A thief and a serpent hurt when hard-pressed.

*Chor aur sāp kī baṛī dhāk hotī hai.*

A thief and a serpent create great fear.

*Chor chakār chūke, lekin chugāl na chūke.*

A thief and a swindler may cease from evil, but a backbiter never.

*Chor chorī kar gayā, mūsālōṁ dhōl bajā.*

The thief steals and bangs the drum.

(i. e. steals openly: said of misgovernment.)

*Chor chorī se gayā, to kyā herā pherī se bhī gayā?* Wom.

The thief has left off stealing, but has he also left off haunting?

(That is, bad habits though suppressed, will

show themselves occasionally. What is bred in the bone will never wear out of the flesh.)

It is related that a thief having been detected and punished, determined to reform, and took on himself the profession of a *Qagir*. While travelling in company with other *Qagirs*, when his fellow travellers were asleep, his old propensities came strong upon him, and his mode of gratifying them, without being guilty of theft, was to take the bundle of one from under his head and put it under another's.

**Chor chor maucere bida.**

All thieves are cousins to each other.

(Birds of a feather fly together: a thief knows a thief as a wolf knows a wolf.)

**Chor churave, jardu hila.**

The thief steals and shakes his head.

(Denies the charge.)

**Chor chor donah haur hai.**

The thief and the cattle are both present.

(Full proof.)

**Chor guthri le gayi, begariyon ko chhutti hai.**

When the thief walks off with the bundle the forced labourer is free.

**Chor hatheli pe jan liye phirta hai.**

A thief carries his life on the palm of his hand.

(Careless of his life.)

**Chori aur jori kabhi band nahin hoti.**

Theft and adultery will never be stopped.

**Chori aur munh zori.**

Stealing and shouting!

**Chori aur sind-zori!**

Thieving and bullying!

**Chori aur sarhongi?**

Are you a thief and a soldier?

**Chori aur sir-zori!**

Theft and boldness together!

(Spoken of one who glories in his crimes.)

**Chori be-surah nahin nikali.**

No theft can be traced without a clue.

**Chori be-thah nahin hoti.**

No theft without previous knowledge.

**Chori ka gur mitha.**

Stolen sugar is sweetest.

(Stolen kisses are sweetest.)

**Chori karke sakhkar bante ho?**

Would you be a merchant on stolen property?

**Chor jane chor ki sar.**

A thief knows a thief's ways.

(Set a thief to catch a thief.)

**Chor jane mangni ke banan?**

Does a thief care if the vessels have been borrowed?

**Chor jate rahe ki anlihyari.**

Thieves and darkness are inevitable.

(Every dog hath his day, and every man his hour.)

**Chor, juari, gath kata, jar aur nar chhinar,**

Sau nan sangonul khach jo, mal na kar itbar.

A thief, a gamester, a pickpocket, a rake and a harlot, Are never to be trusted though they take a thousand oaths.

**Chor ka bhai gath kata.**

The pickpocket is the thief's brother.

**Chor ka bhai gathki chor.**

The thief's brother is the betrayer of trust.

**Chor ka hal so mera hal.**

May the thief's deserts be mine.

(If I am in fault.)

**Chor ka ji kitna?**

What heart has a thief?

**Chor ka koi himdeta nahin.**

The thief has no friends.

[jā.]

**Chor ka mal sab ko khach, chor ki jan akarat**

All enjoy the thief's property and his life is thrown away.

(He has to give up so much of his property as hush money.)

**Chor ka man bache meh.**

The thief's mind is intent on the packet.

**Chor ka munh chand sa.**

A thief's face is like the moon.

(1) because it wears an aspect of innocence and (2) it is marked with dark patches like the moon, i. e. he is betrayed by his looks.)

**Chor ka shahid chiraq.**

The witness against the thief is the lamp.

**Chor ka sir nicha.**

A thief cannot lift his head (for shame).

**Chor ke ghar meh chhichor.**

A great thief is robbed by petty thieves.

**Chor ke ghar mor.**

A peacock in the thief's house.

(A thing that betrays itself. The proverb is founded on the story of a peacock who swallowed a gold necklace which a thief had stolen and brought home: the biter bit.)

**Chor ke hath meh diya.**

A lamp in the thief's hand.

(May help or betray him.)

**Chor ke khwab meh bache.**

A thief dreams of bundles.

**Chor ke man meh chor bas.**

A thief always thinks of theft.

**Chor ke pair nahin hote.**

A thief has no feet.

(He never stands, but flies.)

**Chor ke pri meh gae, ap hi ap ramlhach.**

A cow lows spontaneously in the thief's stomach.

(He betrays himself.)

**Chor ki aur sangi ki thak buri hoti hai.**

The fear of a thief and a snake is very great.

**Chor ki dāhri men tinka.**

The straw in the thief's beard.

(By which he was detected.)

The story goes that a Qazi, when he was hearing a case of theft and was at a loss to find out who was the real offender from among the several suspected persons before him, made use of the sentence "the thief has a straw in his beard," upon which the real thief not suspecting any thing looked to his beard and brushed it thinking that there must be a straw in his beard, which betrayed him. Hence proverb.

*Chor ki jora kone mein sir dekar rohi hai.*

The thief's wife goes into a corner and cries.

*Chor ki maa kofhi mein sir dekar rohi hai.*

The thief's mother shuts the door and cries.

*Chor ki nazar gathri par.*

The thief's eye is on the wallet.

*Chor ki samnat nahin hoti.*

No one will go surety for a thief.

*Chor ko chor hi pakchane.*

A thief knows a thief.

(Set a thief to catch a thief.)

*Chor ko angari mitha. Bhoj.*

Live coals taste sweet to a thief.

(Allusion to the ordeal by fire. The person accused of theft is made to eat live coals in order to prove his innocence.)

*Chor ko chauti-dar karna!*

To set a thief to keep watch!

*Chor ko chor hi sajhe.*

A thief takes every body for a thief.

*Chor ko chori hi sajhe.*

A thief thinks only of thieving.

*Chor ko pakariye ganth se, chhinat ko pakariye khat se.*

Catch a thief with the purse, and a harlot on the bed.

(Or you will be unable to prove your charge.)

*Chor ko panhai dar se sajhe hai. E.*

The thief spies the shoe from afar.

(With which he is to be henton.)

*Chor lahi do jane, ham bap bete akele.*

The thief with his stick were two, and I with my father were alone.

(What could we do against him?)

*Chor le, na a sadha pache.*

When a thief steals he does not enquire if (his victim) be a saint.

*Chor le, na sah chhau.*

Nor thief can take nor banker touch it.

(So it is quite safe.)

*Chor sub ghar le mare.*

When a thief dies he takes the whole household with him.

(He gives information against his accomplices and even accuses the innocent.)

*Chor se kahe, 'ta chori kar,' aur sah se kahe, 'ta jutha rahiyo.'*

He tells the thief to steal and the honest man to keep watch.

(Applied to a go-between, who stirs up both parties in a dispute: to hunt with the hounds, and run with the hare.)

*Chorva ke man base kakri ki khet. E. Rus.*

The petty thief's mind is running on the cucumber field.

*Chor lagti pahar ki aur torah ghar ki sil. Wom.*

Hurt by the mill he goes home to break the grind-stone.

(Said of one who vents his rage on his wife.)

*Chhoti kuttia jalobbiyon ki rakhdari.*

To set a hungry dog to watch sweetmeats.

*Chuchiyon mein har talqina.*

To look for bones in the breasts!

(To draw blood from a stone.)

*Chugal khur, Khula ka chor. Mah.*

The tale-bearer is God's enemy.

*Chugla baithi nam pe, de sale ke tin sa.*

The tale-bearer is up the tree, let us give the blackguard three hundred (blows.)

*Chuhā bejāve chapni, aur sāt jutāve apni.*

The rat rattles the lid and makes his nature known.

*Chuhā billi kā shikār hai.*

The mouse is the cat's prey.

*Chuhā bil mein samātā na thā, kāmā bādhā chhāy. Wom.*

The rat was already unable to enter his hole and he tied a winnowing fan to his ears.

(A sarcasm aimed at those who enter into extravagant marriages.)

*Chuhe kā pachchā bil hi khodega.*

The mouse's young set to work to make holes.

(What's bred in the bone will never come out of the flesh.)

*Chuhe kā bil dhūndhā.*

To look for a rat's hole.

(To creep into.)

*Chuhe ke hath lagī haldi ki girah, pansari hi ban baithā. Wom.*

The mouse got hold of a piece of turmeric and set up a druggist's shop.

*Chukā aur gayā.*

Missed and gone.

*Chukā so marā.*

To be missed is to be ruined.

*Chulhā chhor, bhinsar jāo.*

Out of the frying pan into the fire.

*Chulhā joke chavar hath!*

He feeds the oven with a fan in his hand!

*Chulhe āy na ghar pāni, āpar hī āpar jā gubāni! Mah. Wom.*

No fire in her grate, no water in her jar, may she fly away above!

*Chulhe, chulki, sah hi kām pakki. Wom.*

She is quite up to the hearth and the mill.

(She is expert in every art, as grinding, baking, etc.: a good housewife.)

*Chulhā kā rāo, lāo hī lāo pukāre. Wom.*

The king of the kitchen always cries 'more, more.'

(Said of a gormandiser.)

*Chulhe ki, na chulki ki. Wom.*

Nor fit for the hearth, nor fit for the mill.

(She can neither bake nor grind flour.)

*Chulhe piche soot aur tikhri ko topen. Wom.*

He sleeps behind the hearth and feels the empty plate.

(Lying from hand to mouth.)

*Chullā chullā sādhegā to duāre hāthi bān-dhegā.*

Save little by little and an elephant will wait at your door.

(Take care of the pence and the pounds will take care of themselves.)

*Chullā meñ ullā, lote meñ gar-jap.*

Drunk on a thimble full, is blind drunk on a cup full.

*Chullā pāñ, tang zūd-gāñ.*

Life goes hard on a drop of water.

*Chām chāt ke khā tiyā.*

He licked him all clean.

(Absolutely ruined him—Jack Sprat could eat no fat, his wife could eat no lean, so 'twixt them both, you see, they licked the platter clean.)

*Chāñ aur chamār kute par thik rahā hai.*

Mortar and cobbler are best when benton.

*Chāñā, chūhī, dahī, ye Banjārā nahīn.*

Lime, bosoms, and tyre are never good in the Bengal.

*Changal bhar āñ Sāñ kā, beñ jīve māñ kā!*

A handful of flour in the name of God: may my lady's son live long!

(Street cry of beggars.)

*Chūñi kahe, "mujhe ghī se khāo."*

The split pea cries, "eat me with butter" (The coarsest food requires money.)

*Chuniye, khudiye zostoñ dhīyā,*

*Ail damdā, le gail dhīyā.* Mag. Wom.

Bring up a daughter on cakes and tarts, And a son-in-law comes and takes her away.

*Chin khāñ bhusand hove, talā khāñ rogī.*

Eat bread and you will be robust, eat sweets and you will be sickly.

*Chup āñhī marī.*

Silence is half consent.

*Chup kī qād Khudā degā.*

God will avenge the wrongs in silence borne.

(Virtue is its own reward. He that humbly humilieth himself shall be exalted.)

*Chuppi aur do do!*

Buttered cakes and two of them!

(Dainties and plenty. Said usually of officers in which authority is combined with a large salary.)

*Chupail pe dī ā gūñ, to phir parī kiyā hai?*

Fallen in love with an ogress, what is fairy then?

*Chorak pe dī ā jāñ, to oñ bhī parī hai.*

Fall in love with an ogress, and even she is a fairy!

*Chūñā phār khāñ, tadlā na torā.*

Eat the crumbs only and not the loaves.

(Don't touch the parcel of fat live on the crumbs.)

*Chorak pe dī ā jāñ, to oñ bhī parī hai.*

E. Wom.

A nose-ringed woman steals, and a ragged wench is charged with it.

(The wealth of the rich covers a multitude of sins.)

*Chūtar se kām gāñhte haiñ.*

He joins the ears to the buttocks.

(Said (i) of the eavesdropper (ii) of those who join the head and tail of a story.)

*Chutiyañ kotel nahīñ, pakauron ko jī chūñ.*

Wom.

No oil for her locks and she longs for fried cakes.

(*Pakaurā* are fried with oil, and every woman uses oil for her hair—she would rather go without the cakes than without oil for her hair.)

*Chūtiyā mar gaye, awlād chor gaye.*

The fool died and left offspring.

(Said to the stupid survivor of a stupid father, who makes a mess of every thing.)

*Chūtiyāñ ne gāñh māñāñ hūñ?*

Is the village plundered by fools?

(Have all gone mad? Said to one who makes improper demands.)

*Chutke kē khāñge, ukte kē na khāñge.*

Eat at the hands of the niggardly, but not at the hands of the illiberal.

(*Ukte* is a man who reminds of an obligation.)

*Chūtrōñ se supārī phorñ.*

To crack betel nuts under the buttocks.

(To lie on a bed of roses: to loll in the lap of luxury.)

## D

*Dabā baniyā pūrā tōle.*

The overworn shopman gives full weight.

*Dabā hākim mahkām ke tābe.*

A bribe-taking judge is subservient to his subordinates.

*Dabak shire ke mukhe men.*

Go and hide yourself in a jar of treacle.

(Take advantage of a good opportunity.)

*Dabā pāt gūñī, 'gahrā bāsan lāo.'*

The milk-maid is in our power, 'go and fetch a large basin.'

(Extortion.)

*Dābar dābe jag tīre, jag dābe dābar tīre.*

Agrie.

When the low lands are flooded the world swims (with plenty); when the world is drowned (with drought) the low lands swim (with rich produce.)

*Dabē par chūñī bhī chot karāñ hai.*

Even an ant will bite when hard pressed.

(Even a worm will turn at last.)

*Dabē par sab sher haiñ.*

Every body plays the lion to an humble man.

*Dabā bālī chūhōñ se kām katāñ.*

The coward cat lets the rat bite her ears.

*Dabē ko sab dādhē haiṁ.*

Who yields is oppressed.

*Dādā jān parāḥ bardē dād karte the.*

My grandsire freed another's slaves.

(To cut a thong out of another's bucket.)

*Dādā kahne se banyā gur dād hai.*

Call a Baniyā father and he will give you treacle.

(Please and get ease.)

*Dādā maregā jab bail baṭeṅge.*

When the grandfather dies the oxen will be divided.

(The dead man's shoes.)

*Dādā mareṅge jab mirās baṭeṅge.*

When the grandfather dies the estate will be divided.

*Dādā mareṅge to pōḍā rāj kareṅge.* Wom.

When the grandsire dies, the grandsons reign.

(Le roi est mort vive le roi.)

*Dādā mariṁē to bhōj lārī haiṁ.* E.

When the grandsire dies we 'll have good feast.

*Dādā par-dādā ke rājī kī bātēḥ kartā hai.* E.

He talks of the times of grandfathers and great-grandfathers.

(Laudator temporis acti : the good old times.)

*Dādē rāj na khās pān, dānt dikhāvat gas pirān.*

He never tasted betel-leaf even in the time of his grandfather; but fatigued himself to death in showing his teeth.

(It is applied to a person who gives himself airs in showing off any new acquisition.)

*Dādā, dunyā bhārtī, phir phir māṅge dān,*

*Likkhaṁ-hārā rikh gayā, meṁ-hārā kām.*

Saith Dādā, the world's gone mad, again and again it prays, But what is written by fate cannot be effaced.

*Dāge ke sārph, to dāge le lohār.* E.

If the bull is to be branded, let the blacksmith do it.

(Every cobbler to his last.)

*Dāg lagāḥ langōṭiyā yār.*

Your childhood's acquaintance will put you to shame.

(If you attempt to injure him.)

*Dah dar dunyā, sad dar ākhīrāt.* Mah.

Ten in this world is a hundred in the next.

(Street cry of Mūhā mūdān beggars.)

*Dah 'poṭā' shaktāḥ bhārtī.*

Ten 'look outs' come from the heavy load.

(Porters carrying heavy weight are always crying "poṭā poṭā" in the streets.)

*Dahī bechan chālā, pīḥ pichhārā kamoiyā.*

E. Rus. Wom.

She goes out to sell her tyre, and bangs the pitcher down her back.

(Ashamed to put it on, he head: above her work.)

*Dahī bhāī kī mūṣāl.*

A pestle for rice and curries.

(A sledge-hammer to kill a dog.)

*Dahī kī gavaḥī chūrā.* E.

The fried rice proves the curd.

(As it cannot be used without them.)

*Dāhnā dhove bāḥ ko, aur bāyāḥ dhove dāḥ ko.*

The right hand washes the left, the left the right.

(We all have to depend on one another.)

*Dāḥ Chānbēli ko Mirāḥ Mogrā.*

[Mogrā.

The son of nurse Chambell, is called Mirāḥ

(Applied to one of mean descent who affects greatness. The two names are the names of flowers, but are also applied to persons.)

*Dāḥ, dāḥ, dāḥ, savi gharā mūṇī.*

Nurse, nurse is as tall as a camel, and makes a jar-full and a quarter of water.

*Dāḥ ho mīḥ, dādā ho mīḥ, to suary kām jāḥ?*

Your nurse is dear and your grandfather is dear, which of the two is to go to heaven?

(Hobson's choice.)

*Dāḥ ke sir pān phūl.* Mah. Wom.

[flowers.

On the head of the nurse are betel and

(Taken from the game of blindman's buff, in which one child, under the character of a nurse closes up the eyes of that one who is to search for the thief.)

*Dāḥ jāne apnī hāḥ.*

The midwife knows her own feelings.

(Allusion to their habit of making light of the pains of the lying-in-woman.)

*Dāḥ rī, dāḥ tere sāt hōḥ bhāḥ!*

Nurse, may you have seven brothers!

(Said by children in blindman's buff.)

*Dāḥ se peḥ chhipāḥ.* Wom.

To hide the belly from the midwife.

(Applied to one who affects mystery towards the person who is already in his secrets.)

*Dāḥ se peḥ nahīḥ chhipāḥ.* Wom.

You can't hide the belly from the mid-wife.

*Dāḥ na māre dīḥ se, tumārī deḥ chāḥḥ.* Hin.

God does not kill any one with a club, but takes away his understanding.

*Dāḥī dar māḥlāt karnā.*

To interrupt a reasonable proposition.

*Dakḥān gāḥ na bāḥore, raḥe Chanderī chāḥ.* Wom.

Who went to the Dakḥān never returned, but took up his abode at Chanderī.

(Said of Aurangzeb's army which was before Chanderī for twelve years. Applied to one who has been abroad for a long time and has deserted his own country.)

*Dāl bhāḥ khichī.*

Peas and rice made up into a mess.

(A medley.)

*Daliddar ghar meḥ non pakḥān.* Wom.

Salt is a delicacy in the house of poverty.

*Dāl kī chāḥḥ bandar aur bāt kī chāḥḥ dāmī*

*phir nahīḥ sakhāḥ.*

A monkey missing his branch and a man missing his chance cannot be saved.

*Dāl kā ṭāṭā.*

Just plucked from the stalk.

(Brand new.)

*Dālā kā dah-ārā.*

The ten pound weight of *Dālā*.

(Expresses intrusion into a conversation with something entirely foreign to the subject. Popularly, *Dālā* was a grain merchant who used a weight of ten *seers* while all others used only one of five. However, the term is applied to any thing incongruous.)

*Dāl meṭhā hāi.*

There is something black in the peas.

(That is, I suspect some latent mischief: to smell a rat.)

*Dāle dar nahāṭ, sār par koṭwāl.*

No sooner is than the police were on him.

(Caught in the act.)

*Damā dam ke sāl.*

Asthma goes with life.

*Dām dūe kām.*

Money is a good servant.

*Dam band rāhe!*

May you live long!

*Dam band rāhe, phūnk nikāl 'āṭ!* [away.

May your life remain and your breath pass

(A blessing and a curse.)

*Dam bhār kī khabar nahāṭ.*

No one knows what will happen at the next breath.

*Damdams meṭh dam nahāṭ, khaṛ mādgo jān kī!*

No power in your batteries, so ask for quarter!

*Dam darūd na hōnd.*

To be without breath.

(Either dead, or very nearly so; at the last gasp.)

*Dām dīje, kām kīje.*

Give your money and get your work done.

*Dam gammat hāi.*

Breath is my prize.

(Said by the old.)

*Dam hāi, jāb tak gam hāi.*

While there is life, there is grief.

*Dam hāi to kyā gam hāi?*

While life remains, what do I fear?

*Dam kā damdām hāi.*

Breath is the music of life.

(Of very short duration.)

*Dam kā kiya bhāroṭ hāi? āṭ, nā āṭ?*

What certainty is there in the breath, that comes and comes not?

*Dām kare sab kām.*

Money does all the business.

(Money makes the mare to go.)

*Dam nāṛns kī jagah nahāṭ.*

There is no room to take breath.

(To criticize the works of God, or of a superior.)

*Dam meṭh hāṣṭ dam.*

In one breath, a thousand breaths.

(While there is life, there is hope.)

*Dam nahāṭ badan meṭh nām Zardār Khāṭ!*

No strength in his body and called Mr. Arm-strong.

*Dam nāṭ meṭh ā gayā.*

The breath is in my nostrils.

(Weary of life.)

*Dāmōṭ dhert, yā hāḍōṭ dhert.*

Either (have) a heap of money, or be a heap of bones.

*Dāmōṭ rūḥā bāṭōṭ se nahāṭ mēndā.* [by words.

Dissatisfied with his duns is not reconciled  
(Fair words don't fill the stomach.)

*Dāmṛī kī poṣṭī.*

A farthing doll.

(*Posṭī*, a paper figure made for the amusement of children, the head shaking or nodding with the wind, like that of one who is drowsy from the use of opium. Applied to signify a contemptible, good-for-nothing, creature: a man of straw.)

*Dāmṛī ke pān Bāngāṭ khāṭ, kaho "ye ghar rāhe ke jāṭ!"*

If the shopman's wife spend a farthing on betel—saith he—"Will the house be ruined or not?"

(Allusion to the niggardly habits of the Bani-yā class.)

*Dāmṛī kī arhar, sārī rāt bhārār.* Wom.

A farthing's worth of peas, and the sound of grinding all night.

(Great cry and little wool.)

*Dāmṛī kī bulbul, ṭāḍā chhūṭāṭ.*

A penny for plucking a half-penny bird.

(Expending on any thing more than it is worth.)

*Dāmṛī kī barhīyā ṭāḍā sār masṭāṭ.*

A penny for shaving a half-penny hag.

(Widows in India shave their heads.)

*Dāmṛī kī chāṭā chāṭ.*

A penny whistle.

(*Chāṭā chāṭ* signifies the chattering or chirping of birds, and is also applied to a small bellows made to imitate that sound. The proverb means an idle talker.)

*Dāmṛī kī dāl, apṭ kṛṇṭī, apṭ chhīnāl.* Wom.

With only a farthing's worth of split peas, I must be host and guest myself.

(There is not enough for one person.)

*Dāmṛī kī dāl, "bāḍ, pāṭī nā ho."* Mah. Wom.

A farthing's worth of peas, and 'be careful sister, that (the soup) be not thin.'

(To express a miser who exacts impossibilities.)

*Dāmṛī kī ghorī, chhā pāṣṛī dāṇḍ.*

A farthing mare wants thirty *seers* of corn.

(Which would be worth about a rupee.)

*Dāmṛī kī gurīyā ṭāḍā ḍoṭī kī.* Wom.

A penny for fetching a half-penny doll.

(Said of the weddings of the poor.)

*Dāmṛī kī kāṇḍī gū, to kutṭe kī sū pih-hāṇī*

Miss a farthing pitcher and know the dog nature.

(A petty trap to catch a petty thief.)



*Damī ki hañḍi let: hañḍ, to thot bajāke let: hañḍ.*  
In buying even a farthing pitcher, we test it and sound it.

*Damī ki lāi Banyāin khāz, "ye ghar rahe ki jāē?" E.*

The shopman's wife ate a farthing's worth of parched rice, (and quoth he) "the house will be ruined."

*Damī ki murgī, nau tukā nikāi. E.*

A farthing for the hen and three half-pence for its plucking.

*Damī ki nihāri meh tūl ke tukre. Mah. Wom.*  
Farthing soup is made of (soaked) canvas.

*Damī ki pāy, ulheli kā jāti.*

A farthing for the turtan, and a shilling for the shoes.

(Topey tummy; upside down.)

*Dānā chhitrānā bhān jānā sarār hai. E.*

Where your grain (food) is scattered there should you go.

*Dānā dushman nā-dān dost se behtar.*

A wise enemy is better than a foolish friend.

*Dānā jald bāz nahīn kar te.*

Wise men don't hurry.

(Haste makes waste.)

*Dānā khāz na pānt pive, voh dāmī kaise jive?*

How will he live, who doesn't eat and drink?

*Dānā khā moḥi kā, pānt pi soṅh kā.*

If you eat millet drink ginger water.

(Millet being very indigestible requires a digestive: look before you leap.)

*Dānā na ghās, ghore teri ā.*

You trust in the horse that gets nor corn nor grass.

*Dānā na ghās "hā hā" karē.*

He keeps on neighing for his corn and grass.

*Dānā na ghās, khurairā chhāe chhāe bār.*

Nor grass nor corn for him, but curry-combing six times a day.

*Dānā na ghās, pānt chhāe chhāe bār.*

Neither corn nor grass for him, but water six times a day.

(Spoken of one who is ready to give any worthless thing, but not what is asked for.)

*Dān, bit saman. Hin.*

Be charitable according to your means.

*Dāndā si pūnch, Burhānē kā rasta.*

The tail like a pole and on the Burhānā road.

(Unfit for the task: the road near Burhān is very sandy and hard to travel over; *gandā si pūnch* implies an old emaciated ox.)

*Dāne dāne ko moḥtāj hai.*

In need of even a grain of corn.

*Dāne dāne par moḥar hai.*

Every grain has its seal.

(Every bullet has its billet.)

*Dāne ko tāpe, savāri ko pāle.*

He stamps for grain, but breaks wind when ridden.

(He is ready to eat, but unwilling to work.)

*Dāne pānti ke hāth hai.*

He looks to his meat and drink.

(Moral as in preceding.)

*Dāne pānti ke ikhtyār hai.*

It lies in the power of meat and drink.

(The doctrine of the fatalists.)

*Dāni ki bhākhā khāi na jāē.*

A charitable person's words don't pass away empty.

*Dānti gir, aur khur ghise, pūth na bojā le,*

*Aise bāḥke bail ko kaun bāndh bhus de?* Rus.

Teeth all out, hoofs worn away, back unfit to load: Who would feed up such a decrepit old ox?

*Dānti kākī ro'i hā.*

Bitten bread.

(To express that such great intimacy subsists between two people, that they eat each other's food: hand and glove with each other.)

*Dānti kurdne ko tīnkā nahīn bachā.*

Not even a straw was saved to pick his teeth with.

(To express extreme distress in consequence of the loss of property by fire, etc.)

*Dānti par mail nahīn.*

Not even dirt upon his teeth.

(He is in great poverty.)

*Dārā so marā.*

Be afraid and die.

*Dar ba-dar, khāk basar phirā hai.*

He roams from door to door with ashes on his head.

(Wretched.)

*Dar dar māṅgtē phirte hai.*

He begs from door to door.

*Darā ko voh samjhe jo khud dard-mand ho.*

He knows the feelings of others who has felt pain himself.

*Darrā lomrī se, nām Dilen Khān.*

Afraid of a fox, and his name Sir Valiant.

*Darrā lomrī se, nām Sher Khān.*

Afraid of a fox, and is named Cœur-de-lion.

*Dārhi Khudā kā nūr hai. Mah.*

The beard is the light of God.

*Darhyālā dhau. Mah. Wom.*

A treasure of a beard.

(Spoken contemptuously of one with a long beard: waste issue.)

*Dar-i-taubah bās hai. Mah.*

The door of repentance is open.

*Darige, randi, tere dide se!* Muh. Wom.

We fear your gaze, you wench!

(Abuse: allusion to the evil eye or a wanton look.)

*Dar na dahshat, utār phiri khishtak. Mah. Wom.*

Nor fear nor awe, she goes about naked.

*Darog ba gardan-i-rāv. Pers.*

The sin of the lie is on the head of the teller.

*Darog-go ko hāfiza nahīn hoti.*

A liar has no memory.

*Daroḡ ko faroḡ nahā.*

A lie does not prosper.

*Darshan ke nainā lobhī. Hin.*

The eyes long to see.

*Darshan moḡ, paṇḍā khoḡ. Hin.*

Great object, but a bad road.

(Such as a pilgrimage to Badri Nath in the hills.)

*Darshan thoḡ, nām bohut.*

Great name, but little to see.

(Great cry, little wool.)

*Dārū-i-gasab khāmōshī. Pers.*

Silence is the best cure for anger.

(Compare. A soft answer turneth away wrath.)

*Dāvāse par āi barāt, samdhan ko layī haḡā.*

Wom.

The marriage procession has arrived at the gate, and the bride's mother feels a call of nature.

*Daryā ko kūse meḡ bharnā.*

To put the ocean into a goblet.

(To say much in a few words; *mulum in parvo*: also to attempt impossibilities.)

*Daryā meḡ rahnā, aur magar machh se bair.*

Live in the river and fight the crocodiles.

(To be on bad terms with him under whose authority one is placed.)

*Daryā pe jānā aur piyāse dā.*

To go to a river and come back thirsty.

*Darsī kī sū kabhī tāk meḡ, kabhī ṭaṭ meḡ.*

A tailor's needle, now in embroidery and now in canvas.

*Dāsī karam kahār se niche. Hin.*

To serve is worse than to be a scullion.

(Service is another name for slavery.)

*Das nokhō meḡ nāk-vāḡ—Nakkū.*

Among ten noseless men one with a nose is . Swollen-nose.

(In Rome do as Rome does.)

*Dason āngliyā, dason chirāḡ. Mah. Wom.*

Her ten fingers are ten lamps.

(She is highly accomplished.)

*Dastār, guṭār, apni kī kām dī hai.*

Your own turban and your own speech suit you best.

*Dastār, guṭār, raftār, judī judī.*

Each has his own turban, gait and speech.

*Dastar-khān ke bichhāne meḡ sau aib, na bichhāne meḡ ek aib. Mah.*

Who spreads his table hath a hundred faults, who spreads it not hath only one.

*Dastar-khān kī biltī. Mah.*

The cat of the banquet.

(One who presents himself uninvited at every feast: sponger; toad-eater.)

*Dastar khān kī makhī.*

The fly of the dinner-table.

(Said contemptuously of a person who goes uninvited to a feast.)

*Dātā dātā mer gaḡ, aur rah gaḡ makhī-chū,*  
*Den len ko kuchh nahā, larnē ko mauḡd.*

The liberal are dead, and the fly-eaters (misers) have remained, With nothing to give and ready to fight.

*Dātā dūtār, suthī udār. Wom.*

(My husband) is so liberal that he would even take off my trousers to give them away.

*Dātā de, bhandārī kī peṭ phāṭe.*

The liberal man gives and his steward breaks his heart.

*Dātā de, bhandārī peṭ pīṭe.*

The liberal man gives and his steward beats his belly.

*Dātā de, kanyās jhūr jhūr mare.*

The liberal man gives, and the miser grieves. (to see him give.)

*Dātā deḡ aur sharmāse, bēdāl bareḡ aur garm-dē.*

The liberal gives and feels modest, as the clouds rain and it grows hot. (Hot weather means more rain.)

*Dātā ke ghar Lachhmi dhārī rahat haur,*  
*Jaise gārā rāj ko bhar bhar det masūr.*

Fortune waits at the gate of liberal and supplies him, As a labourer supplies mortar to the mason.

(Spend and God will send.)

*Dātā ke tīn gun, de, dilāse, de-ke chhān le. Hin.*

God has three qualities, to give, to make others give, and to take back what He has given.

(Said also of a king or master.)

*Dātā kī nāo pahār chaphe.*

The boat of the generous goes up hill. (He is always successful.)

*Dātā ko Rām chhappar phār-ke dātā hai.*

God gives to the liberal through the roof. (Unexpectedly.)

*Dātā pun hare, kanyās jhūr jhūr mare.*

The generous gives, and the miser frets (to see him give).

*Dātā sadā dilādrī.*

A liberal man is always in want. (Benevolence spells bankruptcy.)

*Daulat anāhi hoḡī hai.*

Wealth is blind.

(A rich man is prone to ignore his poor friend.)

*Daulat kā khel hai.*

(All things are) the sport of fortune.

*Daulat ke pān lag gaḡ.*

Riches have legs.

*Daulat ke par lag gaḡ.*

Riches have wings.

*Daulat kharch ke vāste dī gaḡ hai.*

Wealth is given to spend and give.

*Daulat-mand kī doorkhī ko sab sūdāh kartē hain.*

Every body kisses the threshold of the rich.

*Daur chālē nā aḡādhā gire.*

Never run fast or you will fall on your face.

*Daur chale na chhapai gira.*  
Who runs fast falls on his back.

*Daur-ker chhapai so girai.*

Who runs falls.

(More haste less speed.)

*David aur dudi dono.*

Medicine as well as prayer.

(Pray to God, but keep your powder dry.)

*Dard ka hinc dhadaka, to nakhi milai.*

Even as medicine it is not procurable.

(Said of a thing which is very scarce and rare.)

*Dard ki dard, gird ki gird.*

It is both food and medicine.

*Dawat nakhi, addas hai.*

It is not a feast, it is enmity.

*Dawat qalam.*

It is only pen and ink.

(There is no cash behind the paper.)

*Daya bin zinat qasbi.*

A saint without sympathy is a butcher.

*Daya dharam ka mil hai, pap mil abhimin :*

*Tulsi, daya na chhariye, jab tay ghat men pran.*

Mersey is the root of faith and pride the

root of sin : Saith Tulsi Das, give not up

mercy as long as thou dost live.

*Dayan bhi das ghar chhor-ker khasi hai.* Wom.

Even a witch will pass over ten houses

before she fastens on her prey.

(Even the wicked have some regard for their neighbours; witches are supposed to feed on the brains and liver of children.)

*Dayan khali tau mutakhal, na khali tau mutakhal.*

The witch has a bloody mouth—whether

she devours human beings or not.

(Give a dog a bad name and hang him.)

*Dayan ko bachchi saunghna.*

To entrust a child to a witch.

(To risk its life : she will eat its brains and liver.)

*Dayan ko bhi damad piyara.*

Even a witch loves her son-in-law.

(For the sake of her daughter : one touch of nature makes the whole world kin.)

*Debi din kalle, to parcha madhni.* Hin.

Devi (Goddess) spends her days (in care),

and man is ever demanding a miracle.

*Debi Madar ka kauri sakhi ?*

What connexion is there between Devi and Madar ?

(The former is a Hindu goddess, and the latter a Mahamadan mist : irreconcilable incongruity.)

*De dal men, in, paigai bat chole chudni.* E.

Put enough water into the pea-soup to float a log.

(To prevent your neighbours from sponging on you.)

*De de bardi men ag, his ka rahi ? aur kis ki rah jaye ?*

Throw gunpowder into fire and whose will it be ! or whose will it remain !

*De, dilas, de de kare, so girani bhawdgar tire.* Hin.

He that gives, causes to be given, and persuades others to give, passes through the sea of this world.

*De dai sandhiyane ko, nakhi phiri do do dano ko.* Hin. Wom.

Call blessings on the marriage relations, but for whom you would have been a beggar.

(Honour to whom honour is due.)

*Dek dhare ke dand hai.* Hin.

The penalty for being created.

(Disease and suffering ; no body no pain : Adam's legacy.)

*Dek men anek rog bharen hai.* Hin.

Innumerable maladies lurk within the body.

*Dek men na latta, late ke Kalkatta !* E.

Without a rag on his body, he intends to plunder Calcutta !

*Dekha bhala topchi, aur chopra Sayad hoe.*

Known for a gunner he affects the Sayad.

(Affects the rank of a nobleman.)

*Dekha dekhi sadhe jog, chhije kaye, badhe rog !*

Imitate the ascetic's life to waste in body and increase your ailments.

*Dekha, Mirdad, tera ramba ; Gajron ki rei pel, rosiyon ka chambal !*

Mirdad, I have seen what your hoe can do : plenty of carrots and no bread !

*Dekha na bhala, sadhe gai khala.* Mah. Wom.

The aunt is devoted to the nephew whom she has never seen.

(Applied to one who launches out in praise of that of which he has no knowledge of but by report. Distance lends enchantment to the view.)

*Dekhan ke aisi hai, besud se rahe phans !*

Mathe tilak lagai hai, mala gal men dus.

In appearance a saint, but in love with a prostitute ! For all his sectarian marks on his forehead and his ten ascetic's garlands round his neck.

*Dekha shahr Bangala, danti lal, mutakhal kala.*

I have seen the land of Bengal, where the teeth are red and the faces black.

(The former from chewing betel leaf, and the latter from excessive heat.)

*Dekha so khaya, na mutakhal pao jo.* Wom.

He ate what he saw and nothing saved for his face or feet.

(Living from hand to mouth.)

*Dekhi dal ke pao rakha chahiye.*

Put down your foot with care.

(Pick your way : look before you leap.)

*Dekhe dhale Shekhi aur chipiyen said ho.*

He puts on the face of a saint to catch birds.

(In front of all.)

*Dekhe ke baurahiya, de pancha pir.* E. Wom.

In appearance she is mad, but she knows how to invoke the five pirs.

(The five great ones : Muhammad, Ali, Fati-

ma, Hasan and Husain, properly speaking, but any five great saints the speaker may happen to know in practice.)

*Dekhe ko buḡ/hi, kām ko ānāhi.* Wom.

An old woman to look at, but a whirl-wind at her work.

(Not much to look at, but a devil to go.)

*Dekhe rahi, bole sipahi.*

The wayfarer looks and the soldier speaks.

*Dekhi thok bajā-ke, dunyā talib zar ki.*

I have tested it and know that the world runs after riches.

*Dekhi, pir, teri karāmāt!* Mah. Wom.

Your miraculous powers are known, my saint!

(We know the length of your tether.)

*Dekhi, Rām! teri karūt.* Hin. Wom.

I know, Rām! thy wondrous works.

(See preceding.)

*Dekhi teri Kālpi, aur bāvan purā ujār.*

I have seen your Kālpi, and its 52 desolate villages.

(So what are you boasting about?)

*Dekhiye didār, aur māriye paisār.* Mah. Wom.

Look at them, but don't touch them.

(Advice to a young man with regard to the frail of the fair sex.)

*Dekhiye qasāt ki nazar, aur khilāye sons ka nivāl.*

Behave to your child as a butcher, and feed it with bit bits.

(Spare the rod, spoil the child.)

*Dekhiye aūt, kis kal baithā hai!*

See on which side the camel sits down.

(Mark the end—Spoken when two persons are contending and the victory is yet uncertain.)

☞ A potter and a green grocer hired a camel between them to carry their pots and greens respectively. On the way the camel made free with the grocer's greens, whereat the potter rejoiced that his pots were safe. But the green grocer, said, "Dekhiye aūt, kis kal baithā hai! We shall see, on which side the camel squats" and at the journey's end the tables were turned, for the camel sat down on the side the crockery was loaded and crack went all the pots. Hence proverb. Don't count your chickens before they are hatched.

*Dekhdā so pekhnd.* Hin. Wom.

To see is to desire.

*Dekhe aur sunne mein barā farq hai.*

There is a great difference between seeing and hearing.

*Dekhe ko bulbul, nigalne ko domaryā bar.* E.

A nightingale to look at, he can swallow wild figs.

(Applied to one who is weak in appearance, but can perform the work of a strong man: the race is not to the swift, nor the battle to the strong. Ecclesiastes ix, 11.)

*Dekhe mein na, so chakhe mein kyā?*

If it is not fit to look at, how will it be to taste?

*Dekho re, Ahiriyān ke āṭhā,*

*Chhanṭās chāur, parosāl pīṭhā.* E. Wom.

Look at the perversity of the cowherd's wife; She takes out the grains and serves the husk.

*Dekho Miṇān ke chhand band, phāṭā jāma, tin band.* Wom.

Look at this gentleman's consequential airs and his tattered robe, with three straps.

(Whereas it ought to have eight or nine.)

*Dekh parāṭ chuppi, gir par be-ṭand,*

*Ek ghari ki be-hayāt, din bhar hā arām.*

Pounce upon the buttered bread of others, thou faithless wretch, A moment's shamelessness, and comfort for the day.

(Said to a greedy person.)

*Dekh parāṭ chuppi mat lalchāve jī.*

*Misā kusi khāt-ke, thandā pāni pī.*

Don't let your mouth water at another's bread and butter, Content yourself with your crust and cold water.

*Dekh parāwan jal marī.* Wom.

My neighbour saw and died with envy.

*Dekhtā hai so kahtā nahī, kahtā hai so dekhtā nahī.*

What sees (eye) doesn't speak, what speaks (tongue) doesn't see.

*Dekhtī ānkhon mekhtī nahī nigī jāī.*

No one swallows a fly with his eyes open.

(A man apparently bad is avoided: attitude is every thing.)

*Dekh tirāṇ ke chāl, sir munda, munh kāl!*

"Dekh mardon ki pheri, mā teri ki meri!"

"See the wily tricks of women, the head is shaven and the face is black."

"See the superior skill of men, Is she your mother or mine?"

☞ The story goes that a tricky woman feigned sickness beyond all hopes of recovery, unless *apni mā* (own mother), meaning the mother of her husband, were brought before her on an ass with her head shaven and her face blackened. Her ingenious husband, however, went to her mother (*apni mā*) and induced her by appealing to her maternal affections to undergo shaving and the other humiliations desired by her daughter; the simple mother hesitated not to submit for the sake of her daughter, and when brought before her daughter, the sick woman exultingly repeated the first line of the proverb, being proud of her tricks having worked so well, when to her great disappointment the tables were turned upon her by her husband instantly retorting with the second line.

*Denā aur marnā barābar hai.*

Debt is death.

*Denā bhā'da na bāp kī, beṭi bhālī na kī,*

*Chalā bhālā na kō kī, jo Sāib rākhē tek.*

From a debt to your father, from a single daughter, and from travelling a mile on foot, may God preserve you.

**Denā lenā kām denā dhāriyānā kā, mohabbat ajab chū hai.**

Taking presents is the way of pimps and buffoons, love is quite a different thing.  
(Capboard love.)

**Denā thora, dildas bahut.**

Little gift, great promise.  
(The land of promise.)

**Dene ke nam to darwāze ke kindār hāt nahāt dete.**

On account of the name of giving he won't even shut (give) the door.  
(Kindār denā, i.e. to give the door, means to shut the door.)

**Dene-vālā se dilāne-vālā ko ziyādah savāb hai.**

The merit of causing to be given is greater than the merit of giving.

**Denī part bundī, aur ghazā batāve nāt.**

Now that he has to pay for the weaving he says that the thread is short.

**Deotā bānā ke dhūke hāt.** Hin.

The Gods hanger after the smell only.  
(Of the offerings, which are the daily meal of the worshippers when made in the house, and the perquisites of the priest when made in the temple.)

**Der āī, durust āī.**

Come late, come right.  
(More haste less speed: slowly does it.)

**Derh chāval apne judē hī pakatē hāt.**

He has a grain and a half of rice, and cooks it by itself.  
(Eccentricity: going one's own way.)

**Derh hāt kī masjid judī hī bandīe hāt.** Mah.

They built a separate mosque of their own with a brick and a half.  
(Going their own way.)

**Derh pāo dā, pul par rasōī.** Hin. Wom.

A pound of flour and a dinner on the bridge.  
(In a public place: a vain show.)

**Deś deś chāl, kulā kulā bechār.**

Every country its fashion, and every family its custom.  
(Each to his own taste: *de gustibus non disputandum.*)

**Deś chorī na, pardes dhik.**

Begging in a foreign land is better than stealing in one's own country.

**Deś chorī, pardes dhik.**

Begging in a foreign land brings no shame.  
(Spoken to one, who, being fallen from better circumstances, is ashamed to beg in his own country, where he is known.)

**Deś gadhā, Panjābī rāgh.**

A native ass with the Panjābī bray.  
(A hit at the Panjābī language.)

**Deś gadhā, Pārī chāl.**

A native ass with the Eastern gait.  
(See above: a counter hit at the people of the N.-W. Province.)

**Deś ghorī, Marāṭhī chāl.**

A native mare and Marāṭhī pace.  
(Things that don't go together.)

**Deś murgī, Valāhī bolī.**

A native hen with the English cluck.  
(Things that don't go together: the English being the finer of the two birds.)

**Deś par chāphā, aīr chukhe na pāoi.**

Nor head nor feet ache on the road home.

**Deś thālē, na lēā.**

It is better to give than to receive.  
(It is more blessed to give than to receive.)

**Deś thālē, nā lēā.** Mercantile.

Neither giver, nor taker can make a mistake about it.

(Said of an easy and plain calculation.)

**Devegā so pāvegā, bovegā so kātegā.**

Who gives will get, who sows will reap.

**Dhāle māt khāk.** Wom.

Dust on her skirt.

(An abuse.)

**Dhādīdhāgā so bulāyā.** E. Wom.

A blazing fire is soon out.

(Pride goes before a fall.)

**Dhāk talē kī phū'ar, Mahve talē kī sughar.** Wom.

A blockhead under a Dhāk tree is as good as a clever fellow under a Mahvā.

(The former gives no shade and the latter no edible fruit.)

**Dhāke ke Bāngāl, kūrē ke kargāl.** E.

At Dacca in Bengal the paupers have no goblets.

(Although it is famous for their manufacture. The nearer the church the further from God.)

**Dhāl bāndhū, talvār bāndhū, kar-ke bāndhūā pheā.** Bitch basār mēn dākā mārūn, tū bāp kā beā.

I wear a sword and I wear a shield, and a turban is on my head, I'll rob the market openly, if I be my father's son.

(Straightforwardness: hammer and tongs.)

**Dhāl talvār sirhāne, aur chū'ar bandī-khāne / E.**

Sword and shield on the pillow, and his legs in the prison!

(A coward.)

**Dhālā phirī chhān hāi.**

The shadow is ever shifting.  
(The changeableness of the world.)

**Dhamdhūsār kā hāt mōṭā, bāhāj karē, nā āve tōṭā.**

The son of Dhamdhūsār is very fat, doing no trade and suffering no losses.  
(Free from cares.)

**Dhamkās pāyā Banyā, dhār dī derh sērī.**

Frighten the shopman and you'll get a pound and a half (for a pound).

**Dhan aur gend khāl kī dōṭ ek subhā,**

Kar āvāt chhīn ek mēn, chhīn mēn kar se jāī.

Wealth and a child's ball are in nature alike. One moment in your hands, and in another out of them.

**Dhan, bichārē bhālē, jo kūtā, khāyē, chālē.** E. Wom.

Rice is a very good thing; pound it, eat it, and go your way.

(Pounded rice is very soon cooked.)

*Dhan chāhe to dharm kar, mukt chāhe bhāj Rām.*

To be rich be charitable, to procure salvation call on God.

*Dhanda bala, jādā tāla.* Rus.

When the log burns the cold goes away.

(Care leads to success.)

*Dhan de jī to rākhīye, aur jī de rākhī lājī.*

Sacrifice your wealth to your life, and your life to your honour.

*Dhan kā dharm gayā, aur mit ki mit gayā.*

He lost both money and friendship.

(Lend your money and lose your friend: 'Lend your money to your friends, Money lost, so friendship ends.')

*Dhān kā gāon pūal se jānā jāta hai.* Agric.

The rice village is known by the straw (lying about).

(The tree is known by its fruit.)

*Dhan ke pindra, Makar pachhē, Chille ke yeh din chālī.*

15 days of December and 25 days of January are the 40 days of winter.

*Dhan mē dhan tin dīnti san.*

His wealth consists of three bundles of hemp.

(Worth very little.)

*Dhanad seṭh ban ke baṭiṭe hain !*

Look, he is now a merchant prince !

(A petty dealer assuming the airs of a rich merchant.)

*Dhan nālī huikā, posūh nālī juluph.* E.

A pipe for property, and hair for clothing.

(Wretchedly poor.)

*Dhān, pān, ho rahī hai.*

Sho is as delicate as the rice plant and betel leaf.

*Dhān, pān, pānī, Kālak savd jānī.* Wom.

Rice, betel and water taste best in October.

*Dhān, pān paniyaule, nānā jāti latsiyaule.* E.

Agric.

Rice and betel, must be well watered or they will not thrive.

*Dhān sukhta hai, kavāṭa tartarātā hai.* E. Wom.

As long as the rice is drying the crows will keep on cawing.

(Wherever the crows are, there will the eagles be gathered together. Mat. xxiv, 28.)

*Dhanvanti ke kāhā lagā, daure log hastar,*

*Nirdhan girā pahār se, koi na āyā kār.*

A thorn runs into a great man and a thousand run to help; A poor man falls down a mountain and no one comes near him.

*Dhāo dhāo, harām tikkā so pāo !* Hin. Wom.

Work on and get what 's in your fate !

(Said by the lady : what is the good of working ?)

*Dhāo, jo Bidd tikkā so pāo.* Hin.

Rush on, but you 'll only meet your fate.

*Dharam hār dhān koi bhāṭ.* Hin.

Any body can make money by dishonesty.

*Dharam ki jor sādā harī.* Hin.

The root of faith is ever green.

*Dharam rāhe to ussar mē jure.*

By faith you can make the desert green.

(Compare Hebrews, Ch. xi.)

*Dhar chat sir kolā ki lāṭh,*

*Mat chāl sāth kuchāl ke bāt.*

Go with the piston of an oil mill on thy head, rather than in the company of a bad man.

*Dharī bhar kī sir to hild diyā, paied bhar ki zabān na hildā gā.*

He will shake his heavy head, but won't wag his light tongue.

(Said of one who nods his head in returning a salute, but does not say good morning.)

*Dharī dharī kar-ke luṭā.*

Robbed of the last penny.

*Dhar jā, mar jā.*

Deposit and die.

(Used to describe a person of bad faith. It is his wish that whoever commits anything to his care may die, so that he may convert the deposit to his own use.)

*Dharnī ki mē sānjh.* Hin.

Evening is the mother of patience.

(All natives eat in the evening under any circumstances.)

*Dharī mātā bojh sabbhāl !*

May mother earth long bear your weight !

(May you live long.)

*Dhātīngar kāhe mōṭā ? lāhā gine na jōṭā.*

Why are the worthless fat ? They neither care for gain nor loss.

*Dhault bāl, mauṭ ki nishānī.*

Grey hair is the forerunner of death.

*Dhāvegā so pāvegā.* Hin.

Who runs gets, or who worships gets.

*Dhelā sir musṭak, tāṭā baḍlāl.*

Pay a half-penny for the shave and two pence for the discount.

*Dherdas o kaddā, lānāt ba har dū !*

A gourd and a pumpkin, a curse on both !

(Applied to a dispute between two persons equally worthless.)

*Dhī beṭi apne ghar bhālī.* Hin. Wom.

Daughters are best in their own houses.

(i. e. their husbands' houses.)

*Dhī bhōṭ, dāmdā pyārā !*

To neglect the daughter and cherish the daughter's husband !

(Usual custom in India, expressing exactly the opposite of the English proverb—My son is my son till he marries a wife, my daughter is my daughter all the days of her life.)

*Dhi, jadvā, bhānjā, yeh tīnō nahī āpnā.*

A daughter, a son-in-law, and a nephew,  
these three are never one's own.

(They have always other and nearer ties.)

*Dhī mārā, putāh le tarā. Tir. Wom.*

I beat my daughter to frighten my daughter-in-law.

(Four encourage the others.)

*Dhī māt, jadvā cher. Wom.*

The daughter dead, the son-in-law is as a thief.

(That is, no more seen.)

*Dhī na bēh, udhāl gāī samdhēh. Wom.*

Nor child, nor daughter, and she cries out  
that her daughter's sister-in-law has gone  
wrong.

(Samdhān is the daughter's mother-in-law;  
samdhēh is her daughter.)

*Dhī na dhīyā, āp hī kamdhā, āp hī bhīnd.*

Hin. Wom.

Nor daughter, nor son-in-law, whatever he  
earns goes into his own stomach.

*Dhīm-dhāmkar, Allāh Miyaṅ kī mānkar.*

A fat man is God's servant.

(i. e. a lazy fellow who won't work and resigns  
himself to God's forbearance.)

*Dhīyā dhīyā Ballā kī rāj.*

Violence prevails under the government of  
Ballā.

(Might is right: Ballā was a Jāt, whose  
government was a kind of anarchy, under  
which every thing belonged to him who  
had the strongest arm.)

*Dhīvar kī bas parī.*

A fairy under the power of a (black) fisher-  
man!

(Said of an ugly husband.)

*Dhī parā, ākh lājī.*

The eyes feel shame for another's daughter.  
(When married into the owner's family.)

*Dhīraj, dharm, mīr aur nār.*

*Āpat kāl parakhīye chār.*

Patience, virtue, a friend, and a wife, are  
all tried in the time of misfortune.

*Dhīrā kām Rahmānī, shīṭā kām Shaitānī.*

Deliberation is of God, hastiness of the  
Devil.

*Dhīrā so gambhīrā.*

Steady and deep.

(Still waters run deep.)

*Dhīyā pūt ke na gātī, bilāyā ke gātī. E. Wom.*

No clothing for his son or daughter, but  
for his cat (mistress).

*"Dhīyā, to kō kahū. Bahurū, tū kām āhar!"*

"Daughter, I speak to you. Daughter-in-  
law, do you listen!"

(And learn better next time.)

*Dhōh bēhā chānd nā sīf aur pañā.*

The washerman's son is always clean on a  
whistle and a bang.

(He is dressed in the clothes of others, which  
his father washes. The dhōh of India whis-

ties at his work and bangs about the clothes  
to clean them. Applied to one who keeps  
up a respectable appearance at the expense  
of others.)

*Dhōhī chhōr saqqa kīyā, rakhī Khīsar ke ghāt.*

Mah. Wom.

She left the washerman, and wedded a water-  
bearer, but still her fate is connected with  
water.

(Kāujā Khīsar is the lord of the flood in  
India.)

*Dhōhī kī chhāilā, ek wītā ek wāilā.*

The washerman's son has on one clean and  
one dirty coat.

(He is rigged out in the clean and foul lines  
of his father's customers.)

*Dhōhī kī kuttā ghar kī na ghāy kī.*

A washerman's dog belongs neither to  
the house nor to the washing place.

(From pillar to post. Said of any person who  
has no fixed habitation.)

*Dhōhī ke biyāh, gadhe ke māṭhe māṭ.*

At the washerman's wedding, the chaplet  
goes on to the donkey's head.

(Allusion to the marriage customs of the  
Dhōhīs.)

*Dhōhī ke ghar biyāh, gadhe kī chhūṭī bhāil. E.*

On the wedding of a washerman, the dou-  
keys have a holiday.

(As above.)

*Dhōhī par bas na chālā gadhāyā ke kām māṭ.*

He could do nothing to the washerman, so  
he twisted his ass's ears.

(Spoken of one who is unable to punish the  
person who offended him, but wreaks his  
vengeance on those who are unable to  
resist.)

*Dhōhī par dhōhī, khendhīrē mōh wāban. [a clout.*

Washerman after washerman is as soap to  
(Moral: don't change your servants too often.)

*Dhōhī rove dhulāi kō, miyān roveṅ kṛpṛō kō.*

The washerman cries for his wages, the  
master for his clothes,

(Very true in India.)

*Dhōhī dhāt bhenī pāṅke lagī. E.*

When the sheep was washed and cleansed  
she went into the mud again.

*Dhoke kī taṭṭī.*

A deceitful screen.

(Not so secure as it is supposed. It is applied  
to a new religious doctrine or teacher.)

*Dhōl bāj dammāme bāje. Hin. Wom.*

The large drums followed the small ones.

(Used to express that a man's misconduct was  
formerly known to few, but is now published  
to the whole world.)

*Dhōl ke bhītar pol!*

Hollowness within the drum!

*Dhōl na ḍaf, Har Har gū!*

No drum nor kettle-drum, and chanting  
hymns to God!

(In India drums are necessary to the praise of  
God.)





*Dil soz, khanda tarash.*

A fire in the heart and a knife in the house.  
(A bad omen.)

*Dimakā ke khail par, sorh ke maral deh kava-  
no kām ke na ruke. Rhoj.*

A tree eaten by white ants, and a body  
worn with care are nothing worth.

*Din aachhe hote hain, tau bankar javahar ho  
jate hain.*

When fortune smiles stones turn into  
gems.

*Din bhale ainge to ghar par-hke chale ainge.*

When good fortune comes she will seek my  
house.

(I need not seek her, i. e. exert myself: A  
doctrine of the fatalists.)

*Din bhar chalte aghai kos.*

Travelled all day long, but covered only two  
and a half miles.

(An idle man.)

*Din das adar par-ke karni ap bikhān,*

*Jo lag, kāy, sarādh pakh, to lag to sahman.*

Having obtained honor for a few days, extol  
yourself, O crow! As long as the fort-  
night of the *sarādh* remains, you are  
respected.

(This proverb is used when a man is guilty of  
oppression in consequence of the office he  
holds. The speaker means to say, that you  
may be as you please now, but these golden  
days of your's will soon have an end, when  
you will no longer have it in your power to  
tyrannise over me. The allusion is to the  
custom of making presents to crows during  
*sharādh* or funeral ceremonies of Hindūs.)

*Din Divāli ho gat.*

The day is turned into the Divāli.

(Turning day into the night: great rejoicing.)

*Din dūni, rāt chauguni!*

Double by day and four times by night.

(A blessing.)

*Din Id aur rāt Shab barāt. Mah.*

Each day was an Id, and each night a Shab-  
i-barāt.

(A scene of constant mirth. The Id is a  
Muhammadian day feast and the Shab-  
i-barāt a night feast.)

*Din jab bhale ate hain, to maffi pe hāth dalo  
sonā hotā hai.*

When good days come, if you take up dust it  
turns into gold.

*Din jab bure ate hain, to sona pe hāth dalo maffi  
ho jāti hai.*

When evil days come, if you take up gold  
it will turn into dust.

*Din jāte der nahā lagai.*

Time knows no delay.

*Din khped, mazdūr hānd.*

[laughs.]

When the sun goes down, the labourer

*Din ho sham, rāt ho bagul garm.*

Coy by day and lusty by night.

(Allusion to the Hindū custom of married

women covering their faces by day before  
their own husbands until they have borne  
a child.)

*Din ko āni āni, rāt ko charkhā pāni. Wom.*

She saunters all day to spin at night.

(Said to those who don't work at the proper  
time.)

*Din men sove, rosi khove. Superstition.*

Who sleeps in the day time loses his liveli-  
hood.

*Din nuke bte jāte hain, pher nahā woh ate  
hain.*

The good times are passing away, and they  
won't come back again.

(O hard times, come again no more.)

*Din o duniya men us kā hoṭ burā, Jo kisi kā kō  
burā chīte.*

May he suffer in this world and the next  
who meditates injury to any one.

*Din se duniya hai.*

Faith keeps the world going.

*Din se duniya rakhti muskati hai.*

It is harder to serve the world than God.

(Faith is easier than practical virtue.)

*Divāli baras men ek din.*

Divāli comes but once a year.

(Christmas comes but once a year.)

*Divāli jūt, sāl bhar jūt. Hin. Superstition.*

Win at Divāli, win all the year round.

(Allusion to the custom of gambling at the  
Divāli festival for luck, common to all the  
trading classes.)

*Divāli ke butāse.*

Divāli sweets.

(During the Divāli festival a kind of sugar cake  
called *butāse* is interchanged among friends.  
The proverb is applied to one who wanders  
here and there without having any fixed  
abode: a rolling stone.)

*Divāli ke diye chāt kar jāenge.*

They will lick up your Divāli lamp and go.

(They will completely ruin you: at the Divāli  
it is incumbent on every orthodox Hindū  
to light as many lamps as he can afford;  
also said of flies which grow less annoying  
at this season on account of the approach-  
ing winter.)

*Divāli ki kulhiya.*

A Divāli dish.

(Very fine, but good for nothing; at this feast  
small plates of clay are made and painted  
gaudily.)

*Divāli ki rāt ko būnāṭ būnāṭ pukārti hai. Super-  
stition.*

On the night of the Divāli every herb and  
plant finds tongue.

*Divāli ke ki sakh Pattāli men.*

The bankrupt's credit is in Hell.

*Divāli nahē to leo bahotere chāp rahenye. Hin.  
Wom.*

While there is a wall lots of the plaster will  
adhere.

(While there is life, flesh will grow.)

*Dindnah bakh-i-khud hushyār.* Pers.

Mad, but in his interests wise.

*Dindnah hai va talim bāt kabhā hai* (shikhsā ki.

Mad as he is, his words are full of meaning.  
(There is method in his madness.)

*Dindnah ho bāt batāl, us ne to chhappar charkhūt.*  
Disseminates a secret to a fool, and he'll cry it  
from the housetop.

*Dindnah se dākh nahāh mīdāye.*

Don't even catch the eye of a madman.

(It is best to have nothing to say to an  
unreasonable person.)

*Dindnāi dānā ho dindnāi har dānā hai.*

The Civil Courts make men mad.

(Allusion to the length of Civil suits.)

*Dindnāh ke kyā sir silāh hote haiñ?*

Have blockheads horns?

(They are like other people to look at.)

*Dindr ke bāi kām hote haiñ.*

Walls have ears.

*Dindr khāl dīdā nā, ghar khāyā oīlāh nā.*

As niches weaken walls, brothers-in-law  
weaken the house.

(Allusion to the love between brothers and  
sisters in India, which seduces the sister to  
give her husband's food to her brother.)

*Diya bast anūp hai, diya kaha sab ko.*

*Diyā bast nā pūjye, jo pāc diya nā ho.*

The lamp is precious thing, every body  
praises it, You cannot find a thing if no  
lamp be with you.

(There is a pun on the word *diya* in the first  
line which means a lamp and also a gift in  
charity.)

*Diya dān madāgs Musalmān.* Hin.

Muslimans will claim back the given alms.

(Allusion to the Muhammadan custom of  
taking back the dowry after the decease of  
a daughter.)

*Diya dār se, dāyī oīlāh khāne.* Wom.

He gave her (food) at a distance and she  
sat down to eat it on the spot.

(Gifts make beggars bold. Hindus threw food  
to beggars and they are supposed to go to a  
distance before they eat it.)

*Diya fūchā ho, lage lūfāne.* Mah.

He squandered away what was given him  
as an offering.

(Fetched gifts should be kept: he sold even  
his wedding presents.)

*Diya hai to dākh le.*

(i) If you have a lamp you can see.

(ii) You may see if you have given.

(See above under *diya bast* etc.)

*Diya hāth, khākh lagā oīlāh.*

I gave him food into his hands, but he be-  
gan to eat out of my own dish.

(Impudence.)

*Diya diya ki dākh dākh hai.*

Charity protects you.

(What you have given in alms will be your  
safety at the last day.)

*Diya nā bāti, munda phire dīdā.* Wom.

There is neither lamp nor candle, and the  
widow is strutting about.

(Said of persons attempting to do what they  
are unable to effect.)

*Diya se chānd thā, nā diya to mūnāh mādāh thā.*

If he gives his face is as the moon, if he  
won't give his face is dull.

(Flattery.)

*Diya ki rāushnī makhār tak.* Mah. Wom.

The lamp's light extends to the day of  
judgment.

(Pun on the word *diya*, which means also  
alms.)

*Diya tale andherā.*

Darkness under the lamp.

(Said of the police when thefts take place  
under their noses.)

*Do dāmīyon ki gawāhi se to phānsī hoī hai.*

Two witnesses are enough to hang a man

(Allusion to the proceedings of courts upon  
false evidence.)

*Do chūn ke bāi bure hote haiñ.*

Even two men of straw are good at a fight.

(Said to a person who challenges two persons  
at a time.)

*Do dil rāzi to kyā karegā Qāsi?* Mah.

When two hearts agree what can the Qāsi  
do?

(That is, when the two parties to a dispute  
come to a mutual reconciliation there is no  
longer room for the judge to interfere.)

*Doḍo ai bāt thūtrāi.*

The old hag came with her hair dishevelled.  
(Untidiness.)

*Do ghar Musalmān, do mor bāi dūd kām.*

Even two families of Muslimans cannot  
agree.

(Allusion to the quarrelsome nature of the  
Indian Muslimans.)

*Do hi oīs haiñ, betā yā bāt.*

There are but two things (of value in the  
world), a son or a daughter.

*Do hi chīs haiñ, hār yā jī.*

There is a choice of but two things, loss or  
gain.

*Do jorā bā khāsam, chāsur bā pād.*

The spouse of two wives is no better than  
the dice on the backgammon board.

(He is tossed from one side to the other.)

*Do khāsam ki jorā, chāsur ki pād.*

The wife of two husbands is no better than  
a draught in backgammon.

(Allusion to the custom of polyandry.)

*Do lareḍge to ek gire hi nā.*

When two fight one must fall.

*Dāḍā ai, dāḍā ai, more man morā chā,*

*Dāḍā mor se nikal parā bhāḍāḍā bilā!* Wom.

The dāḍā comes, the dāḍā comes, and my  
heart longs (for her). But out of the dāḍā  
has come an ugly old cat.

(Allusion to the custom of never seeing the

write until she is brought home: the girl is the bride's palanquin.)

*Doli na kahār, Bīṭi bhāt kahā laiṅyār.* E. Wom. Nor palanquin nor bearers, and my lady is ready dressed.

(She is not wanted and no conveyance has been sent for her.)

*Dom aur chand mūkh laṅg jūrd.*

A bard and pulce are bad things to take a fancy to.

(It is difficult to part with either.)

*Dom, baniyā, postī, sinoh be-inḍn.*

A singer, a shop-keeper, and an opium-eater, are not to be trusted.

*Dom doli, pāthak piyādah.*

The hard in a palanquin, and the priest a-foot.

(Society upside down: also used when a bad master has a good servant.)

*Do meṭ firā, dākhoh meṭ thilrā.*

A third among two is as grit in the eye.

(Two's company and three's none.)

*Dom ke ghar byāh, man āve so gā.*

When a minstrel has a wedding he may sing what he pleases.

(Allusion to the indecent songs these people are apt to sing and which are not allowed in respectable houses.)

*Domnī kī pāt chapmī bojāḍ, apnī rāt āp kī jatāḍ.*

The Domnī's son drums on an earthen pitcher and shows his caste.

(What's bred in the bone will never come out of the flesh.)

*Domnī kī lavāṅṅī.*

The slave of a Domnī.

(Domnī, a woman of a tribe which performs the lowest offices.)

*Do Mullā meṭ murgī harām.* Mah.

Between two Mullās the fowl remained unlawful meat.

(A Mullā is employed at the slaughter of animals to pronounce over them the name of God, whereby they are rendered lawful food (*halāl*) and for this he has a fee. The proverb supposes two Mullās to be striving for this office and the fowl to die in their hands without receiving the necessary benediction. Too many cooks spoil the broth.)

*Donoh bor jo ghūme phire, tīn hāl jo khāḍ.*

*Sadd nirogi chandā rahe, jo prāte uṭh nāḍ.*

Who walks out morn and eve and eats three times a day, And bathes at early dawn, will always keep good health.

*Donoh dīn se gāḍ pādāḍ, hālā mīlā na mādāḍ.*

From both creeds the priest was expelled, (from Muslim's) *halāḍ* (sweetmeat) and (Hindū's) buttered bread.

(Greed is a leech: applied to one who deserts one employment in quest of another, and loses both.)

*Donoh hāthoh payṛī sambhālī payṛī hai.*

He has to support his turban with both hands.

(He is hard put to support his position.)

*Donoh hāthoh sambhālī nahī sambhālī.*

With difficulty he supports his turban with both hands.

(He is so hard up.)

*Donoh hāthoh tālī bajṛī hai.*

Both hands beat time together.

(As you salute so you will be saluted: also, it takes two to make a quarrel.)

*Donoh kḥos jogīyā, mudrā aur ādes.* Hin.

The jogī lost both his ear-ring and his salute. (Jogīs wear ear-rings, (*mudrā*) to mark them and are saluted by all. Proverb refers to a jogī giving up his celibacy.)

*Donoh vart mīl nahī sīte, sūraj kī dākh phūṭ jāgī.*

Women's superstition. One should not sew when day meets night, as it puts out the eye of the day.

*Do piyālē pī to leh, harām-e-ādṛī to pēt meṭ hai.*

Let us drink two cups (of wine), and all the wickedness will be in the belly.

(I. e. be attributed to drunkenness.)

*Do qasāyeh meṭ gāḍ murdār.* Mah. [death.

Between two butchers the cow died a natural

(And so became unlawful food.)

*Do rakābak ghora, bakshī kī dāmāl.*

The high horse is the tax collector's son-in-law.

(Under the protection of the great.)

*Dost kī dushman dushman, dushman kī dushman dost.*

Your friends' foes are your foes, your foe's foes are your friends.

(*Esprit de corps*: classiness.)

*Dost mīl khāḍe, dushman mīl rōṭe!*

May I find my friend happy and my enemy wretched!

*Doston kī hisāb dīl meṭ.*

Friends' accounts are kept in the heart.

*Dūd aur dāvā nīṭ karū chāḍiye.*

Use both prayer and medicine.

(Pray to God, but keep your powder dry.)

*Dūr dānī ke par rāhe, dhakḍā dānī kī khāḍ.*

Lie at the rich man's door and take the rich man's kicks.

*Dūdā banū Kabīr kī jo upjā pūt Kamāl.*

The race of Kabīr became extinct, when his son Kamāl was born.

[*ḥāṭ*] An expression used in reprobation of those who abandon the religion or manner of life of their ancestors. The origin of the saying is said to be this. Kabīr instructed his son Kamāl from his infancy in the principles of universal benevolence, telling him that all mankind were his brethren and all women were to be considered in the light either of mothers, sisters, or daughters. When the son came to years of puberty and the father proposed to him a connexion in marriage, he asked whether he meant he should marry his mother, his sister or his daughter, for that the world contained no other women. He therefore declined any closer alliance with the other sex, and thus cut off his father's hopes of posterity.

*Dubega bhara hi bhara, rati aame na de sat jhara.*  
Rue. (Superstition.)

You will be utterly ruined if you sweep out your house at night.

*Dubidha meñ dono gar, mayd milik na Rām.*

In his doubt he lost both his wealth and his Gōl.

(Hesitate and be lost.)

*Dubh, kanti, bhavsa tere ! Wom.*

Reliance on you has ruined me, my husband !

*Dubla kanti, sarap ki de.*

A weak heir hath his hope in curses.

(If kept out of his inheritance by a stranger, he has no means of redress, but by praying for the death of the other.)

*Duble bulavani ki kama aune ?*

Who will listen to a poor singer ?

(Who ever heeds the voice of the poor !)

*Duble matra Shih-Madar.*

Shih Madar afflicts the weak.

(Applied to one who oppresses and tyrannises over those who are unable to resist, but does not attack the strong. Shih Madar was a Muslim saint, whose tomb at Maknagar is frequented by pilgrims. Hitting a man when he is down.)

*Duble ko tinks ki sambard.*

A drowning man will catch at a straw.

*Dubhai gal ki do laien iki sahi jali hain.*

Even two kicks may be borne from a milch cow.

(That is, a man will put up with inconvenience or mortification where he has a prospect of advantage.)

*Dudh bhi dhaula, chhachhi bhi dhauli.*

The milk is white and the butter milk too.

(All is fish that comes into his net.)

*Dudh ka dudh, pani ka pani.* [itself.]

The milk is by itself, and water is by

(He separates the truth from falsehood. A phrase used to express just decision and accurate discrimination.)

*Dudh ka jala chhachhi phunk phunk pita hai.*

Scalded with hot milk will blow on butter-milk (to cool it).

(Burnt child fears the fire.)

*Dudh ka sa ubal hai, aya chuti gya.*

Boiled up like milk, and as suddenly went down.

(To be very passionate, but soon over it.)

*Dudh ke dant bhi abhi nakhin tale hain.*

You have not yet shed your milk teeth.

*Dudh ki abhi ba dhi hai.*

The smell of your mother's milk is still on your mouth.

(You are still a child.)

*Dudh ki si makhhi nikal kar phek de.* [milk.]

He was thrown away like a fly out of the (Suddenly and completely.)

*Dudh meñ ki makhhi kis ne chakki ?*

Who would ever taste the fly in the milk ?

(Hindis throw away any food in which they may find a dead fly.)

*Dudh nahlo, piton phalo.* Wom. Benediction.  
May you bathe in milk and be fruitful in children.

*Dudh pit qimat se.*

Milk and children depend on fate.

( 'Milk' stands here for cattle or wealth.)

*Dug dug baje, bahut niki lage,*

*Navai ney mänge, upā baithi lage ! E. Wom.*

It is pleasant to listen to the music, But how fidgety one gets when the musician wants his fee.

*Dukh bharen Bi Fakhta, Kavai mere khai.*

The Lady Dove has all the pains, and the Crow eats up the fruit.

(One beats the bush and another catches the birds: the cat's paw.)

*Dukh meñ Har ko sab bhajai, sukh meñ bhajai na koñ,*

*Jo sukh meñ Har ko bhajai, to dukh kihe ko koñ ?*

All remember God in their trouble, none in their joy, But who remembers God in his joy will never be in trouble.

(The devil was sick the devil a monk would be; The devil got well, the devil a monk was he.)

*Dukh meñ sukh ki qadr hoti hai.*

Health is best appreciated in sickness.

*Dukh sukh bahin bhai hain.*

Pain and pleasure are brother and sister.

(There is no pleasure without pain.)

*Dukh sukh nis-din sang hai, met sake na koñ,*

*Jaise chhayā deh ki nigari nek na hoñ.*

Pain and pleasure are with us ever, none can separate them, As the shadow of the body never departs.

*Dukh sukh sab ke sāth lagā hua hai.*

Pain and pleasure are ever with all of us.

*Dukhte chot, kanauade bhet.*

Meeting a man you wish to shun is like an injury to a sore place.

(Adding insult to injury.)

*Dukhte dant ko ukherai hi chahiye.*

Better have out the aching tooth.

*Dukhyi dukh rowe, sukhya jeb towe.* E. Wom.

While the wretched weep, the happy feel their pockets.

(To see what they can make out of them: said of lawyers.)

*Dukhya rowe, sukhya sove.*

The wretched weeps, the happy sleeps.

(Sleeping with a good conscience.)

*Dulah dhai din ka badshah hai.*

The bridegroom is a king for two and half days.

(Allusion to his being the prime mover in the marriage procession.)

*Dulah du'han mil gai, jhuti pari barai.*

When the bridegroom and bride have come together, the procession has become useless.

(Applied to the case of two people engaged in a dispute with numerous partisans on each

side, when the principals are reconciled, their partisans are thrown over.)

*Dulak dulhan pā, Shān-bala lānē khā.*

The bridegroom gets the bride and the best man gets the kicks,

(The *shān-bala* is the boy that follows the bridegroom in all the ceremonies and comes in for all the chaff.)

*Dulak gaj barāt.*

All the marriage guests follow the bridegroom.

(As sheep follow the shepherd.)

*Dulak ke pattal na, bajaniye ke thār / E.*

No platter of leaves for the bridegroom, and the musician wants a brass dish!

*Dulārī biyā, tāis kē laṭan / E.*

A darling daughter, and bricks for her ear-rings.

*Dum dabā-ke bhāgnā.*

To run with the tail between the legs.

(To show the white feather: to turn tail.)

*Dum meṇ namdā bāḍh-ke chāḍānī ko saṁp dīyā.*

Tie a felt cloth to its tail and give it to the moonlight.

(To make fun of any thing.)

*Dunyā ba ummed qāyām hai,*

The world is sustained by hope,

*Dunyā be-sabdt hai /*

This world is frail!

*Dunyā chand roṣ hai /*

This world is but for a few days!

*Dunyā dhokē kī ṭāṭī hai.*

The world is a deceitful screen.

*Dunyā dhund kī pasrā hai. Hin,*

The world is but an expanse of vapour.

(The world is a mirage: all chase.)

*Dunyā do-rangī makdūh sarā,*

*Kahā khair khūbī, kahā hā hā.*

The world is double-faced, and an abode of treachery. Here mirth and laughter, there weeping and wailing.

*Dunyā hai aur kushamād /*

There is the world and flattery!

(So you can still get on.)

*Dunyā hai aur mallab.*

There is the world and your object.

(So why despair!)

*Dunyā jā ummed hai.*

The world is the abode of hope.

*Dunyā khāṭīye makkar se, roṭī khāṭīye shakkar se.*

Gain the world by treachery, and eat your bread with sugar.

(The end justifies the means.)

*Dunyā meṇ aise rahiye, jaise sūḍan meṇ tār.*

Live in the world, as wire in soap.

(That is, not of it, as the wire cuts through the soap.)

*Dunyā meṇ chār paisē bāṭē chīs hai.*

A penny is a great thing in the world.

*Dunyā meṇ do kī chīs hai, bāṭē yā ṭāṭī.*

There are only two things in the world, a son or a daughter.

(Said to console the parents to whom a daughter has been born when they would rather have had a son: Hobson's choice.)

*Dunyā meṇ sārhe tīn dal hai.*

There are three and a half sorts of armies in the world.

(Ants, locusts, and clouds are called the three *dals* or armies, the other half are the rest of the world.)

*Dunyā mardāh pasand hai.*

The world praises the dead.

(*De mortuis nil nisi bonum.*)

*Dunyā sakhir parast hai.*

The world worships appearances.

(The world is still deceived by ornament.)

*Durāngī chhor de, ek rang ho jā ;*

*Sardār mom ho, yā sang ho jā.*

Eschew the double face; be of one face,

Either be a stone or altogether wax.

*Dūr ke dhal sūḍāne.* Wom.

Drums at a distance sound well.

(Distance lends enchantment to the view. Spoken of any person or thing that does not answer on inspection to the favorable report which had been made of it.)

*Dushāl meṇ lupet-kar mārā.*

To strike under a shawl.

(To say biting words indirectly.)

*'Dushman kaun' / kī 'maṇ kī peṭ.*

'Who is thy foe?' 'He that was within my mother's womb.'

(Brothers fighting over their estates.)

*Dushman ke dil meṇ jagah karne ko hunar chāhiye.*

It needs skill to make a home in the heart of your foe.

*Dushman kī nigāh jūṭī par.*

Your enemy will always look at your shoes.

(i. e. will never look you in the face.)

*Dushman ko kam na samajhiye.*

Never despise your enemy.

*Dushmanon ke man kī chetā hū.*

The wish of the enemy's heart has been fulfilled. [meṇ sādān.]

*Dushmanon meṇ yāṭ rahiye, jaise battis dānton*

You must live amongst your foes, like the tongue amongst the thirty two teeth.

(So as not to be wounded.)

*Dushman soṭ, na soṭe de.*

The enemy nor sleeps himself, nor lets you sleep.

*Dusht nā chhāḍe dushtā. kaisī sikhā de,*

*Dhōṭī hūṭe sau ber ke kajar meṇ na ho.*

The wicked will not leave his wickedness for all thy teaching. As lamp-black becomes not white for a hundred washings.

(Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil. Jer. xlii, 23.)

*Dūre kā sūdhar dakh apnā līlār phorē.* E.  
Seeing the vermilion spot on another's forehead, she cuts her own open.

(Pārlī married women wear a spot of vermilion on their foreheads to mark the state of coverture: to bite the nose to spite the face.)

*Dūrtī bat dūre kahē hūi.*

Let others tell a different story.

(I. e. I speak the truth whatever others may say. I call him George Washington, you may call him what you darned please.)

*Dūron kā oib̄ bārī jalāt dōh saktē hūi.*

Another's fault is very quickly seen.

## E

*Ehōā kar aur daryā m̄-ā dāl,*

Do good and throw it into the river.

(I. e. Don't remember it, as its memory breeds pride: let not thy left hand know what thy right hand doeth, Matthew vi, 3)

*Ehōā tīje jahān kā, na ehōā tīje Shāh Jahān kā.*  
Receive a favor from the world, but not from the king of the world.

*Ek ahārī sadā barī, ek nār sadā jāī.*

One meal a day means a constant fast, one wife only means constant chastity.

*Ek Ahār kī ekī gāē, nā lage to chhākhī khaē.*

The Ahār has but one cow, and goes without milk if she does not give it.

*Ekēi sādhe sab sadhē, sab sādhe s̄b jāh.*

Stick to one thing and all will come: aim at every thing and all will go.

(At all things strain, all will prove vain: Who serves the root will eat the fruit: don't have too many irons in the fire.)

*Ek akela, do kā mēl.*

One is lonely, two is company.

*Ek akela, do se gyārah.*

One is alone, two make eleven.

(Allusion to the Indian method of writing figures, in which, as in the European method, the figure 1, when placed with another 1, makes eleven; thus 11.)

*Ek am kī do phānkē.*

Two slices of a mango.

(As like as two peas.)

*Ek ānār, sau bimār.*

One pomegranate to a hundred sick.

(One post to a hundred candidates: pomegranates are much used for medicinal purposes.)

*Ek andā, voh bhī ganda.*

Only one egg, and that an audled one.

(Said of a bad and only child.)

*Ek ākh matāṣ kā bīyā, voh bhī ākh Bhavānī tīyā.* E.

She had an eye no bigger than a pea, and even that was taken by (the Goddess) Bhavānī.

*Ek ākh mēn lahr bahr, ek ākh mēn Khudā kī qahr.*

Prosperity in one eye, God's wrath in the [other].  
(Said of a man half blind.)

*Ek ākh phāṭī hai, to dūrtī par hātī rakhte hāi.*

When one eye gets blind, the other is protected with the hand.

*Ek ākh se row, ek se hānse.*

She weeps with one eye and laughs with the other.

(Said of a crafty person.)

*Ek aur ek gyārah.*

One and one make eleven.

(Taken from the way of writing 11 in figures: used to express the great advantage of acting in concert. See above *Ek akela*, etc.)

*Ek dōe ke bartān hāi.*

Vessels of the same kiln.

(Chips of the same block.)

*Ek bakhīyā more pallē, kawn pīnautē hōkē chālē.*

E. Wom.

I have only a quilt upon my back, what care I where I go!

*Ek bār jagī, do bār bhogī, tīn bār rogī.*

An ascetic once, a glutton twice, and a sick man thrice.

(Allusion to the state of health as judged by going to stool.)

*Ek bolī, do bolī, merī nakīī saīd-saīd bolī.* Wom.

For a word or two my graceless offspring answers me at once.

*Ek bolī tīn kām.*

One word and three deeds.

(Killing two birds with one stone.)

*Ek chānā bahotērī dal.*

One whole grain is equal to many broken ones.

(To express that the safety of the general is of more consequence than the lives of many soldiers: only the whole pea can be sown.)

*Ek chānā do dal.*

A pea has only two parts.

(Two bites at a cherry.)

*Ek chhāntī kē āchāl mēn non.*

*Gharī gharī rūthē, mandīe kawn?*

The girl has salt in her skirt. Who will keep down her hourly rage!

*Ek chup hārī chup.*

One silence is a thousand silences.

(Silence is golden.)

*Ek chup, sau kō hardī.*

One silence defeats a hundred.

(One man who is silent will defeat a hundred who talk.)

*Ek dam, hazār ummēd.*

A single life, a thousand hopes.

*Ek dam mēn hazār dam.*

On one life a thousand lives depend.

*Ek dar do tarāf.*

Fear takes both sides.

(Fear in enemies is mutual.)

*Ek dar band, hazār dar khul.*

One door shut, there are a thousand open.

(There's hope yet.)

*Ek din hā pahonā, dūre din anā-khānā. Hin.*  
One day a guest, the second day a sponge.

*Ek din hā sū sūh din.*

One day has for its turn a hundred and sixty.

(There is time enough to avenge oneself.)

*Ek din mehman, do dīn mehman, āsre dīn bald-i-jān. Mah.*

One day a guest, two days a guest, the third day a nuisance.

*Ek dīn sab ko marā hai.*

All must die some day.

*Ek dūbe to jag samjhāve, sab jag dūbā jāe !*

When one goes wrong the world gives him advice, and then the whole world goes wrong itself !

*Ek garīb ko marā thā nau man charbī niklī thī.*

Once I killed a poor man like you and got half a ton of fat out of him.

(Said to those who pretend to be poor : especially at the income tax enquiries.)

*Ek gharī kī be-hayāt sārī dīn kā dāhār.*

A moment's shame brings a day's food.

(A sarcasm on the shameless : also used towards prostitutes.)

*Ek gharī kī 'nā' sārī dīn kā uddhār.*

'No' for an hour, brings peace for a whole day.

*Ek gurū hē bālke. Hin.*

Disciples of one teacher.

(To express that two people are equally bad : *aroades ambo.*)

*Ek hammām men sab naṅge. Mah.*

In one bath all are naked.

(We are all in the same boat. We all do the same thing.)

*Ek hāsse, ek dūth men.*

One man laughs and another groans.

*Ek hāth lenā, ek hāth denā. Mercantile.*

Take with one hand and pay with the other.

(Ready money.)

*Ek hēth tālī nahīn bajī.*

You cannot clap with one hand.

(It takes two to make a quarrel.)

*Ek hāth sīk par, dūsrā hāth jīk par.*

One hand on his beads, and the other hand on his affairs.

*Ek kī lakṛī sab ko hānkīā hai.*

He drives all with one stick.

(Makes no difference in the rank and position of different men : he is no respecter of persons.)

*Ek hunar aur ek aīd har admi men hotā hai.*

In every man you find faults and virtues.

*Ek huan admi, hazār huan kupṛā.*

Likeh huan sevar, karop huan nukhṛā.

Man has one beauty, apparel a thousand, jewels a hundred thousand, and love a million.

*Ek dal, ek chāur, karai gun aur bāur. E.*

The same pea and the same rice agree with one and disagree with another.

(One man's food is another man's poison.)

*Ek inṛ hē vāste masjid dhānd.*

To pull down a mosque for a brick.

(To use a sledge hammer to kill a fly : used also towards a niggardly man ; the story being told that a man building a mosque took a brick from a neighbour, who had the whole mosque pulled down in order to recover it.)

*Ek janā ghar murdā bhel, chār janā mēl khāstī lēl, āp āp hē sabhī malak, jhūṅ ukhārē murdā halak ! E.*

In a certain house a man died and four men went with the bier ; they were so delicate that they lightened the body by cutting off the hair !

*Ek jān, do qātīb.*

Two bodies, but one heart.

(Said of thick friends. Siamese twins.)

*Ek jān, hazār armān.*

One life and a thousand wishes.

*Ek jāu kī solah roṭī, Bhagat khāē, bhagatān moṭī.*

The saint eats sixteen loaves made of one barley corn, and the saint's wife gets fat.

*Ek jorū kī jorū, ek jorū kā khasam,*

*Ek jorū kā sū-phūl, ek jorū kī pasham.*

Some men are their wives' wives, and some are their wives' husbands, some are their wives' chaplets, and some are their wives' cast off hair.

*Ek jorū sārē kumbe ko bas hai.*

One wife is enough for a whole family.

(Allusion to polyandry, and also to the custom of *karāo* among the Jatts by which a man marries his deceased brother's wife.)

*Ek kaho, na das suno.*

Nor say one word, nor hear ten.

(Don't abuse and you'll not get abuse.)

*Ek kā mūṅh shakkār se bhārā jāṭā hai, saṅ kā mūṅh khāk se bhī nahīn bhārā jāṭā.*

You can fill one mouth with sugar, but you can't a hundred mouths even with dust.

(Applied to a person who is able and willing to support or entertain one or two people, but is unexpectedly called on to relieve a great number.)

*Ek kām bahār karo, ek kām gūṅgā.*

Make one ear deaf, and close the other.

(Said to one who is powerless to avenge what he is made to bear.)

*Ek kām sunī, dūsrē kām urāṭī.*

In at one ear and out at the other.

*Ek kā tīte, tīno āt. Bhuj.*

One bitter, all three bitter.

*Ek kaurī gūṭhī, "chūṛā pashūnī kī māṭhī ?*

*E. Wom.*

One farthing's all she's got, and "shall I buy hangings or armlets ?"

(Foolish extravagance.)

**Ek he dānd se sou he sandi bhai. E. Mer.**

A hundred and quarter for a hundred is better than the two for one.

(Small profits on large sales aggregate to a greater quantity than large profits on a scanty sale. Also investments at low rates of interest are safer than those at high ones.)

**Ek khat dādā matla, ek khat bhu.**

One feeds on milk and cake, another lives on straw.

(Tells of the vic.)

**Ek khat, do khat, terti khat mādār bakhāt.**

One fault may pass, two faults may pass, the third is of the mother born.

**Ek ki dāra do, do ki dāra chār.**

The cure for one is two, the cure for two is four.

(However strong a man may be he cannot be a match for two men: there is safety in numbers.)

**Ek ki sar, do kā tamāshā, tīn kā piṇā, chār kā sāp.**

One man travels, two enjoy it, three fight over it, four make a funeral procession of it.

(Moral: don't travel with a large party.)

**Ek ko de has ruba-i-āli, Ek ko de has khurpā o jāli.**

To one is given high honor, to another net and sickle.

**Ek ko sāt, ek ko badhāt.**

To one promises, to another congratulation.

(To promise a thing to one person and give it to another: welcome to one, and adieu to another: fickleness, vacillation.)

**Ek lakh potā, savā lakh nāī, Us Rāvan ko diya na bāt. Hin.**

With a thousand sons' sons and a million daughters' sons, nor wick nor lamp to such a Rāvan.

(Allusion to the story in the Rāmāyan according to which the whole of Rāvan's numerous progeny were killed in battle by Rām and Lakshman. The diya and bāt are placed in dead men's hands by his male posterity to light him to the next world. The point of the proverb is that though you may have a large family don't boast, as they may all die.)

**Ek lāṭhi sab ko hānkāt hāi.**

He drives every body with the same stick.

(He is no respecter of persons.)

**Ek machhī sāre jā' ko gandā karī hāi.**

One stinking fish spoils the whole tank.

(The dead fly maketh the ointment of the apothecary to stink.)

**Ek main aur mēra bhāī, ārā hajām nāi.**

One is myself, the second is my brother, the third is the barber and shaver.

(Applied to a person, who being invited to an entertainment, carries a number of uninvited guests along with him: The story goes that a barber, at a wedding, refused one share of food, but claimed three shares under three pretended names: hence the proverb. It is also applied to an unreasonable demand.)

**Ek mās rīs dge dhāve. Agric.**

The season runs a month ahead.

(Its character is seen a month previously.)

**Ek mere ghar aund, diare ruwand. Mah. Wom.**

A servant girl I keep and eke an errand boy.

(How rich I am!)

**Ek miyda nēh d, chhūri/**

Two knives in one sheath!

(Said of two men living with one woman. Also applied as the English 'two kings in Brentford.)

**Ek miñh, do bāt/**

Out of one mouth two (contradictory) statements!

**Ek murgī nau jagah hatāl nahī hoti.**

One cock cannot be killed in nine (different) places.

**Ek muskīl ki hazār hazār dān rakhtī hāi.**

For one difficulty there are provided a thousand remedies.

**Ek 'nahī' sāttar balā talī hāi.**

One 'no' averts seventy evils.

**Ek 'nā' sū dukh hāre.**

One refusal prevents a hundred reproaches.

**Ek na shud, do shud.**

Two ghosts for one.

A certain man having learnt from a magician three charms by which he could bring a dead man to life, extort a secret, and then deprive him of life, on one occasion revived a corpse and learnt the secret, but forgot the 3rd spell for killing him. So the ghost followed him about wherever he went. In order to get rid of his inevitable companion he restored to life his teacher, who had been long since dead. Unfortunately, however for him, this time he forgot the 2nd charm, so that now he was attended by two ghosts for one. One charge not proved, another against me laid.

**Ek nīm, sab ghar sītāl.**

One nīm tree cools the whole house.

(Allusion to its thick cooling shade.)

**Ek nīm, sau kopīl.**

One nīm tree and a hundred lepers.

(Nīm leaves are said to be an effective cure for leprosy.)

**Ek nūr dāmī, hātār nūr kaprā.**

One beauty in the man and a thousand in his clothes.

(Good makes and apparel shapes.)

**Ek of chār Ved, ek of chaturāi.**

In one scale the four Veds, in the other natural wit.

(Natural wit is more than a match for erudition.)

**Ek pās jo baras Sūāī, Kurmin pahīre come kā pāī. E. Agric.**

When showers fall in September, the farmer's wife wears golden rings.

(Even a small shower of rain in Kāṭ or September is very useful.)



*Ek panth, do kaji.*

One road, and two objects.

(To kill two birds with one stone.)

*Ek per harre, eagre gao khinri. E.*

There is one myrabolan tree, and the whole village has a cough.

(To express that the demand for anything is great, and the supply scanty. The myrabolan is said to be an effective remedy for a cough.)

*Ek phaar phaar ke gai, ja kuthla si (thari) bhai.*

Rus.

A ninny to a ninny went and stood before her like a corn-binn.

(And said nothing!)

*Ek rati bin nahen rati ka.*

A man without fortune is not worth a straw.

*Ek roti ke do tukre.*

Two halves of a loaf.

(Chips of the same block.)

*Ek se ek, do se gyarah.*

One is one, two make eleven.

(For explanation, see above—*Ek chad*, etc.)

*Ek se le, ek ko de.*

God takes from one and gives to another.

*Ek sir, hasar sauda.*

One head, a thousand jobs.

(Too many irons in the fire.)

*Ek suhagin, nau laund.*

One woman and nine boys (after her).

*Ek surma chandi bhar ko nahin phay sakti.*

One pea, however large, cannot break the oven.

(Don't kick against the pricks.)

*Ek tandurusti, hasir nemat.*

Health is equal to a thousand blessings.

(Health is better than wealth.)

*Ek tarkash ke fir.*

Arrows from one quiver.

(Chips of the same block.)

*Ek tave ki roti, kyā chhoi kyā moṭi!*

They are cakes of the same girdle, whether small or great.

(Spoken in answer to one who endeavours to make distinctions between persons of one family or common descent.)

*Ek to bhāl, dūre kōndhe kudāl.*

A bear with a hatchet on his shoulder.

(He is doubly armed.)

*Ek to bhik, dūre pachhor pachhor.*

Begging and alms (the alms.)

(Never look a gift horse in the mouth.)

*Ek to chori, dūre sind-tori.*

Thieving and bullying as well.

*Ek to dāin, dūre hāth ladh.*

A witch with a torch in her hand.

(A very dangerous person.)

*Ek to garapan, dūre lason khād. E.*

A shepherdess that eats onions.

(Very dirty: a dirty woman eating offensive food.)

*Ek to hāni bēsi bīyālī, dūre pākhne-valōd ne jān khāi. Wom.*

First I married my son to a one-eyed girl and now they worry me with questions.

(As to the looks of the bride.)

*Ek to hāni bēsi kī māt, dūre pākhne-valōd ne jān khāi. Wom.*

First I am the mother of a one-eyed girl and then I am worried by questions about her.

(When it comes to arranging her marriage.)

*Ek to hāni thī, dūre par gayā kunkh.*

Firstly she had only one eye, secondly grit got into it.

(Misfortunes never come singly.)

*Ek to karēlā karēlā, dūre nīm chāyā.*

Firstly karēlā is bitter of itself, and next it has been added to nīm leaves.

For Both the karēlā and nīm are exceedingly bitter. To express that a man naturally of a bad disposition has become worse by associating with evil companions. 'Then goeth he and taketh to him seven other spirits more wicked than himself..... and the last state of that man is worse than the first,' Luke xi. 26.

*Ek to mith, dūre kashm thar!*

What! sweets and a plateful of them!

(Asking for too much.)

*Ek to Mīrān the hī, dāje khāi bhāy.* Wom.

He was already possessed by (the evil spirit) Mīrān, and then he took to bhāy.

(And so got worse. For explanation of Mīrān see above—*di Mīrān* etc.)

*Ek to mīrān the hī the, dūre khāi bhāy; tātē And sir, spar hui tang.*

The good man was already stupid enough, and then he took an intoxicant and turned head over heels.

*Ek to mād an-bhāyē thā, dūre sālī sālī dāt khā. Wom.*

In the first place the fellow was disagreeable and in the next he came at night fall. (Said by a woman in censure of her husband.)

*Ek to parā lōṭā hai, dūre hātē 'sard' chōṭī dōṭā.*

One man is already on the floor, and another says 'brew it stronger.'

(Applied to one who is not deterred from an act of folly by seeing the bad effect of it in others.)

*'E khar, tū dābar hāi?' 'dō ghar hī dōd jāi.'*

'My dog, what makes you so lean?' 'I have to go to ten houses for food.'

*Ek to shēr, dūre baktar pahne.*

A lion clad in armour.

*Ek to shā hī dīvānā, tīs par dī bāṭar.*

He was already mad, and spring has come upon him.

(Lunacy is supposed to be at its height in spring: grazing the fat cow's tail.)

*Ero ke chero, naveda ke bardhil. E.*

Slavery to the slave and shampooing to the barber.

(It is the barber's business to shampoo: every cobbler to his last.)

*Echhan chhor gharjan mek pare.*

From hauling he was hauled himself.

(Caught in its own honey: hoist with its own petard.)

*Eas mavaa gila na darad. Pers.*

One thing for another prevents complaints.

(Exchange is no robbery.)

## F.

*Fajar fajar ki 'nakh' kuchh nakid. Superstition.*

'No' in the early morning bodes no good.

(A saying of the shop-keepers; the idea is never to refuse hand-sell.)

*Fajar fajar 'nakh' hui mat karo.*

Don't say 'yea' and 'nay' in the early morning.

*"Fadane ki maa ne khaam kiya." "Bakut burd kiya." "Kar-ke chhor diya." "Aur bhi burd kiya."*

"So and So's mother took another husband."

"That was bad." "She ran away from that husband." "That was worse."

(Said of any one who attempts to remedy one blunder by committing another.)

*Fal ki kauriyah mullah ko haldi. Mah. Wom.*

Divination's fee the divine may lawfully take.

(Money earned is money lawfully got.)

*Faladah khate dant tate to bala se. Mah.*

If the teeth be broken by eating pudding it

is of no consequence.

(i. e. The teeth must be rotten to break by eating *faladah*: it is vain to grieve for a misfortune that could not have been avoided.)

*Fal zabān, yā fal Qurān. Mah.*

Divination by word of mouth, or divination

by the Scripture.

*Faqah-kushi ki naubat pahunchi.*

It has come to starvation.

*Faqah-masti!*

What! pranks in poverty!

*Faqir tārī-e-ki kām nahin nikalid, kuchh hamar mek bhi bāt chahiye.*

An amule alone will not produce the effect,

a little strength in the loins is also needed.

(Used as a hint to an impotent man, who, desirous of having children, has recourse to amulets and charms.)

*Faqir apni kamli ki mek khush hai.*

The beggar is happy in his blanket.

*Faqiri sher kā burd hai.*

Mendicancy is the lion's veil.

(*Faqirs* are supposed to be able to do anything.)

*Faqir ki sholi mek sab kuchh.*

A mendicant's bag contains everything.

(He can grant any request.)

*Faqir ki surat ki surat hai.*

The very appearance of the *faqir* is his best appeal (for alms).

*Faqir ki sabab kis ne likh hai?*

Who can stop the mendicant's tongue?

*Faqir ko jahān rāt ho gai vakid card hai.*

The *Faqir's* inn is where the night overtakes him.

*Faqir ko kambal ki dushdakh.*

A blanket is a shawl to a beggar. [reysd.]

*Faqir ko tin chiz chahigai, fagah, qandai, aur*

Three things are necessary to a mendicant, fasting, content, and devotion.

(*Fagah*, *qandai* and *reysd* by their initials make up *faqir*, the state of being a *faqir*.)

*Faqir, garazdar, larha, tinaid nahin samajhte.*

A beggar, a borrower, and a child, are all

three destitute of understanding.

(There is no satisfying them except by compliance with their wishes.)

*Faqir ra ba-mujdān che har? Pers.*

What has a friar to do with fighting?

*Farid Shakar Ganj!*

O thou Farid Shakar Ganj.

(Used by street boys as a chaff to an old man riding a decrepit old hack. For an explanation of Farid Shakar Ganj see below.)

*Farid Shakar Ganj, na ruke dukh na ruke ranj.*

May Farid Shakar Ganj bless you, and from

pain and grief keep you!

*Farishtā ke bāt par jalie hai.*

Even angels wings would burn.

(An inaccessible place.)

*Farishtā ke bāt khatir nahin.*

Even the angels have no news of it.

(A dead secret.)

*Farikasti likheda.*

To have the acquittance deed written.

☞ The story goes that a debtor, having assembled a band of musicians at his gate, invited his creditor, a Banya, to come over to his house for a settlement of his account. As soon as he got the Banya, with his books, inside his house, he ordered the band to strike up, and then he laboured his creditor till he wrote out an acquittance in full, the Banya's cries being drowned in the drumming outside.

*Farsi ra tang togam, taki a langri shavad.*

I will break the leg of Persian, that it may

become lame.

(Used as a taunt to half educated scholars with a smattering of Persian, the sentence being a barbarous mixture of Urdu and Persian.)

*Farand wahi hai jo khalef ho.*

A dntful son is indeed a son. [fars jan.]

*Farand wahi jo parsi wahi, aur bap ki khami:*

A son is he who takes advice, And obeys

his father's word.

*Fars so ada ho gai.*

The duty is discharged.

(Said by the parents after the marriage of their child.)

*Fatah aur shikast Khuda ke hath hai.*

Victory and defeat are in God's hands.

*Fatah dād ilāhi hai.*

Victory is the gift of God. [Itye jāo.]

*Fatah to Khuda ke hath hai, par mēr mār to Victory is from God, but strike out all you can.*

(Pray to God, but keep your powder dry.)

*Fāteḥ na darūṭ, khā gae mardūṭ.* Mah. Wom. The reprobate has eaten without saying grace.

(No Muhammadan will eat before repeating the *fāteḥ* or grace.)

*Fāteḥ na darūṭ, khāne ko muijād.* Mah.

He is in too great a hurry to eat to say grace.

*Fauj be-vaktī, sahnā be-ṭīl.*

An army without an envoy, a leader without an elephant.

(Moral: always go to war with a 'political' and a swaggering general!)

*Fauj ki agartī, dāḥi ki picḥḥartī.*

The invader's force in front, and a storm in rear (are most severe).

*Faṣāḥ karē tān chhuttiḥ, aḥ karē tān luffiḥ.* Panj.

By mercy I may escape, but by justice I should be ruined.

(A confession of guilt and a plea for mercy.)

*Fikr aur sikh dono chahiye.* Mah.

Meditation and prayer both are required. (Of a mendicant.)

*Fikr bad, fāḥāḥ bād; fikr faqirān khā.*

Better fast than care: 'tis care that kills the beggar.

(Care will kill a cat.)

*Fikr karē kya hotā hai? Honā thā so ho gayā.*

What is the good of pining now! What is done is done.

(Why cry over spilt milk?)

*Firni, fāḥāḥ ek bhāo nahī hotā.*

Rice pudding and bread pudding are not of one price.

(*Firni* is made with milk, rice and sugar boiled together; *fāḥāḥ* with flour, sugar, and water, the former being the most expensive.)

## G.

*Gāḥā meḥ kathā, hoḥā meḥ tel.* E.

The jack-fruit on the tree, and oil on the lips.

☞ This fruit, (*artocarpus integrifolia*) has a very glutinous juice, on which account those who pluck it, previously rub their hands with oil, and if its adhesive juice remain on the lips after eating, it is removed by the same means. The proverb is used to express premature precautions.

*Gāḍar aṇi ān ho, bāḥiḥ chare bapḥ.* E. Rus.

The sheep came to be shorn, but ate up the cotton field.

*Gadhā karott meḥ bhāḥ mare!*

A donkey starving in the rains!

(The ass cannot stand wet weather and does not flourish however plentiful the grass may be.)

*Gadhā ghorā hardḥar!*

Are horse and donkey alike!

(See for explanation the next.)

*Gadhā ghorā ek bhāo!*

What! the same price for a horse and an ass!

(Said to a customer who appraises a superior article at the same price as the inferior one.)

*Gadhā gire pahār se, murgī ke tāle kān.*

The ass will fall down a hill, when a fowl's ear will split.

(An impossibility: allusion to the sure footedness of the ass tribe.)

*Gadhā ke khūṭi khēt, na har-loke ke, na par-loke ke.* E.

If an ass eats up your field, it is neither good for this world, nor the next.

(But if a cow does it will take you to heaven. Such is the Hindī belief.)

*Gadhā khāḥā meḥ moḥā hotā hai.*

Donkeys fatten in dry weather.

☞ The popular belief is that when the donkey looks round and sees the parched plain he persuades himself that he has eaten up all the grass, whereas in wet weather sowing so much grass every where he believes he has eaten none of it. As a physical fact, asses do thrive better in dry weather than in wet.

*Gadhā mare kumḥār kḥ, dhoḥan satīḥ ho.*

The potter's donkey died, and the laundress sacrifices herself.

(Calamity this one assails, another weeps and wails.)

*Gadhā pānī piye ghaḥyol ke.*

Even an ass drinking water rejects scum.

*Gadhā piye ghorā nahīḥ hotā.*

If you pound an ass you will not make a horse of him.

(Bray a fool in the mortar, yet will be not be wise.)

*Gadhā kḥ jind thore din bhāḥ.*

It is best for an ass to be short lived.

(Who leads a life of labor might as well be dead.)

*Gadhā kḥ mḥe, kutte kḥ dāṭ.*

The flesh of an ass, and the tooth of a dog. (Are put to no use.)

*Gadhā ke khūṭi kḥ pun nā pāp.*

To feed a donkey is neither a good work nor a sin.

(But to feed a cow is a good work.)

*Gadhā ke dāḥ meḥ nūn dīyē, us ne kḥāḥ "meri dāḥ phort."*

Put salt in a donkey's eyes (to cure them), and he will say "I am blinded."

(Ignoritudo.)

*Gadhā kḥ yār, lāt kḥ samandḥ.*

Friendship with an ass results in a kick.

*Gadhe ko angart bag!*

A vineyard for a donkey!  
(Pearls before swine.)

*Gadhe ko gadha khujata hai.*

An ass scratches an ass.  
(You scratch my back and I will scratch yours.)

*Gadhe ko gulqand!*

Rose-candy to an ass!  
(Gulqand—sugar-candy flavoured with rose flowers, a very expensive medicine used by native Indians and their children: pearls before swine.)

*Gadhe ko khushka!*

What! boiled rice for asses!  
(For point see the preceding.)

*Gadhe ko puri aur halvad.*

Cakes and sugar plums for an ass!  
(For point see the preceding.)

*Gadhe ko safran.*

Saffron to an ass!  
(Same point as in several preceding proverbs.)

*Gudhi bhi javanti men bhaati lagti hai.*

Even a she-ass looks pretty in her youth.

*Gadhe se hal chale to baal katin bide?* Agrio.  
If doukeys could draw ploughs who would buy oxen?

(Which are of a higher price.)

*Gud bichare rose, vahe ek kam tis.* Mah.

When one day of the fast is over twenty nine remain.

(The Muhammadan fast of Ramzan lasts 30 days.)

*Gud Dakhkan, vohi karam ke lakhvin.* Hin.

He went to the South, and had the same fortune.

*Gud jab dab se saluk kare, to kiya khadi?*

If a cow spurs the grass, what shall she eat?

*Gud joban, bhar r!*

A husband, when my youth is gone!

*Gud ke dudh, so maa ke dudh.*

Cow's milk is as mother's milk.

*Gud ke lavara margaya, to khadi dekh panhai.*

The cow's calf is dead, but she gives milk to its sister.

OR Applied to the consolation derived from the sight of that which resembles any person or thing which is lost, as the picture of a deceased friend, etc. If the calf of a milch cow die, she retains her milk till the stuffed skin be presented to her, which she takes for a live calf, and then yields the milk to the milker.

*Gud Katak, vahe atak.*

Went to Katak (Cuttaek) and stuck there.

*Gud to apne sing bhari mahi.*

The cow does not feel the burden of her horns.

(A man does not feel the burden of his family.)

*Gud na dwe bachas lej.* E.

A cow is not ashamed of her calf.

*Gud na bachchi, nadi am achchi.* Rus.

Nor cow nor calf, and sound sleep.  
(Without care.)

*Gud na ho to bail daho.*

If you have no cow, milk an ox.  
(Make the best of a bad job.)

*Gud the roach chhurane, namde gale par!* Mah.  
He went to be freed from the fast, and prayers were added to it!

*Gud voh din jo Khalil Khadi fakhla mara the.*  
The good old days are gone when Khalil Khadi used to shoot doves.

(i. e. when there was liberty. A sigh for the good old times.)

*Gahak aur mauz ka chik nahin kab ave?* Mercantile. [come!]

Who knows when death or a customer will take toll, give masha.

Sometimes a pound, sometimes an ounce.

(To describe a person of a very changeable temper. Either all dirt or all honey.)

*Gahri lati dekh kar phul gumam bhar.*

Kete bag jahan men lag lag sukhi gai.  
The flower sees his beautiful hues and is proud, But how many a garden in the world is dried up!

(Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear. Full many a flower is born to blush unseen And waste its sweetness on the desert air.)

*Gai ka hal Khuda jane.*

God alone knows what's hid.

*Gai chandvahalat phiri hai.*

He has got back his lost office.

*Gai jadaun phir na bahore, chake lakh malin khao.*

Youth once gone will ne'er come back, whatever food you eat.

(The tender grace of a day that is gone will never come back to me.)

*Gair gair hi hai, apni apni hi hai.* [own.

Another's is another's, your own is your (Blood is thicker than water.)

*Gair ka sir kaddu barabar.*

Another's head is a pumpkin.

(To you, and you may knock it about.)

*Gair ke liye kadi khodega, so ap hi girega.*

He that digs a pit for another falls into it himself.

(Do to all men as you would they should do unto you.)

*Gajar ki pungi, bajt bajt, nahin tor khat.*

If the carrot won't make a pipe, I can at least eat it.

(It is best to have two strings to your bow.)

*Galat-ul-am fusth.* Arab.

Universal errors are correct.

(In language: usage beats grammar.)

*Gale hach Gopalak mai.* E. [cheek.

Gopal's mother always has her hand to her (Native women sing with their hands about

the face, and hence the proverb means—a happy joyous woman.)

*Gale part, bajde siddh.*

When you have to do it make the best of it.  
(To make the best of a bad bargain.)

*Gāl aur tarbārī khāne hī ke waste hai.*

Vegetables and abuse are made to be taken.  
(A pun on the meaning of *khānā* to eat, and to suffer: reply to an abuse and it will make two.)

*Galla chāh arāhā shavad, imāl Sayyid mī-shavam. Pers.*

If corn were to grow cheaper I would turn Sayyid.

(The Sayyids are descendants of the Prophet and so great people among Muhammadans.)

*Gāl-vālā jīte, māl-vālā hāre.*

The noisy wins and the owner loses.  
(Make noise enough and you will get your way.)

*Gam na dārt dū bakhar. Pers.*

If you have no cares, buy a goat!  
(And cares will soon follow.)

*Gam pashm, jhātī shādī, yā Hādī / yā Hādī /*  
O my Lord God, pleasure and pain are as nothing to me.

(Saying of the free thinking faqirs called *śādī* or *rind*.)

*Gānā aur romā hī ke nahīn ālā?*

Who is there that neither sings nor cries!

*Gānā na bajānā, pāpād-ke rījhānā.*

She cannot sing nor play, so she tries to please by stupid jokes.

*Gānā uttam, bajānā madhīm.*

Singing is better than playing (a musical instrument).

*Gandī boī kī gāndā shorbā. Mah. Wom.*

Stinking meat makes stinking broth.

*Gāndū kī himānī bhī hārā hai.*

The coward's friend meets with defeat.

*Gandum as gandum bīrayūd, jū zi jāu. Pers.*

Wheat grows wheat, and barley barley.  
(As you sow you shall reap.)

*Gāngā bahī jāī, baladārīn chhāī pīte.*

The river Ganges flows and the bar-maid beats her breast.

(On seeing so much good water flow away uselessly.)

*Gāngā gā, mundaī sīdh. Hin. Custom.*

When gone to the Ganges, shaving is necessary.

*Gāngā gād mundaī sir. Hin.*

Gone to the Ganges and shaved his head.

*Gāngā, kar gaur garībān kī! Hin.*

O Ganges, hear the prayer of the poor!

*Gāngā ke melo meñ chakkī-rāhe ko kāun pūchhe?*  
At the Ganges' fair who wants a stone-mason?

(*Chakkī-rāhā* is a mason who dresses and prepares the stones for the native women's hand mills. The people at these fairs buy their food from the market and therefore have no need of grinding or cooking utensils.)

*Gāngā kī kī khudī hāi?*

Who dug out the Ganges?

(Foolish question: why is the sky blue?)

*Gāngā ko andā thā, Bhāgrath ko jas. Hin.*

Fate made the Ganges flow, but Bhāgrath got the credit.

(In allusion to the well-known legend.)

*Gāngā nahāī kyā phal pās? Mūchh mundaī ghar ko āī!*

What good did you get by bathing in the Ganges? Coming home with your face shaved!

(Allusion to the custom of shaving clean on a pilgrimage to the Ganges.)

*Gāngā nahāī muktī hot, to mundaī, machh/hiyān. Mūchh mundaī sīdh hot, to bher, kapāṭṭiyān.*

Frogs and fishes must be sure of salvation, if it depend on bathing in the Ganges; and so sheep and lambs, if it depend on shaving the head.

(The saying of a free thinker.)

*Gāng jāhān rang.*

Where the Ganges is there is joy.

(Allusion to the fertile tract irrigated by the sacred waters of the Ganges.)

*Gāngā, andhā, chug-darhiyā aur kānd.*

Kāhē Kabīr, suno, bhāī sādho / in ko nā patyānā.

The bald, the blind, the scrubby-bearded and the one-eyed; Saith Kabīr, hear friend Saints! don't trust them.

*Gānjā marā khujātē khujātē.*

The bald-headed dies scratching his head.

(He leads a miserable life.)

*Gānjā pīe gur giyān ghātē, aur ghātē tan andar kē. Khokhāt khokhāt gānj ghātē, mūchh dekho jāise bandar kē.*

From smoking hemp you lose mind and body, Are worried by cough, and transformed into an ape.

*Ganj be runj nahīn.*

No gains without pains.

*Ganjē ko Khudā nākhān na de.*

God grant no nails to the bald.

(That he may scratch his head: never give authority to the wicked and low.)

*Ganjī ke sīnō khilārī rote hān.*

All three card players are weeping.

(Each complains that he has a bad hand.)

*Ganjī kabūtī aur mahīl meñ dard.*

A bald pigeon and a dwelling in a palace.

*Ganjī panhārī, aur gokhūrā kī tadā.*

A bald water-bearer and a pad of thorns.

(*Tadā* is the pad placed on the head for protecting it from the articles borne on it.)

*Ganjī satti, ut pūjārī. Hin.*

A bald goddess and a foolish priest.

*Gānj chālē, man baklōn ko!*

His bowels are loose and he wants peas.

(Which are injurious.)

*Gānj meñ gā nahīn, aur kavē mūhān.*

Nothing to evacuate, and he invites crows.  
(Great boast little roast.)

*Gār meñ langot, na sir pe topi.*

Not a rag to his loins, nor a cap to his head.

*Gār na dhoñ, so ojāñ hoñ. E.*

Who won't wash his loins will be a wizard.

*Gār na hoñ, to ouñyā ho jāñ.*

If he had no fundament he might have been a saint.

*Gāñh girāñ meñ kauri nahñ, "miyāñ gaff-wāle hut."*

Not a farthing in his pocket and he bellows to the sweetmeat seller.

*Gāñh-girāñ se mad pive, log kahñ matvāñ.*

He spends his money in drink to get the character of a drunkard.

*Gāñh kē pūrā, dāñh kē anāñ.*

A blind man and full-purse.

(The Baniya's morning prayer.)

*Gāñh kē pūrā, mat kē hīñ.*

Full purse and lack sense.

(As above.)

*Gāñh khule na, bahuryā dūras ! E.*

The bride is so delicate that she cannot untie the knot !

(Refers to the marriage ceremony.)

*Gāñh meñ dām na, paturyā deñ. ruññ āñ. E.*

With no money in his pocket he weeps to see a woman.

(Being unable to wed her.)

*Gāñh meñ paisā nahñ, Bāñkīpur kē sir. E.*

With no money in pocket he goes to Bāñkīpur.

*Gāñh na .. uññi, phar pharāñ uññi. E. Wom.*

Her heart is in a flutter (to buy), but she has no money in pocket or hand.

*Gāñvār gāñhā na ñe, bheññ ñe.*

The stupid countryman won't give you sugarcane, but he will a lump of sugar.

(Penny wise, pound foolish; the sugar being expressed from the cane is of course much more expensive.)

*Gāñvār, gāñh kē yār.*

The village boor knows his own interests.

*Gāñvār kē hāññā toñe pāññā. Rus.*

The (practical) joke of a clown will break a rib.

*Gāñvār kē paisā ññe, par aqñ na ññe.*

Better give money than sense to a clown.

*Gāñ bajāñ banne ke lolo hñ nahñ. Wom.*

You may play and sing, but you won't please the bridegroom.

(Work till you sweat, you 'll nothing get.)

*Gāñ bajāñ kauri na yāñ. Wom.*

Sing and play, but you won't get a farthing.

(More kicks than half-pence.)

*Gāñh bāññe bhāññe, shahr bāññe ñe.*

Villagers are demous, citizens gods.

*Gāñh bhāññe, paghññe lāññe ! Rus.*

The village is deserted, and the harvest on !

*Gāñh dāññe jāñ, siññe kē kauri.*

The whole village rushes out to join in a dispute about the boundary.

*Gāñh gayñ, sātññe jāñ.*

Gone from the village is a sleeper awaking.

(You cannot tell when he will be back, as you cannot tell when the sleeper will awake.)

*Gāñh gāññe kē bāñ.*

It is a matter of having gone to the village.

(Seeing is believing.)

*Gāñh kē gāññe, mātññe pe bhāññe, pññe meñ ññe.*

Village boors have dirt on their faces and mud in their stomachs.

(A coarse appearance and coarse food.)

*Gāñh meñ dhoññe kē chhuññi.*

The washerman's son is the swell of the village.

(He disports the clothes of his father's customers.)

*Gāñh meñ ghar, na jāññe meñ bhāññe.*

No house in the village, no field in the land.

(Imprudent.)

*Gāñh meñ pññe marñ, apññe apññe sātññe pññe.*

The plague came into a village, and each looked after himself.

*Gāñh, nāññe, pññe.*

Name, place and situation.

(Address.)

*Gāñh sātññe gāññe.*

Villages always belong to villagers.

*Gāñh sātññe, nāññe hāmāññe !*

Yours the village, mine the name !

*Gāñh karantē Rāññe hāmāññe. Hin.*

Rāññe was humbled for his pride.

(Allusion to the story in the Rāmāññe.)

*Gāñh kē sir nēññe. Hin.*

Pride goes before a fall.

*Gāññe hāmāññe, vññe bāññe nahññe.*

The cloud which thunders seldom rains.

(A barking dog will never bite.)

*Gāññe bāññe hāmāññe.*

Need makes mad.

*Gāññe kē bāññe apññe gāññe.*

Full of his need sings of himself.

*Gāññe-māññe bāññe hāmāññe.*

Needy is mad.

*Gāññe-māññe hāmāññe, yāññe darāññe-māññe hāmāññe.*

The interested or sympathetic helps.

*Gāññe pññe se ññe bāññe hāmāññe. E.*

His own interests make him mad.

*Gāññe meñ mātññe ññe.*

Look to your own coat.

(Look to the beam that is in your own eye.)

*Gāññe kē pññe meñ mātññe dhoññe ññe.*

Go and wash your face in the pool.

(The water of a pool is considered the best of all for washing : point of proverb is, make yourself clean before you talk so big : said to a boaster.)

*Gāññe kē Chittaur-gāññe, aur meñ gāññe hāmāññe.*

The Chittaur fort is the fort, other forts are but castles.

(Chittaur was the famous Rajput fortress destroyed by Akbar in 1568 A. D.)

*Garib ki javānī, gaymī ki dhūp, jūre ki chāndnī,*  
*akīrah jāñh.*

The poor man's youth, the summer's sun,  
the winter's moon: these three pass un-  
enjoyed.

*Garib ki jorū aur Umdah Khānam nām.* Mah.  
The wife of a pauper and named my Lady  
Excellent.

*Garib ki jorū sab ki bhābī.*

A poor man's wife is every one's sister-in-  
law.

(It is customary in India to jest with the  
wife of an elder brother. Hence the mean-  
ing is, that every one jests or makes free  
with the poor and helpless.)

*Garib ko kaurī gharfī hai.*

A kaurī is a gold mahar to a pauper.

(To a poor man a farthing is a pound.)

*Garib ne rose rakhe din bārē hue.* Mah.

When the poor fast, the days lengthen.

(Fasts among Mussalmāns are confined to the  
day time and consequently are most painful  
when the days are long, as in summer. The  
meaning is that every thing conspires to  
distress the poor.)

*Garī kī dekhī lārī ke pāñ phūle.*

When the slave girl sees a carriage she gets  
too tired to walk.

*Garmī nabsah rangon se, aur ghar mein bhāñī*  
*bhāng nahīñ.*

Hot upon fair women and no parched bhāñg  
even in the house!

(Parched bhāñg is an article so cheap as to be  
worthless.)

*Garmiyon mein Kashmir jannat hai.*

In summer Kashmir is a paradise.

*Gāte gāte Kalāwant ho jātā hai.*

Sing long enough and you'll become a  
Kalāwant.

(Kalāwant is the Orpheus of the Hindus.)

*Gāthiyā khulā, bityā pā-us.*

When the packet is unbound, the daughter  
is a precious stone.

(*Gāthiyā khulā*, idiom, to be in the family  
way: *pā-us*, in the philosopher's stone.)

*Gāthī bādāhi dhāl kī, rakī pavan se phūl:*  
*Gāñh jatan kī khul gāi, ant dhāl kī dhāl.*

A bag of dust puffed out with wind: When  
its string is loosened, the end of the dust  
is dust.

(Common religious saying: the answer is 'man'.)

*Gau dhan, gaj dhan, kamak dhan, ratan khān,*  
*bahū khān, Jab aye santokh dhan, sab dhan*  
*dhul samān.*

Wealth in cattle and elephants and gold  
and mines and gems Are all as dust,  
when wealth in contentment comes.

*Gauñde āī harāt, bahū ko lagī hagdā!* Ruu.  
Wom.

The bridegroom's procession has arrived and  
the bride has a call of nature.

*Gāñh na gāñh, to bīrhā gāñh.* Wom.

I'll sing of the pangs of love, if I am to  
sing at all.

*Gaurā rūkhgī, to apnā suhāg legī, bhāg to na*  
*legī.* Hin. Wom.

If Gaurā be angry, she can take away her  
gifts, but not my fate.

(Spoken by way of asserting independence by  
one whose master or protector is angry and  
threatens to discharge him. Gaurā is the  
great goddess (Devi) of the Hindus.)

*Gauñh chust, muddat sust.*

The witness is eager and the plaintiff care-  
less.

(Allusion to the false witnesses, who keep  
constantly hanging about courts in order to  
give their evidence to the highest bidder.)

*Gayā gāñh jāhāñ thākur hāñd. Gayā rukh*  
*j'hāñ baglā basā. Gayā tāl jāhāñ ujī kāñ.*  
*Gayā kūp jāhāñ bhāt aghāñ.*

Ruined is the village of which the lord plays  
the fool. Ruined is the tree in which the  
storks roost. Ruined is the tank which is  
covered with scum. Ruined is the well  
which has no bottom.

*Gayā guzrā.*

Lost and gone.

*Gayā mard jin khāñ khātāñ, gāñ rāñd jin khāñ*  
*mīhāñ.*

Ruined is the man that eats acids and the  
woman that eats sweets.

(Acids are said to make men impotent, and  
'to eat sweets' is a common idiom for a  
woman's losing her character.)

*Gayā so gayā, rahā so bachā.*

What's gone is lost, what's left is saved.

*Gayā wqt phir hāth ātā nahīñ.*

A lost opportunity cannot be recalled.

*Gar bhar kī hansud, na nigalte banē, na ugaltē.*

The sickle that is a yard long, can neither  
be swallowed, nor spat out.

*Gāñ Miyāñ, Dam Madār, bhīsh-char pakbā, ham*  
*tatyār.* Mah.

By Gāl Miyāñ and Shāh Madār, I am ready  
to eat the cooked dinner.

OR Gāñ Miyāñ or Shāh Gāñ, the nephew of  
Mahmūd of Ghazni, who died at Bharich in  
1033 A. D., is a very celebrated Saint, and the  
expression Dam Madār arises out of the popular  
practice of jumping into a fire in honor of Shāh  
Madār, the saint of Makaspur. This last saint  
died in 1433 A. D., and is often confounded  
with Ghāñ Miyāñ.

*Gēñdē kī dhāl aur bijlī kī talvār.*

A shield of rhinoceros-hide, and a sword of  
tempered steel.

(Are the best: sword makers allege that they  
temper their steel by lightning.)

*Gēñdē kī bāl nahīñ dekhī.*

He has not seen even an ear of wheat.

(He is totally inexperienced.)

*Gēñdē kī roñ to fāñdē hē pēt chāhiye.*

A stomach of steel for wheaten bread.

(Wheaten cakes, which poor men can't afford

are a sign of wealth, and it needs a strong mind to possess wealth without pride.)

*Goñhi cōñhār, madhūrī dhāl, aj nā pahūñ-  
chub. pahūñchab kāl. E.*

Look to your baggage and go slowly, and if you don't reach to-day you will to-morrow.

(Slowly does it. the tortoise and the hare.)

*Ghāñā ghāñā torā, manhāt bāje mōd. E. Wom.*

In private he is yours, in public he is mine. (i. e. my husband is your paramour : a taunt of one woman to another.)

*Ghāt kī merī, tase kī tert. Wom.*

What is in the pot is mine, what is on the plate is yours.

(Selfishness: I take what is cooked, you take what is still raw.)

*Ghōp ghōṛā, rūthā chakar, in kā eīṛōb nahīñ.*

There is no reliance on an unbroken horse, or an unwilling servant.

*Ghar dā bīrī ko bhī nā māriye.*

Never kill an enemy when he is your guest.

*Ghar dā kutte ko bhī nahīñ nikāte haiñ.*

Men do not drive away even a dog when he is a guest.

(To express the obligation of protecting one who flies to another for refuge.)

*Ghar dī Lachmī ko lāt mārñā acchhā nahīñ hotā. Hin.*

Never kick good fortune when she comes to you of her own accord.

(Never decline a spontaneous offer of marriage, or of a post.)

*Ghar dā nāy nā pūje, bāñhī pūjan jāñ. Hin.*

They do not worship the snake in the house, but they go to worship at his hole.

(Spoken of one who neglects an advantage when it is offered spontaneously, and afterwards searches for it with great labor.)

*Ghar baithā! adhā bhāñd. E.*

Half at home is better (than all abroad).

*Ghar-bār tumhārā, koñhī kuthle ke hāth nā lagāñd. Wom.*

The whole house is your's, but do not touch any thing in it.

(Sham loves: sham professions of hospitality.)

*Ghar bhar hāṛyā, nā nigalñe kā, nā thāñne kā. E. Wom.*

The house is full of sickles, and there is nothing to swallow or throw up.

(The house is full of knock-knocks of no sort of utility.)

*Ghar bhāre, hāt bhāre, pūñjī to lage biyāj,*

*Munim baithā rotīyā jhāre, divālā bhāñhe kāt lāj! Mercantile. Mar.*

His house hired, his shop hired, and his capital borrowed, His agent idle and eating up his goods; no shame to him if he becomes bankrupt.

(Said of the improvident.)

*Ghar bhī baitho. aur jāñ bhī khāñ / Wom.*

You stick at home and eat up our lives!

(Jāñ khāñ, to worry to death: said to an idle son.)

*Ghar chain to bāhar chain.*

Comfort at home is comfort abroad.

*Ghar chhōṛ hāñṛā gāyam. Mah. Wom. [place.*

He has left his house to lodge in a mean (A foolish fellow.)

*Ghṛe kumhār, bhāre sonār.*

The potter makes, the world fills. (Pitchers.)

*Ghṛe se ghṛā nahīñ bhārā jāñ. Mercantile.*

You cannot fill a jar with a jarful.

(i. e. on account of wastage.)

*Ghar, ghṛ kī; sāth, sar kī.*

For a house your own house, for company a man.

(Moral: don't live in rented houses or with women.)

*Ghar ghar ke jāle buhārī phīrī haiñ.*

She wanders about to sweep out the cobwebs of every house.

(Said of one who is always changing houses and of a gadding wife: also of those who flatter every one.)

*Ghar ghar pī nā kīje, to gāñ gāñ to kīje.*

If you have not a friend in every house, have one in every village at least.

*Ghar ghar shādī, ghar ghar chain.*

Comfort and joy in every house.

(Under a happy rule.)

*Ghar ghar shādī, ghar ghar gam.*

There is joy and sorrow in every house.

*Ghar gharvātī se.*

A home is where there is a housewife.

*Ghar ghar yehī lekā. Wom.*

In every house there is this one regulation.

(Every community has its peculiar customs.)

*Ghar ghar yehī matyāle chūlhe haiñ. Wom.*

Every house has an earthen kitchen.

(All are alike.)

*Ghar, ghṛā, gārī, in tīñā ke dām khāṛe khāṛī.*

A house, a horse, and a carriage, are sold best where they stand.

(i. e. where they can be seen.)

*Ghar ghṛā, nahīñ mōl.*

The horse in the stable and his price in the market!

(Buying a pig in a poke.)

*Ghar hī mōl baid, mare kais?*

With a physician in the house, how was it he died?

*Gharī bhar kī be-sharmi, oṛe din kī adhār.*

Shame for an hour is a living for the whole day.

(Said of prostitutes.)

*Gharī mōl auliyā, ghṛī mōl bhāñ.*

One hour a saint, another a devil.

(Said of a changeable disposition.)



*Gharī meṁ gāon jāle, nau gharī bhakṛā.* Hin.  
The village burns in an hour, and in nine  
hours comes the lucky moment.

(For putting it out: a skit at the astrologers.)

*Gharī meṁ gharī hai.* Hin.

The clock strikes differently every hour.

(Uncertainty of the future.)

*Gharī meṁ toḍ, gharī meṁ māḥa.*

One hour an ounce, another a drachm.

(Unstable as water he shall not withstand.)

*Ghar jāle, ghūr bādāe!*

The house burns and he says it is smoke!

*Ghar jāle, guṇḍā tāpe.*

The house burns and the vagabond warms  
himself.

(Dead to another's loss.)

*Ghar jāle to jāle, chāl na bigre.*

If the house burn let it burn, but I 'll stick  
to my customs.

(The conservative feeling.)

*Ghar jul gṛyā, tab chāgiyā pūchhā.* Wom.

When the house was burnt they admired  
her bangles.

It is said of a vain woman that in a fit of  
vexation, she set fire to her own house because  
nobody noticed her new bangles. As she was  
pointing, however, to the burning house her  
bangles attracted attention. 'Ah,' she said, 'if  
you had admired them sooner my house would  
not have been burnt.'

*Ghar kī āṭā kawn gītā karē?*

Who kneads his own flour?

(There is always some one to do it for the  
householder.)

*Ghar kī aur dil kī bhed kar ek ke sāmhne na  
kahe.*

Don't disclose your heart's secrets and your  
household affairs to every body.

*Ghar kī bhed Lankā dhāve.* Hin.

A domestic foe would ruin Lankā.

(Allusion to the sacking of Bhabhan, the  
brother of Rāvan, with Rām Chander when  
he invaded Lankā in the legends of the  
Rāmāyan.)

*Ghar kī bhed jabhīn pāyā, chaut pūram ko  
ghahnā āyā.* E.

The household resources were found out,  
when they brought an earthen vessel for  
the house-warming.

The Hindū ceremony of *chaut pūram*  
corresponds to the English house-warming. Rich  
people use silver or brass vessels for it, poor  
people earthen ones.

*Ghar kī gharvāḥ kar diyā.*

He has brought his house to ruin.

*Ghar kī jogi jogmā, aṁ gāon kī siddh.* Hin.

A jogi is a beggar at home and a saint abroad.

(A prophet is not without honor save in his  
own country and in his own house. Mat.  
xiii, 5-7.)

*Ghar kūj, bahā gīdān ko.* Wom.

There is work in the house, but the bride  
is in the court-yard.

*Ghar kar, ghar, kar, sāthir bolā sir kar.*

Who builds a house and takes a wife, heaps  
seventy afflictions on his head.

(Pun here on the phrase *ghar karnā* 'to build  
a house' and 'to take a wife'.)

*Ghar ke hī mard hain!*

He is valiant in his own house!

*Ghar ke jāle bin gu; aur bin meṁ lāgi āg,*

*Ban bichārā kyā karē, jo karmōn lāgi āg?*

Burnt out of house and home went to the  
forest, and the forest caught fire: How  
shall the forest save the unfortunate  
when fate plays the incendiary?

*Ghar ke khir khir aur deotā bhālā mānē.* Hin.

The housefolk eat the offering of milk and  
rice and the gods are propitiated all the  
same.

(They persuade themselves that they have se-  
cured the favor of the gods when they have  
made in name only the offering which they  
have themselves eaten.)

*Ghar ke piroṭ ko tel kī maḥā.* Moh.

For the house priest only cakes of oil.

(Said one who gives dainties to outsiders and  
coarse food to his relations: cakes of oil are  
the cheapest and most indigestible of all  
human food.)

*Ghar ke roṭe, bāhar ke khān, dud det qalandar  
jān.*

The housefolk weep, the outsiders eat, and  
the beggars go away blessing.

(Point as in the preceding.)

*Ghar khir to bāhar bhi khir.*

Dainties at home, dainties abroad.

(Feed well and you 'll be fed well.)

*Ghar khode, sādhan bahot.*

[fuel.]

A house pulled down will supply abundant

*Ghar kī dāhi bhāṭī, bāhar kī sārī kushh nahī.*

Better half at home than the whole abroad.

(Natives love to live at home:—there's no  
place like home.)

*Ghar kī batā ghar kī meṁ,*

Evils of the house remain in the house.

(Allusion to the custom of the levirate in  
Jāt families.)

*Ghar kī bībī hāndī, ghar kuttōn jogā.* Wom.

When the mistress of the house is always  
gadding, the house becomes fit for the  
dogs.

*Ghar kī bilṭ aur ghar kī meṁ shikā.*

Your house cat hunting in your house.

(Domestic disturbances.)

*Ghar kī mūchhē kī mūchhē kēn.*

Not a rap in the house but his moustaohs.

(Said of one who has no capital of his own.)

*Ghar kī murgī dāl barābar.*

The house fowls are no dearer than peas.

(You don't feel their expense.)

*Ghar kī puṭṭī, bāṭī sūg.*

A pinch of flour of his own and the pot-herbs  
stale.

(Said to the braggart.)

*Ghar meñ ñi jõe, teghi pagri sidhi hoë.* Wom.  
When the bride comes home, the crooked  
turban is soon put straight.

(To wear the turban crooked on one side is  
the sign of a rake, whereas the respectable  
wear it straight.)

*Ghar meñ bhũñi bhãñy nahĩñ, aur bãhar neote  
sãth.* Wom.

Not even parched *bhany* in the house and  
sixty guests invited.

(Parched *bhany* is a worthless article.)

*Ghar meñ bilautã bãgh.*

A cat is a lion in its own lair.

*Ghar meñ chane kũ chũñ nahĩñ, 'gehũñ kũ do po-  
lãyo!'*

Not even pulse flour in the house, and he  
calls for two wheat cakes.

(Flour made of pulse, *chanã*, is very cheap.)

*Ghar meñ chivãñ nahĩñ, bãhar mushal.*

No lights in the house and torches outside,  
(Vain show.)

*Ghar meñ davã, 'hãë ham mare!'*

The remedy in the house and 'I am dying!'  
(For want of it: mid of the stupid.)

*Ghar meñ dekho chhãñi ne chhøj, bãhar Miyañ  
Tir-mutã.* Wom.

At home nor sieve nor winnowing fan, and  
abroad my Lord Archer!

(Every body in India has a sieve and a win-  
nowing fan.)

*Ghar meñ dhũñ na pãñ, bivi ko borũ gumãñ!*  
Wom.

Nothing to eat or drink in the house, and  
the lady of it very proud!

*Ghar meñ diyañ na bãñi, munõ phire itrãñi.*  
Wom.

In the house nor lamp nor wick, but the  
shaven-head (widow) proudly strutting.

*Ghar meñ diyañ, to masjid meñ diyañ.* Mah.Wom.  
Light your lamp first at home and after-  
wards at the mosque.

(Charity begins at home.)

*Ghar meñ ghar, tarãñ kũ dar.* Wom.

With close neighbours there is a fear of  
quarrels.

*Ghar meñ hai na baldyañ, mãñge ikh kaldyañ!*  
Rus.

Without a plough or oxen, he demands  
sugar-cane for his ploughing fee.

*Ghar meñ jo shahad mãle, to kãhe ban to jãñ?*  
If honey could be got in houses, who would  
search for it in the forest!

*Ghar meñ jorũ kũ nãm Baku Begam rakh to!*  
Every man may call his wife a queen.

*Ghar meñ khãñ nahĩñ, aqãñ par dhãññ karë.*  
Bhoj.

Nothing to eat in the house, and he raises  
a smoke on the balcony.

(Vain show.)

*Ghar meñ kharach mã, deorñi par nãch.* E.

Not a penny in the house and dancing in  
the porch.

*Ghar meñ kharach nahĩñ, auktãñ pahĩñ jõkh-  
rã-jaral saukh dãkãñ.* E. Rus. Wom.

Not a rap in the house, and sports a topas  
ring.

*Ghar meñ nahĩñ bãr, betã mãñge meti-chũr.*  
Wom.

Not even bran in the house, and the son  
wants lollypops.

*Ghar meñ nahĩñ dãme, buphiya chali dhũndme.*

No grain in the house and the grand-mother  
is gone to the grain-parcher's.

(Making a vain show.)

*Ghar meñ nahĩñ tãñ, aibetã mãñge pãñ.* Rus.  
There is not a thread in the house, and the  
blockhead wants a turban.

*Ghar meñ pakke chũhe aur bãhar kãheñ pãñ.*

They are stewing rats at home, and say  
abroad that they are boiling milk.

*Ghar meñ rahe mã tirãth jag.*

Mind munda-kar joñi bhãñ.

He neither stayed at home nor went on the  
pilgrimage, But having shaved his head  
has become a *Jogã*.

(Spoken of one who deserts one mode of life  
for another, which he only adopts by halves,  
thereby losing the advantages of one  
without gaining those of the other.)

*Ghar meñ rahe mã tirãth jag,*

Mundã mundã fasãth bhãñ.

Nor stayed at home nor went on a pilgrim-  
age, but shaved his head and became dis-  
graced.

(To shave the head is a sign of having return-  
ed from a pilgrimage.)

*Ghar miltã hai to bar nahĩñ miltã, bar miltã  
hai to ghar nahĩñ miltã.* Hin. Wom.

If you can get a good house you cannot get  
a good husband, if you can get a good  
husband you cannot get a good house.

(To marry your daughter.)

*Ghar na bar.* Hin. Wom.

Nor husband nor home.

*Ghar na bãr, miyañ muhalle-dãr!*

Nor house nor home, a leading householder  
forsooth!

*Ghar phũñk kar birrã mãññ.* E.

To burn a house in order to kill a wasp.

(In India wasps' nests are usually burnt out,  
so to burn down one's house in burning out  
the wasps is the height of carelessness:  
hence point of proverb.)

*Ghar phũñk tãmãsha dekhñ.*

To set one's house on fire and look on at  
the sport.

(Applied to an inconsiderate spendthrift.  
You must spend judiciously if you would  
know what enjoyment is.)

*Ghar phāla, gonvār lūte.*

When the house is divided strangers rob it.  
(Every house divided against itself shall not stand, Mat. xii. 25.)

*Ghar rahe, ghar ko khāḍ, bāhar rahe, bāhar ko khāḍ.*

At home, he eats up his own household, abroad, he eats up another's.  
(The idle man.)

*Ghar m bāhar bhālā, Wom.*

Better abroad than at home.  
(Said to an idle or quarrelsome husband.)

*Ghar se khoḍ to dākhā hoḍ*

A loss at home opens the eyes.  
(Buying experience.)

*Ghar sukh to bāhar chain.*

Happiness at home is pleasure abroad.

*Ghar tūng, bahū samar jāng.*

The hut is small and the lady is tall.

*Ghar-vālē kā ek ghar, nī-gharē kē sau ghar.*

The married person has but one house, the bachelor a hundred.

(He is free to go and lodge anywhere.)

*Ghar yār ke, pāt bhītār ke.*

His house a friend's, his child a concubine's.

(The loose liver.)

*Ghās khāḍ dīn kūtē, to sab koī khāḍ.*

If man could live on grass all would eat it.

*Ghāḍ meḥ kyā dāp nahīn phirtā ?*

Do not snakes creep in grass !

*Ghaḥāl chhīn rhhīn, dāḥat pa' pal, jāḥ nā lā-gat bār ; Kahat Kabir, suno bhāt sādho, suno hai sansar.*

Momently it decreases, momentarily it advances and hastes to depart; Hear brother saints, saith Kabir, the world is but a dream.

*Ghāt ghāt kā pānī piyā hai.*

I have drunk from many springs.

(I have great experience in the world: I have seen the world.)

*Ghāyal kī gut ghāyal hī jāne.*

The wounded only knows what it is to be wounded.

*Ghāḥ bhī khāo aur pagṛī bhī rakho.*

Eat your butter and keep your turban (honor.)

*Ghāḥ gir gayā, mujhe rūkhi bhāt hai.*

My butter spilt, dry bread doth please me well.

(A plausible excuse.)

*Ghī Jāt kā, tel hāt kā.*

(Buy) your ghī of the Jāt, your oil in the market.

(Pure ghī (butter) is best procurable in a village, and good oil in the shops after it has had time to settle.)

*Ghī kahān gayā ? Khichṛī meḥ. Khichṛī kahān gayī ? Piyāṛnā kē pāt meḥ ? Wom.*

Where is the butter gone ? Into the khichṛī. Where is the khichṛī gone ? Into my dear one's stomach.

(Allusion to the joint family in India where the whole family are apt to live on the earnings of one member.)

*Ghī kā laddā ṛ-rhā bhī bhālā.*

A sweetmeat is good however crooked it be

(Don't judge by appearances.)

*Ghī kē kuppe se jā lagā hai.*

He has reached the bucket full of utter.

(To be in clover.)

*Ghī khichṛī kē rāke hai.*

Mixed up like khichṛī and ghī.

(Hand and glove.)

*Ghī khichṛī meḥ dāva hai.*

He makes a claim even on the provisions.

(Applied to one, who having received all he is entitled to, makes further claims.)

*Ghī sawṛe kām, hārī bahū kā nām. Wom.*

The flavor is in the ghī, but the eldest daughter-in-law gets the credit.

(Of being a good cook.)

*Ghoḅg meḥ pakāyā, sipi meḥ khāyā.*

Boiled in a mussel and eaten in a cockle-shell,

(Living from hand to mouth.)

*Ghorā aur phorā jīnā rōlō, vīnā hī bārhe.*

A horse and a boil, the more you rub the more they grow.

*Ghorṛ chihīge b-dāḡṛī kē, sarā phirtā sā āyō. Hin.*

A horse is wanted for the bridegroom, so bring it quickly.

*Ghorṛ dech-kar soḍ hātā.*

Having sold their horse they enjoy sound sleep.

(Free from care : post equitem sedet atra cura.)

*Ghorṛ bhāinās kī lāḡ.*

The enmity of a horse and a buffalo,

(i. e. fierce enmity ; a horse and a buffalo will always fight if put together.)

*Ghorṛ ghorṛ layōḥ, moḥḥī kē sīn tātē.*

When two horses fight, the saddler's saddle is broken.

(Applied to a quarrel between two persons, when a third is the sufferer.)

*Ghorṛ kē girā sambhālāḍ hārī, nasrōḥ kē girā nahīḥ sambhālāḍ.*

Fall from a horse and you can be saved, fall in extrem and you won't be saved.

*Ghorṛ kī dūn bārheḡ to apnī hī māḥḥīyāḍ kīḥḥḡ.*

If the horse's tail grows longer, he will brush away the flies from his own body.

(On promotion a native will help his own relatives.)

*Ghore ki hast aur balak ka dakh jand nakhā parā.*

You can't find out the jokes of a horse or the ills of a baby.

(Because they can't speak.)

*Ghore ki sarāri chaltā jandā.*

(i) Hide a horse at a funeral's pace.

(i. e. very slowly!)

(ii) Mounting a horse is mounting a bier.

(As it is very dangerous! See below *ghore par sir*, etc.)

*Ghore ko lāt, dāmt ko bāt.*

A word for a man and a spur for a horse.

*Ghore mar gaē, gadhō ko rāj āyā.*

When the horses are dead, the asses rule.

(The wise are dead and fools flourish.)

*Ghore par sir se kafan bāndhke baithnā chāhiye,*

Ride a horse with a cere-cloth on.

(As it is very dangerous!)

*Ghōṛō ko ghar kitnī dūr?*

The horse's stable is never far.

(Because he always gallops to it.)

*Chūnōn meñ udhār kyā?*

Is a blow ever taken on loan?

(A blow should be returned immediately.)

*Ghūṛnē nūṛṅge to pet hī ko.*

If the knees bow it is towards the belly.

(The native posture of sitting with the knees against the belly is used to express the natural disposition to serve one's own relations first.)

*Gidār-bhakkī.*

A jackal's menace.

(Said in contempt. 'There roared the wrathful mouse'.)

*Gidār girā shere māt : 'āj yuhīn rahēngē.'*

The jackal falling down a well said, 'Here I'll camp to-day'

(Making the best of a bad bargain)

*Gidār ki shāmat, āē to gāṇō hī tarāf bhāgē.*

The jackal's evil fate drives him towards the village.

(Rushing blindly to destruction.)

*Old gid gilaṇḍā khāē, ber ber mahū tal āē. E.*

Grown tame on the gilaṇḍā he makes to the mahud.

(The mahud is the flower and gilaṇḍā the pod of the same tree.)

*Gilahrī kā par (hikōnā).*

The squirrel's home is on the tree.

*Gilī lakṛī sīdhi ho sakī hai.*

Green wood can be made straight.

(A child may be trained.)

*Gilī sūhī sab jalī hai.*

Both green and dried (wood) burn.

(The innocent suffer with the guilty.)

*Ginā kōṭī, napā churvā. Mah.*

The bits of meat are counted and the soup is measured.

(1) Rigid economy, (2) income hardly equal

to expenditure (3) said when a man gets no more than his bare pay : no perquisites.)

*Ginī dāliyāṭ hōṣ. Hīn.*

Each bit is counted.

(See preceding.)

*Ginī gāṛ meñ chorī nahī ho sakī.*

Count your cows and they won't be stolen.

*Ginē gūḍse toṛā pāse. Superstition.*

Who counts loses.

*Gin pōṭā, sambhāl khāṭā. Wom.*

She counts (her cakes) and bakes them, and then eats them with care.

(Living from hand to mouth.)

*Girah kā dije, par aql na dije.*

Give out of your pocket, but not out of your head.

(Don't let your brains be picked.)

*Girah kā dije, par dāmin na hūje.*

Give out of your pocket, but never stand surety.

*Girah-kā kā bhāt gath-kā.*

The pick-pocket is brother to the shop-lifter.

*Girah meñ kaurī nahī aur bāṣr ki sūr.*

Without a furling in his purse he visits the market.

*Gire kā kyā giregā?*

What will fall for the fallen?

*Gire khām, palān bhārī.*

When a pillar falls on it the packsaddle becomes heavy.

*Gire parē vagt kā tukṛā.*

A crust for declining years.

(Money saved against a rainy day : said also of a dutiful son.)

*Girgāṭ ke se rang badaltā hai.*

His color changes like a chameleon's.

(Not to be trusted.)

*Girgāt ki dāur bīṭaure tak.*

The lizard runs no further than the heap of cow-dung.

(i. e. to his home.)

*Girhāt-dharm barābar kōṭ dharm nahī.*

Family life is the best of religions.

(Moral : never be a bachelor.)

*Gir parē ki Har Gaṅgā!*

When a man falls down he cries out on Hari and Gaṅgā.

(Allusion to the common cry on falling down.)

*Gobar Ganesh.*

A cowdung Ganesh.

(An effigy of the fat god Ganesh is made of cowdung on commencing any business : said of a corpulent person.)

*Gobar ki sājhi bāt paharī orī aachhī lagī hai. Hīu. Wom.*

Even a sājhi of cowdung looks well when dressed up.

(A sājhi is a small image or doll made of dried cowdung (gober) by Hindu girls in September.)

*Godi kã larã mar jã, peñ ãg bujhã.* Wom.  
When the lapling dies, the belly quenches  
the fires of grief.

(i. e., all sorrow for the child gives way to  
hunger.)

*God meñ bañh ke dārhi noch.*

Sitting in my lap he plucks at my beard.

(Said of an undutiful child or of a rude person.)

*God meñ bañh-ke ãñkh meñ ukñli.*

Sitting in my lap he pokes out my eyes.

(See preceding.)

*God kã chhor, peñ ke ki ãs?* Wom.

Losing the child in her lap she depends on  
her womb for another.

(A bird in hand is worth two in the bush.)

*God kã khulãya god meñ nahñ rahñi.*

Though fed on your lap, he does not re-  
main there.

*God meñ larã, shahr meñ ãñãñdora.*

The child is in his arms and he proclaims  
it (as lost) in the city.

(Applied to one, who searches for a thing  
which he has by him; like the butcher, who  
searched for the knife, which he held be-  
tween his teeth.)

*Godrã kheti, sikhã sãñp, mãi ãñã-kãran, bãñi  
bãp.* Ruã.

A field by the village, a man-eating serpent,  
a terrible mother, and a disagreeable  
father are bad things.

*Goñhã jale, gobar hañe!*

When the cowdung cake burns the cowdung  
laughs!

(Though its turn is coming; said of a fool.)

*Gojhe kã ghã, rãñi jãne yã rão.* Wom.

The hidden wounds only the king or the  
queen can know.

(The skeleton in the cupboard.)

*Gold bãrũ kahñ jã, talab se kãñ.*

Let the powder and shot go where it chooses,  
I have to look after my pay.

(Said of the idle servant.)

*Goñd, panjiri aur hi khãñ,*

*Jachã rãñi parĩ karhiã.* Wom.

The strangers eat the caudle and the lying-  
in-woman simply groans.

*Gor chamãin, garbhe mãtal.* E.

A fair cobbler's wife is proud of her com-  
plexion.

*Gore champe pe na jã, voh hi ãñchãñdãr se  
hai badar.*

Don't go upon her fair skin, it is worse than  
a muskrat's.

(Advice to a lad as to prostitutes.)

*Gori kã joban chupñiyon meñ.*

The beauty of the fair is effaced by pinch-  
ing.

(Applied to one, whose wealth has been all  
expended by giving to others: natives have  
a way of playfully pinching pretty girls and  
hence the proverb.)

*Gori, meñ kar gore rañg kã gumã; yeh hai koi  
din kã mehman.*

My fair one, don't be proud of your com-  
plexion, it is the guest of but a few days.

*Gori, tere sañg meñ gã umaryã bũ,*

*Ab chãñi sañg chhor-ke, yeh nã rĩ prĩ.*

My love, my life I have passed with you,  
To leave me now is not the way of love.

(Said by the dying man to his soul.)

*Gor meñ chhote bãpe sab barãbar.*

In the grave great and small are all alike.

*Gor meñ pãñ loñhã bãñhã hoñ.*

He sits with one foot hanging in the grave.  
(One foot in the grave.)

*Goshñ khãñ, gosht bãrhe, ghĩ khãñ, bal hoñ; sãg  
khãñ, oñh bãrhe, to bal kahãñ se hoñ?*

Eat flesh and you will grow stout, eat but-  
ter and you will grow strong, eat greens  
and you will grow pot-bellied and have  
no strength at all.

*Goshñ khãñ, gosht bãrhe; sãg khãñ, oñhñ.*

Eat flesh your flesh will grow, eat herbs and  
your belly will grow.

*Goshñ khã tete hain, hũññiyãñ zhenk dete hain.*  
Mah.

Flesh is eaten and bones are thrown away.  
(Take what is good for you.)

*Goshñ nãkhũñ se kuhñ judã hotã hai!*

Is the flesh ever separate from the nail!  
(Relationship cannot be done away with.)

*Gos-i-shutar, na samĩn kã, na damãñ kã.*  
If a camel breaks wind it goes neither to  
the earth nor to heaven.

*Grah apnã phal k: hi jãñ hai.* Superstition.  
Each star yields its fruit.

*Gulãñ apne dahi ko khatĩ nãññ kahñ.*

The cowherd's wife does not call her tyre sour.  
(No one cries stinking flesh.)

*Guãle kã dahi, nahññ ki bhet.*

The curds are the milkman's, but [the pre-  
sent is the steward's.  
(Applied to one person having the credit of  
another's labor.)

*Guãr khãñ ganvãr.*

Coarse meal for village louts.

*Gũlar meñ gĩndaurã.* Hin.

A sweet cake in a rag.

(A wealthy person in a shabby dress: also an  
intelligent child in an illiterate family.)

*Gũdar meñ lãl nahññ chhipẽ.*

You cannot hide a ruby in a rag.

(Murder will out: truth cannot be hidden.)

*Gũ dar gũ, murgĩ kã gũ.*

The filth of filth is the filth of a cock.  
(The worst thing of all.)

*Gudrĩ se bibĩ dñ, 'Shabbĩ, hindre ho!' Mah.*  
Wom.

The lady comes in from the market and  
says 'out of the way, Sir!'

*Gūgā bōrā, kyā Bhagadā ?*

Which is the greater, Gūgā or God ?

(Both are to be feared. Gūgā is worshipped as a saint who has power over snakes.)

*Gūjar se ājar bhalī, ājar se bhalī udār.*

*Jahān Gūjar dekhiye vahan ājīc mir.*

Solitude is better than a cowerd, desolation is better than solitude. When you see a cowerd bent him.

*Gū kā kīrā gū hī mēn khush rahā hai.*

The maggot born of filth enjoys filth.

*Gū kā pūt nauśādar.*

Sal ammoniac is the child of ordure.

(It is used to clear the bowels.)

*Gū kā tokrā sir par uṭhāū hai.*

Bearing a basket of filth on the head.

(Said of mean work or disgrace: said also of the servant of a prostitute.)

*Gū kī dārū mūt, aur mūt kī dārū gū.*

Urine for the cure of dung and dung for the cure of urine.

(Tit for tat.)

*Gulām kī sāl se vasā nahīn*

The race of slaves is a faithless brood.

*Gulām sāl, tau bhī nāl.*

When your slave is with you, even then put a string in his nose.

(To prevent his running away.)

*Gūlar kā pēt kyōn phāre ho ?*

Don't break open a fig.

(Don't disclose a secret: the allusion is to the fruit of the *gūlar* tree, which is full of a substance like worms and so is abominable in the sight of natives.)

*Gūlar kā phūl, pīpal kā mad, ghōrī kī jugālī,*

*Kabhī na pāve, aur pāve to rain Divālī !*

*Gūlar* blossoms, *pīpal* juice and a mare that chews the cud have never been seen and if seen it was on Divālī night.

(When the seer was drunk.)

*Gū mēn dhelā dālē na chhīntēn parēn.*

If you throw no clods into dirt it won't spatter your clothes.

(To dissuade from alteration or jesting with a mean and worthless person: touch no pitch and you will not be defiled.)

*Gū mēn kaurī gire, to dūntōn se uṭhā le.*

If a farthing should fall into ordure, he would pick it out with his teeth.

(Said of a great miser.)

*Gū nahīn, chhīchhī.*

Not dirt, but filth.

(Distinction without a difference: six of one and half a dozen of the other.)

*Cundē chālē bātār, bināulā dhānk rakhīyo !*

The vagabonds are going to market, hide your cotton seeds !

*Gūnge kā gur khāffā na mātā.*

A dumb man's sugar is neither sour nor sweet.

(Because he cannot talk about it.)

*Gūnge kā gur khāffā hai ?*

Have you eaten the treacle of dumbness ?

(Said to one who won't speak.)

*Gūnge ne supnā dekhiā, man hī man pachhlā.*

When a dumb man has dreams he keeps his regrets to himself.

(That he cannot impart them.)

*Gūngī jorū bhalī, gūngā nāryāl na bhalā.*

A dumb wife is better than a dumb pipe.

(Natives say that unless the bubble-hubble makes a noise it is not worth smoking.)

*Gur sikh-ke aagun sikhā hai.*

He learns the vices after learning the virtues.

*Gunyā to gun kahē, nūr-gunyā dekh ghinā.*

While the good man praises goodness the wicked man looks on with disgust.

*Gur bhārā hantayā, khātē banē na ugaltē.*

A sickle covered with treacle cannot be swallowed nor vomited up.

*Gur bin biākul chelā, kamā bin bāur gīt.*

The disciple is out of place without the master, like a song sung without a voice.

*Gur bin milē na gyān, bhāg bin milē na sampat.*

You can get no knowledge without a teacher, nor riches without luck.

*Gur churāve to pāp, tel churāve to pāp.*

It is sin, whether you steal oil or sugar.

*Gur diye marc, tau sahr kyōn dije ?*

If sugar will kill why give poison ?

(Why have recourse to harsh measures with him that yields to gentle persuasion.)

*Gur gur biddā, sir sir gyān.*

Every teacher has his own science, and every head its own wisdom.

(Many men have many minds.)

*Gur khāgī to āgī nādhērē mēn.*

If she would eat sweets, she must meet (a lover) in the dark.

(Said of a loose character.)

*Gur khān, gulgulōn se parhē !*

Sugar he eats, sweet cakes he shuns !

(Inconsistency. To abstain from certain modes of transgression: to strain at a gnat and swallow a camel.)

*Gur khān, pā : mēn chhed karēn.*

He eats the sugar and destroys the cake.

(See above.)

*Gur na de to gur kī sī bāl to kahē.*

If you can't give sugar talk sugar.

*Gur se baigan ho gā.*

The egg-fruit is become as dear as sugar.

(Said when any cheap article has risen to a high price.)

*Gur se kapāt, mītr se chort, pā ho nūr-dhan yā ho korhī.*

To deceive a master, or deceive a friend is to be a pauper or a leper.

(Lepers are altogether shunned in India.)

*Gur to aaid chāhiye, jāh sigt-gar hoī,*  
*Janam janam kē morohā, akhīn meh dāre khōī.*  
 A teacher should be like a polisher, and rub  
 away the rust of ages in a moment.

*Gurā, baūd aur jotsih, deo, mintrī aur rāj,*  
*Ineh bhēt bin jo milē, hoe na pūran kāj.*  
 A priest, a doctor, a soothsayer, a god, a  
 minister, and a king, will never do your  
 business unless you pay them.  
 (Palm-oil is all powerful in India.)

*Gurū bārā ke chela?*  
 Is the teacher greater, or the disciple?  
*Gurū gur hī rakhē, chela chīnī ho gae.*  
 The teacher remained teacher, the pupil  
 became refined sugar.

(The pupil surpassing his master.)  
*'Gurū jī, chela bahut ho gae.'* 'Bachchā, bhūke  
*mirchē to āp chala jāgē.'*  
 'My master you have many disciples.'  
 'When they starve, my son, they will go  
 away of their own accord.'

*Gurū kije jān ke, pānī pīje chhān ke.*  
 Test a priest before you appoint him, and  
 strain water before you drink it.  
 (Choose carefully your household priest.)

*Gurū se pahle chela mār khāē.*  
 The disciple gets beaten before the priest.  
 (Allusion to the Hindu custom of *gurus* send-  
 ing their disciples to beg.)

*Gurn, Shukr kī bādri rake Sunichar chhāē,*  
*Kahe Ghāg, sun Ghāgnī, "be barse nahīn jāē."*  
 When Thursday's and Friday's clouds ex-  
 tend to Saturday, says Ghāg to Ghāgnī,  
 "this will never pass without raining."  
 (It is very common to see cloudy days some-  
 time before rain in India.)

*Gurpōh ke bigāh meh chiyō kī bel. Wom.*  
 At a dull's marriage the gifts are tamarind  
 seeds.  
 (Said of the very poor: tamarind seeds are  
 very small.)

*Gū se ghindonā kar dāgā.*  
 I will make you worse than filth.  
*Gusee bahut, sor thora, mār khāne kī nichānī.*  
 A short temper and little strength are the  
 precursors of many a pummeling.  
*Gusee hardīn hai.*  
 Anger is unlawful.

(Leads to many sins.)  
*Gusee kamzor par dīd hai.*  
 Wrath is visited on the weak.  
*Gusee meh aqī dāt rakhī hai.*  
 Anger is an enemy to reason.  
*Gusee meh burāi bhālāī nahīn sūjhtī,*  
 Anger knows not good from bad.

*Gusee gai gurān, kyā jhoprī? kyā maidān?*  
 Transitory things pass away, what is the  
 difference between a house or the open air?  
 (It is all one a hundred years hence.)

*Gusakhā rā salsat!* Pers.  
 Blessings on what is past!  
 (Let by-gones be by-gones.)

*Gusakti unche gusakti.* Pers.  
 Past is past.

*Gyān bārhe soch se, rog bārhe dhog se.*  
 Thinking promotes reason; intemperance,  
 diseases.

## H.

*Hadī khānd dād, par pachānd mushkil.*  
 It is easy enough to swallow a bone, but it  
 is difficult to digest it.

*Hāē ye bārhapē!*  
 Alas, old age!  
 "Hāē ye bārhapē! Javānt meh kīd patthar  
 parē the!" "Alas! I am old now! well, but  
 what great feats did I perform in my youth!"  
 The first portion is supposed to have been utter-  
 ed in the hearing of listeners. On turning round  
 the vain old man saw: nobody, his conscience  
 then asserted itself and he owed to himself  
 humiliating fact mentioned in the last portion  
 of his speech.

*Hāē, rī javānt!*  
 Alas! (the folly of) youth!

*Hagā, na ghar rakhdā.*  
 He neither stooled, nor kept his house.  
 The story is told of a Jāt having refuted a  
 king in an argument and being promised what he  
 would in return. He asked for leave to soil  
 the royal cushion. The king would not break  
 his word, so the ministers made the proviso that  
 he might soil the cushion but must not make  
 water. If he did so he was to lose his house.  
 The Jāt could not manage this so he lost his  
 house. Hence the proverb, which is a variant of  
 the proverb of flesh and Shyluck.

*Hagāse larke ke nathne pachāne jāte hain.*  
 Wom. [go to stool.  
 The child's nostrils show when it wants to  
 stool.

*Hag na sakeh, peh ko pīnē.*  
 They cannot stool, but boat their bellies.

*Hā hā khāē bārhe nahīn byāhe jāte.*  
 The old are not married for begging.

*Hai admī hai kām: nahīn admī, nahīn kām.*  
 If you are a man, there is work for you: If  
 you are no man, there is no work for you.

*Hai gharū ghar gājat hai, nahīn gharū ghar  
 pādāt hai. E.*

With the housewife the house is lively,  
 without the housewife the house is dull,  
*Hai ghar meh, sūjhe nahīn, kar se gahā nā jāē:*  
*Mild rakhē, aur nā milē, tā se kāhā basāē?*  
 He dwells in the heart, but is never seen,  
 nor touched by hand: What can be done  
 with him who is ever with us but never  
 found? [hain.]

*Hain mard wohī pāre jo har hāl meh khush*  
 They are men indeed who are happy in ad-  
 versity.

*Hajamat ho gat.*

Clean shaved.

(Cheated.)

*Hajit-i-mushkhalah nest rai dil-ardm ra, Pers.*

A fair face needs no paint.

(Beauty is adorned in the most.)

*Hajjam ka tarha pahle ustad ki kar mushkila hai.*

The barber's apprentice first practises on his master's head.

*Hajjam ka takā,*

The barber's penny.

(Any profits for which there is no risk. The barber is employed in negotiating marriages and gets his fee however the marriage turns out.)

*Hajjam ka ustā, mere sir par bhi phirtā hai, tumhāre sir par bhi.*

The barber's razor shaves your head and my head.

(I am as good as you:—One man is as good as another and a great deal better!)

*Hajjam ke age sab ki sir jhukti hai.*

Every one must bow his head to the barber.

*Haj ki huj, nij ki nij. Mah.*

Pilgrimage is pilgrimage, and trade is trade.

(The pilgrims to Makka and other holy shrines in the East, are said to be in the habit of combining profit with piety and while professing to undertake the journey from motives of devotion to purpose in truth a commercial adventure.)

*Hakim do jānna-udāst mek ek anjām.*

The judge is an ignorant man between two knowing ones.

(Plaintiff and defendant.)

*Hakim hāre, mudāh ki mudāh māre. [down.*

If you confute the ruler, he knocks you

(It is vain to dispute with him who has the power in his hands.)

*Hakim ki agāri aur ghore ki pichhāri na khārd ho.*

Never stand before a judge or behind a horse.

(As in both situations you are apt to be injured.)

*Hakim ke ānk nahīn hoti, kār hote hain.*

Rulers have no eyes, but only ears.

*Hakim ke māre aur kichāre ke phāle kō kis ne burā mānd hai?*

Never fret at the blows of a ruler or a slap into the mud.

*Hakim ke tin, shahād ke nau.*

Nine shares for the minister and three for the king.

(Allusion to the cheating supposed to go on in Native States.)

*Hakim mahkām ki larāi hai?*

Can a subordinate fight his superior?

*Hakim ko qārāre se lāji!*

A physician, and ashamed to see his patient's urine!

*Halāl mek harkat, harām mek barkat. [wicked. Sorrows to the upright and blessings to the*

(I have seen the wicked in great power and spreading himself like a green bay tree, yet he perished, and lo, he was not. *Psalm* xxxvii, 35, 36.)

*Halāq kā na talū kā, yeh māl Miyān Lālū ki.*

The wealth of Mr. Lālū, is neither for the throat nor the palate.

(Said of a thing which is too bad or unlawful to eat.)

*Halāq ke kotvāl.*

The guard on the throat.

(Said of children who do not allow their parents to eat any thing without taking it from them.)

*Halāq na talū, khān Miyān Lālū.*

Mr. Lālū eats without palate or throat.

(Miyān Lālū means a boor, clothopper.)

*Halāq rose, jīb love.*

The throat weeps and the tongue gapes.

(Said of a very subtle or small thing in the mouth.)

*Halāq se nikti, khālaq mek parī. [world.*

Once out of the throat it spreads over the (Said of a secret.)

*Halāki ki gānth hāth lagī chūhā pansāri ki ban bāithā.*

A mouse got a piece of turmeric and set up a druggist's shop.

(A little learning is a dangerous thing.)

*Halāki taje na phitkari, rang chokhā ki dā.*

Without turmeric and alum he wants a good dye.

(A preposterous request: Halāki and phitkari make a fine golden hue.)

*Halāki lagī na phitkari, patāk bahā an parī.*

Neither turmeric nor alum was expended, for the bride came all of a sudden.

(To express any thing done gratuitously. Turmeric and alum are used in dyeing the bride's clothes.)

*Halāki zardī nā taje, khatras taje na dm;*

Jo halāki zardī taje, t- augun taje gulām.

Turmeric will never change its yellowness, nor a mango its acidity; when turmeric gives up its yellowness, the vicious will give up vice.

(Shall the leopard change his spots or the Ethiopian his skin?)

*Hāl gayā, ahvāl gayā, dāl kī khayāl na gayā.*

Health gone, wealth gone, but the bad habit not gone.

*Hālī kā peṭ sukāli se nahīn bhartā. Agric.*

The ploughman's stomach is not filled with crisp cakes.

(His labours require coarser and more substantial food.)

*Hāl kā, na qāl kā, tukrā roṭī, chamchā dāl kā. Mah. Wom.*

Nor enthusiasm nor doctrine; a bit of bread and a spoonful of peas is all he is fit for





*Ham pardesti pāhune, aur ān kyā bīrdm,  
Bhor bhāṭ uñ jāhge, baso tihārā gām !*

A guest from a foreign land am I, and have  
sojourned here for a while, To-morrow  
morn I will start away ; may your country  
ever thrive !

*Ham-piyālu o han-nivāla.* Pers.

Eating and drinking together.  
(Bosom friends.)

*Ham roṭi nahīn khā'e, roṭi ham ko khāṭi hai.*

I don't eat my bread, but my bread eats me.  
(The care and care of earning one's livelihood.)

*Ham sānp nahīn hai, ki jīy-n chāt ke mitāi.*

I am not a snake, that I can lick the dust  
and live.

*Ham se aur chausar !*

Backgammon and with me !

*Ham se bahū bārī siyāni, painchā mānge pāni !*  
E. Wom.

The bride is cleverer than me, she asks for  
water on loan !

*Hānde se dāndā bhulā.*

It is better to be confined than to wander  
uselessly.

*Hāndī kī bhāt chhupe, māñh kī bāt na chhupe.*  
You can hide the rice in the pot, but you  
cannot conceal the words of your mouth.

*Hāndī men āchekhat nā, 'chalā samāhi jēve.'* E.

Not a pinch of rice in the pot and he says  
'come, friend, feast with me.'

*Hāndī men hogā, so doī men āp hī āvā.*

Whatever is in the pot will of course come  
into the ladle.

(What there is in the heart the tongue reveals :  
out of the fullness of the heart the mouth  
speaks.)

*Hāñhī na dōi, sab pat khoṭ.* Wom.

Nor pot nor spoon, and all my credit gone.

*Hāñi ko hāniye, pāp dōsh na givāye.*

Killing an assassin is no sin.

*'Hāñji hāñji' sab se kīje, karye apne man ki.*

Chime in with every body, but act in your  
own interests.

*Hāh karo yā nā karo !*

Say yes or no !

*Hāw, labh jivan, maran, jas, apas Bidh hāh.*

Gain and loss, life and death, honor and  
disgrace are in the hands of Fate.

*Hāw Dillī dūr hai.*

Dehli is still far off.

(The object of an incompetent or ignorant  
person's labours is not speedily attained. It  
is a far cry to Losh Awe.)

*Hāw rot dēval.*

It is still the first day.

(There is room for improvement.)

*Hāñā chālā bhāg, kro na sāngae lāg.* E. [it.

When the swan (soul) flies, none goes with

*Hāñā the so wē goā, aur kāgā bhāṭ dādā ;*

*Jā, Bāmwān, ghar āpne, singh kā ke jīzmān !*

The swan hath fled and the crow hath

filled his place ; Go, Brāhman, home, what  
canst thou expect from lions ?

For the story is that the cupidity of a Brāh-  
man led him into a lion's cave in the hope of  
bringing away the ornaments of the bodies he  
had devoured, and that he was saved by his  
minister, the swan, who introduced the Brāhman  
as the lion's spiritual preceptor. The new prime  
minister the crow, however, was partial to enmity  
and the lion generously warned the grasping  
Brāhman against the minister advice which the  
crow would be likely to give him.

*Hāñse to aroñ ko, rore to aroñ ko.*

If a man laughs, it is at others ; if he weeps,  
it is for himself.

*Hāñse to hāñse, aye to aye.*

Laugh with those who laugh, war with  
those who war.

(A smile for a smile, a blow for a blow.)

*Hāñs gun pāre, tevar lāge.* E. [frowns.

What is given with smiles he receives with  
(ingratitude.)

*Hāñs hāñs khāñge phāñr kā māl.* Wom.

Enjoy the mimic's wealth and laugh at her.  
(A fool and his money are soon parted.)

*Hāñs aur phāñs.*

Smile and be entangled.

(A woman that laughs is half won.)

*Hāñsi bairi bāyer kī, khāñsi bairi chor kī.*

A smile is the enemy of woman, and a  
cough of a thief.

*Hāñsi men bikhēti thōit.* E.

Jest leads to earnest.

*Hāñsi men khōñsi.*

Laughing leads to coughing.

*Hāñsi Bāmwān, khāñsa chor, kupañh Kāyath,*  
*kul kā bō.*

Laughing Brāhmans, coughing thieves, and  
illiterate Kāyaths are destroyers of their  
race.

*Hāñsi dūr, parāñsi se nā.*

Flirt with a stranger, but never with your  
neighbour.

*Hāñsi kī ghar basā hai.*

Flirting leads to wedding.

*Hāñsi ko, kachh purā pāp hai ?*

Why do you laugh ? have you found any-  
thing ?

*Hāñsi thākur, khāñsi chor, in donā kī āñi or.*

A laughing king and a coughing thief are  
near their end.

*Hāñs chokh, na khāñs bhōtar.* E.

Nor sickle sharp, nor axe blunt.

(Fairly matched: when Greek meets Greek  
then comes the tug of war.)

*Hāñs dūr, kī parāñsi kī nāh ?* E. Wom.

Which is farthest off, the sickle or the  
neighbour's nose ?

(Neighbours never can agree.)

*Hāñs kī diyāh, khāñs kī gīt.* E.

The sickle is to be wedded, and the song is  
of the axe.

(Irrelevancy.)

'*Hakoua re / tūh tēh hāhē ?* ' a to apuā gaud  
ed / E. Rus. Wom.

'Stickle, why are you crooked !' 'Because  
it suits me !'

*Haq haq, shep shep hāhē hāh, dhanda karte  
taje pirān.*

Quick to eat and slow to work.

*Haq Allah, pāk sūt Allah.* Mah. Wom.

God is truth and God is pure.

*Haq-dār tarach, aqār barach.*

When the rightful owners are deprived of  
their rights it rains live coals.

(On those who deprive them.)

*Haq, haq hai ; aur nā-haq, nā-haq.*

Right is right and wrong is wrong.

*Haq hake so dāri jār.* E. Wom.

Tell the truth and be abused.

(The candid friend.)

*Haq hake so mārā jāī !*

Tell the truth and be hanged !

(Moral :—tell a lie and save yourself !)

*Haq hahne se akhag be-adr.*

He is a fool that is offended at the truth.

*Haq hē rast Khuda hai.* Mah.

The guardian of truth is God.

*Haq kar, hald kar, dīn mat sun bār kar.* Mah.

Do the right and lawful, and do it a hun-  
dred times a day.

*Haq karvā hai.*

Truth is bitter.

*Haq hē sakt Khuda.* Mah.

God sides with the truth.

*Haq nām Allah hai.* Mah.

The true name is God.

*Haq nā pāve, indān / E.*

He cannot get his rights and wants a pro-  
sent !

*Haq sab ho pyārā hai.*

Truth is loved by all.

*Harām chāpē ghar lo-har jāitā hai.*

The adulterer sinks with forty neighbours.

(Involves many others in his disgrace.)

*Harām kē bol uktā hai, hald kē jhūh jāitā hai.*

The bastard will speak out boldly where  
the true born hangs his head.

*Harām khānd aur shalgam / Mah.*

Unlawful food and a turnip at that !

(As well be hanged for a sheep as a lamb.)

*Harām-khōrt muskāl se chhāpti hai.*

Bribe-taking (or laziness) is hard to shake off.

*Harām kē kamāl, harām mat gahāl.*

Ill got, ill spent.

*Harām kōhe chāpē-ko pahārti hai.*

Adultery cries out from the house-top.

(Murder will out.)

*Harām mat bāp matā. hai.*

Sin is sweet.

(Sweet and naughty.)

*Harām-sāde kē rast dārā hai.*

The wicked man has a long rope.

*Harām-sāde se Khuda bēt dārā hai.*

Even God fears the wicked man.

*Har bār gur mīlā ?*

Treacle is not always sweet.

The story is told of a boy employed at a  
Baniya's shop, who was in the habit of eating  
secretly from a jar full of treacle. One day the  
Baniya happening to find the jar half empty and  
wishing to fathom the mystery, removed it to  
another corner and placed another jar full of  
Biroak (resin) in its place. The next day the  
boy as usual came up to the place and not sus-  
pecting any change put a lump of the resin into  
his mouth, which clogged it and enabled the  
Baniya to discover the thief and chastise him.  
Hence the proverb.

*Harbhūm kē rāj.*

The government of Harbhūm.

(The name of a village near Allahabad, whose  
Raja was famed for injustice. The whole  
Proverb is elaborately explained in Elliot's  
Glossary, Beames' edition, s. v.)

*Har degt chamchā.* Mah. Wom.

A spoon for every pot.

(A jack of all trades : also a faithless husband.)

*Hare bhi harāve, jite bhi harāve.*

Win and suffer, lose and suffer.

(Heads you lose and tails I win.)

*Hare juārī ko kab hai parāī hai ?*

What rest has the ruined gambler !

*Har ab bāt kē kuchh intehā bhi hai.*

There is a final end to every matter.

(Every thing must have an end.)

*Hare ke Harām.*

When a man is ruined he remembers God.

*Har ek ke kīn mat Shaitān ne phāt mār dī*

hai, 'tere bardār ko nahā.'

The Devil whispers in every one's ear, 'there  
is none like you.'

*Hare vāh par sab parand baithē hai, chunā*

*par kol nahīn baithē.*

Birds perch on every green tree, but not on a  
blasted trunk.

*Hār hongē to mē bahotārā he rahēgā.*

Where the bones are, there the flesh will  
come.

(If he only live he will grow strong again.)

*Hari-gun gāve dhakkā pāve, chūtār gūdvā jāhē*

*pāve.* E. Wom.

Sing psalms and you will be pushed aside,  
have a wanton gait and you will get  
money.

*Har kass maslahat-i-khesh nibo midāmed.* Pers.

Every one knows his own interests best.

*Harī khetī, gyāhān gāz, mākh parē tāb jānī*

*jāī.* Agrie.

The standing crop and the pregnant cow  
are only your own when they yield.

(The uncertainty of the future.)

*Hari kē māyā, chhīn mat dhāp, chhīn mat*

*chhāyā.* Hin.

God's wondrous deeds, one moment sun-  
shine, and another moment shade.

*Hariya hāthi, hākim chor, donoh ke bigre or na chhor.*

A wild elephant and an extortionate ruler know no bounds.

*Har jaise ko taise.*

To every one according to his merits.

*Hār jit qismat ke hāth.*

Loss and gain are in the hands of fate.

*Hār jit sab meñ rahe, hāre nah datār.*

Loss and gain come to all, but the liberal man never loses.

*Har kamāl-e-rā savālō.* Pers.

All maturity is destined to decay.

*Har kē māne, par kē na māne.* E

A disappointed man can be appeased, a snubbed one never.

*Hār kē nido kyā?*

What redress for a lost cause?

*Har kare o har mārde.* Pers.

Every man to his own business,

*Har kāyā bhālā, par kāyā na bhālā.* E.

Better disappoint than snub.

*Har kāyā ban gayā.*

Become a man-eater.

(Said of an utterly abandoned man who raves like a madman.)

*Har kāyā kullā.*

A mad dog.

*Har bhāñ, ugālē bahārā.*

Eat myrabolans and vomit myrabolans.

(You will mow as you sow.)

*Har kē pitar tilanjāl pāve.*

The shades of the dead are pleased by the til anjāl.

(A funeral ceremony in which a libation of sesamum seeds and water is made in the name of the dead.)

*Har ko bhaje so Har kē ho; Jāt pāt pūchhe nahāñ kō.*

Who remembers God will go to God: No matter his caste and clan.

*Hār māñ, jhagrā jītā.*

Own defeat and you will win the battle.

*Hār meñ hār, na ghar meñ bheñ.*

Loss upon loss, and no harvest in the house.

(Misfortunes never come singly: it never rains but it pours.)

*Har nivāle b'om'illāh.* Mah.

Every mouthful in the name of God.

(Said to one who is always ready to take all he can get, but very unwilling to work: to be "unco guid" perpetually saying "D. V.")

*Hārōñ bhī hār, jītōñ bhī hār.*

Loss and loss, win and win.

(Said of suits in civil courts owing to delays, costs, and damages.)

*Hārōñ dhēt, yā dāmōñ dhēt.*

Either a heap of money, or a heap of bones.

*Hārōñ thākā, bechārōñ thākā.*

Weary of his bones and weary of his toil.  
(An old man.)

*Har ros lā nest, kī hāvēd khurād kase.* Pers.

Every day is not Id, that one may eat cakes.  
(There is a time for every thing.)

*Har ros kūd khodnā aur nayā pāñ pīnā.*

To dig a well every day in order to drink its water.

(To live from hand to mouth: to live by the sweat of the brow.)

*Hārī sevā solāh baras, gur sevā pal chār,*  
*Tau chī nahīn barābarī; Bedōñ kīyā bīchār!*

Serving God for sixteen years is not equal to serving the priests for four minutes; according to the Scriptures!

(A skit at the extravagant pretensions of the Brahmins.)

*Har shab Shab-i-bardī hai, har ros ros-i-Id.*

Every night is merry night, and every day a festive day.

(Living like a prince: to be in clover: happy as a Queen.)

*Hārāñ to hārāñ, jītāñ to thārāñ.* [mer you.

If I lose I'll hammer you, if I win I'll hammer you.  
(A man compelled against his will is of the same opinion still.)

*Hāñd kē mūñh kālā.*

Jealousy hath a black face.

(Kālā mūñh, idiom, disgraceful.)

*Hāñī kē kyā bhārōñ?*

What reliance on life?

*Hāt o nest darābar hai!*

His existence or non-existence is all one (to me)!

*Hātam kī gor par lāt mārī.* Mah.

He has kicked the tomb of Hātam.

(i. e. outstripped Hātam in charity: ironically said of a miser: Hātam is the conventional Eastern hero of liberality.)

*Hāt hāt pukārē Baisā, 'jañd kare so pāve taise.'*

Baisā proclaimed from market to market, 'to every one according to his deeds.'  
(Baisā was a fakir.)

*Hāñ bechāñ hai, kuchh sāt nahāñ bechī.* Hin.

I have sold you my limbs, not my caste.

(Said by a servant to his master when he abuses him or orders him to perform what it is not meet for the servant to do.)

*Hāñ dekhāñ kō dīñ kyā?* Hin. Wom.

Why (keep) a glass to look at the hand?

(Dīñ, a small mirror worn in a ring by women on the thumb.)

*Hāñhālī kē phapholā.*

A pustule on the hand.

(Said of a troublesome fellow. Compare the 'wart' of a Regiment.)

*Hāñhālī par jāñ dīñ phāñtāñ hai.*

He goes about with his head on the palm of his hand.

(Careless of his life: said of a desperate character.)

*Hatheli par sirseñ jamāte haiñ.*

He is sowing mustard in the palms of his hands.

(Said of a person professing to undertake extraordinary feats: also of sinners.)

*Hatheli par zahar rak'hā raho; khāgā so mare-gā.*

If poison be put on the palm of the hand there is no fear; he will die who eats it.

*Hath, gor lakrī, peṭ bakrī!*

Sticks for arms and legs and a goat's stomach!

*Hāth, gor sirki, peṭ nadkolā?*

Reeds for arms and legs and a swollen stomach!

*Hathī dēñ, ghore jāñ, nāt bechāre gotē khāñ.*

Elephants come and horses go (by swimming), but the poor camels are drowned.

(Said of very deep water.)

*Hathī apñi hathiyāñ par ā jāñ, to admī bhungā hai.*

If the elephant put forth his strength, man is but a fly.

*Hathī chārhe kutlā kīye.*

A dog may bite the rider of an elephant.

(When ill-luck overtakes him.)

*Hathī ghorā bahā jāñ, gadīā kahē 'kitnā pāñi?'*

The elephant and horse are carried away, and the jackass asks if there is much water.

*Hathī hasār latā, tau bhī savā lākh ṭake kā.*

An elephant, however lean, is valuable.

(Even the wrecks of a large fortune are considerable; natives value the elephant alive or dead; alive for itself and dead for its ivory and bones for ornaments.)

*Hathī kā bojh kīthī nī uṭhīā hai.*

An elephant's load only an elephant can bear.

(A difficult task is only to be performed by men of ability.)

*Hathī kā dāñ, ghore kī lāt, mūñī kā chunṭal.*

The elephant's teeth, the horse's heels, and the tormentor's claws (be upon you).

(A curse.)

*Hathī kā dāñ, niklā jahāñ niklā.*

When the elephant's tusk is out, it's out.

*Hathī kā jag sāthī, kīrī pāñas pīrī.* Rus.

The world befriends the elephant and tramples on the ant.

*Hathī kā kandhā khālī nahī rahī.*

The elephant's shoulder (neck) is never unemployed.

(Oriental observation.)

*Hathī kā pīr anās.*

The god is the elephant's master.

*Hathī ke dāñ khāñ ke aur, dikhāñ ke aur.*

Like elephant's teeth, some to eat with and some to show.

(The elephant in popular belief has four teeth, two for eating and two tusks for show. Said of a double-faced person.)

*Hathī ke pāñ mēñ sab kē pāñ.*

All others' feet in the elephant's feet.

(The great man has numerous attendants.)

*Hathī nikl gayā, dām rah gā.*

The elephant is over, only his tail remains.

(1. Said when very little remains to be done of a great work. 2. To express that a work is left imperfect, when nearly brought to a conclusion. To swallow a cow and be choked with the tail.)

*Hathī phire gāñ gāñ, jis kē hathī us kē nāñ.*

The elephant goes from town to town, but always bears the name of his owner.

(Borrowed plumes.)

*Hathiyā barse, Chitrā mandrāñ, ghar baithē kināñ ririyāñ.* Agric.

Rain in October and clouds in November, and the peasant sits at home and weeps.

*Hathiyā barse tin hot haiñ, shakkar, shālī, māsh;*

*Hathiyā barse tin jāñ haiñ, tilī, kods, kopāñ.* Agric.

Rain in October and three things prosper, sugarcane, rice and pulse; rain in October and three things die, sesamum, millet and cotton.

*Hathiyā chālē nā priyā, baithē 'de Gusāniyā!'* E.

He cannot stir his hands or feet, (and says) "God give me as I sit!"

(Said of a lazy fellow.)

*Hathiyāñ se ganne khīñe.*

To snatch sugarcane from elephants.

(To provoke the wrath of a strong person.)

*Hathī kā chūhā bil mēñ pāthā.*

The rat in his hand escaped to his hole.

(There's many a slip betwixt cup and lip.)

*Hathī kā dēñ, aur bair bīsīñd.* Mercantile.

Lend your money and make an enemy.

*Hathī kā diyā apī dē!*

What thou givest shall be thy shield.

(Charity averts calamity: beggar's cry.)

*Hathī kā diyā sāth chālegā.*

What thy hand giveth shall go with thee.

(To the next world at the Judgment Day: beggar's cry.)

*Hathī kā diyā sāth khāñe laṭe.*

Given by the hand and eaten before me.

(It is an insult for a servant (or a beggar) to eat food with his master.)

*Hathī kā hotiyār, peṭ kē dādhār.*

A weapon in hand is food for the stomach.

(Might is right.)

*Hathī kangan ko drēñ kyā hai?* Wom.

To see the bracelet on your arm needs no mirror.

(In answer to one who puts a question, the reply to which is self evident: the *drēñ* is a small mirror worn in a ring on the thumb by women.)

*Hathī bakhīdāñ, dimāñ dīdāñ.* Wom.

Needle-work in her hands and her eyes towards the sky.

(Want of proper attention: to the clouds.)

*Hath kauri na badeer lekha.*

Not a farthing in his hand, nor credit in the town.

*Hath ke sankal munn ke piydr.* E. Wom.

Handcuffs on his hands and loving words upon his lips.

(Sham affection.)

*Hath ki lakiren kahin mitti hai?*

Can the lines in the palm of the hand be ever blotted out?

(Said by hereditary maniacs when demanding their customary fees.)

*Hath ko hath nahin sujhta.*

One hand cannot see the other.

(A darkness that may be felt.)

*Hath ko hath pochhawe.*

One hand knows another.

(In answer to a person who goes to demand the payment of money lent by another. The meaning is I will pay only him to whom I owe.)

*Hath hiya khatra, to roston ka hya sakte?*

Once you take to begging have you any fear of a livelihood?

(Mendicancy is the last and unfailling resource of getting a living.)

*Hath mein laud, pat mein khanda.* H. Wom.

Brings it in his hands and eats it from a leaf.

(To live from hand to mouth.)

*Hath mein, na gai mein, "main dhanvanai jat mein."* Rus. Wom.

Nothing in her hands, and nothing on her body, "and I am of a great caste!"

*Hath na gale, nak mein piyds ke dale!* Wom.

Nothing on hands and neck, and pieces of onion in her nose.

(To describe a strange and incongruous set of ornaments.)

*Hath na mutthi halbadi uphi.* Wom.

With nothing in her fist she gets up in a hurry to buy.

(Said of a person, who is very desirous to obtain a thing which he has not the means to purchase.)

*Hathon hath bik gayd.* Mercantile.

Sold from hand to hand.

(A rapid sale.)

*Hathon meinhi, pavan meinhi, apne lachchan aurin dekhli.* Panj. Wom.

She has stained her own hands and feet with henna and recommends the same practice to others.

For *Meinhi* or *hina*, *henna* is often used by native *sewa* *covert* only: the point here is that an unmarried girl or widow is using it, in which case it would mean that she is of easy virtue.

*Hath, paon bachdye mai ke tarkhaye.*

Save thyself and keep clear of thy foe.

*Hath paon diya-sakhi, bat karne ke fasal Hathi!*

Hands and feet are matches, but God save us from his words!

(A venomous tongue.)

*Hath paon hila, Bhagwan deya.* Hin. Wom.

Labor, and God will give.

(God helps those that help themselves.)

*Hath paon ke langre, nam Salamat Khan!*

A cripple and named Mr. Sound.

*Hath paon ki kaheli aur munn mein makhli.*

Ma. H.

His moustaches go into his mouth for very laziness.

(Muslims cannot allow their moustaches to go into the mouth and usually cut them so as to prevent it.)

*Hath sukha, faqir bhuka.*

When his hand is dried up, the beggar starves.

(Because he can't hold out the begging bowl.)

*Hath sumarni, bagal katarai, parhe Bhagwat Gita re,*

*Auron ko tu gyān batave, ap phire tu rita re.*

Beads in hand, and knife in pocket, you repeat the Bhagwat Gita,

To others you learning preach, and yourself are wanting.

(*Bhagwat Gita* is the name of a celebrated Hindu religious book: practise what you preach.)

*Hath sumarni, pe katarai.*

Beads in his hand, but scissars in his belly.

(To describe one who looks like a gentleman, but is a common rogue: a swell mobman.)

*Hath uhdan aekha nakh.*

It is not good to lift one's hand.

(To strike.)

*Hath se ris bhakt.*

Emulation is better than envy.

*Hath bhare to favare chhiden.*

When the tank is full, the fountain spouts.

(Expenditure follows income.)

*Hath didah.*

Aerial eyes.

(Applied to a wanton person.)

*Hath ke ghore par savar hai.*

He rides a steed of air.

(To build castles in the air.)

*Hath afaten hai ek dil lagane mein.*

There are a thousand miseries in one love.

*Hath baras ka resah aur Nawab nado.* Wom.

A dameel of a thousand years and called Miss Trot.

*Hath bharve mareh, to ek khidmat-gar hos.*

It takes a thousand pimps to make a *khidmat-gar*.

(*Khidmat-gar*,—*vulgo* *kits*,—are the table servants of Europeans: they are notorious rascals.)

*Hath dard aur ek dua.*

A thousand medicines and one prayer.

*Hath ilaj aur ek parhe.*

A thousand remedies and one regimen.

*Hath jatiya lagin aur izar nahin gai.*

Though beaten with a thousand shoes, his honor is not yet gone.

(Said of a truly shameless person.)

*Hasir jātiyāh mārūh aur ek na ginhā.*

I will give him with my slipper a thousand blows, and not count it one.

(I am sure of him, though I treat him like a dog.)

*Hasir hāho is ke kār par ek jūh nahāh chālī.*

You may speak to him a thousand times, it has no more effect on him than a louse on his ear.

*Hasir lāhī tūfī, tau bhī ghar bār ke bāsan tor-ne ko bahut hai.*

Though the club be broken into a thousand pieces, it is still strong enough to break crockery.

(There is life in the old dog yet.)

*Hasir nemat aur ek tandurustī.*

Health is equal to a thousand other gifts.

(Health is better than wealth.)

*Hasirōh ghare pānī ke par gāh.*

A thousand water pots have fallen.

(With shame at this proceeding.)

*Hasir randiyāh marēh to ek āyā ho.*

It takes a thousand harlots to make an āyā.

(*Āyās* are the nurses and maids of Europeans; they are commonly of Asian virtue.)

*Hasir ho luqma, gāyab ko tabbīr.*

Sustenance to the living and offerings to the dead.

(A good man.)

*Hasir mārē, gāstī rōh.*

The present receives and the absent deploras.

(*Moral*: always be on the spot. *Les absents ont toujours tort.*)

*Hasir mek hujjat nahāh, gair kī tōldāh nahāh.*

No objections (to giving) to those present and no search for the absent.

(See preceding.)

*Hasir kī mek mek kōi ho. Mah.*

Any one may be present at the breakfast-meeting.

(*Hasir kī mek*, a feast held by Shias after the mourning for Hasan and Hussain, to which all sects are invited.)

*Her pher dū to kārī matkāse. Rus. [ber.]*

If I can get it again, I'll again enjoy cucum-

*ber.* The story is told of a village boor who had found a gold mōkar, but not knowing its real worth, he parted with it to a petty money changer who promised him a farthing a day to buy cucumbers with. At last when the villager had acquired a taste for cucumbers, the money changer refused to pay him any longer. Hence the proverb.

*Hisre ke ghar beṭā hū.*

There is a son in the eunuch's house.

(Applied to one who professes to have done what he cannot possibly have effected.)

*Hisre kī kamāl, mūdāwāt mek gū.*

The eunuch's earnings go to the barber.

(He has to shave so often to look feminine and attractive.)

*Hikmat-i-Oḥā, hujjat-i-Bengālī. Rus.*

China for art, Bengal for litigation.

*Hilāo na jhūlāo, mujhe batīhe hī khilāo.*

Neither shake me nor swing me, but feed me sitting.

(Give me some sinecure.)

*Hile risaq, bahāns mauṭ.*

Livelihood by some means and death from some cause.

*ber.* The point is that God gives livelihood and causes death, not the apparent labor or the apparent disease.

*Himāṣī hī ghōṛī Irāḡī ke lāt mārē. [horse.]*

The protected mare will kick the Arab

(The tyranny of the *protogēs* of men high in office.)

*Himmat-i-mardāh, mūdāḡ-i-Khudd. Pers.*

Endeavour is man's, help is God's.

(God helps those that help themselves.)

*Hindī na Fārsī, lālā jī Banārī. Hin.*

With neither Hindi nor Persian, he is a scholar from Banāras.

(Banāras is noted for its Sanskrit scholars.)

*Hindū, Muḡalmān kī chōṭī dāman kī sūkh hai.*

Hindūs and Muhammadaus are as close

knit as skirt and boddies.

*Hīng hāgṭe phiroge.*

You shall pass dirty stools.

(I will beat you till you get diarrhoea.)

*Hīnī puryā, chhātṭī rog.*

Cheap drugs, and thirty six diseases.

(Cheap and nasty.)

*Hīre kī qadar jāuhri jāne.*

A jeweller only knows the value of a diamond.

*Hīre phire, khet mek bō rāh.*

He looks every where and then goes through the field.

(Instead of by the road: a downright fool.)

*Hīrī phīrī bal gāṭ, jāṭe ke vaḡṭī ṭāl gāṭ. Mah.*

She is always at hand for the benediction, but steals away when she should make a present (to the bride).

(Applies to any one who after a show of zeal and activity is found wanting when the decisive moment arrives.)

*Hīr kī kyā jīmān? aur lapṭī kī kyā pakṛān?*

Rus.

Can an Ahīr have a (religious) client? and can a crust be a dainty?

(*Jīmān* is a client to a Brahman priest.)

*Hīrī ṭāṭṭī!*

The spawn of emulation!

*Hīrīb-i-dostāhī dar dīl. Pers.*

Friend's accounts are kept in the head,

*Hīrīb jāu jāu, bahāshīsh sū sū.*

In accounts to a barley corn, in gifts hundreds.

*Hīrīb jyon kī tyōḡ, hūḡḡḡ ḡḡḡ hyon?*

The account is correct, and why is the family drowned?

*ber.* The story is told of a Kāyāth who was travelling with his family in a cart. On their way

they had to cross a river and the Kiyath himself, as head of the family, went ahead, took measurements of the depth of the water at different places in the river, and then struck an average, which showed that the river was not deeper than the wheels of the cart. Being thus sure of his calculation and apprehending no danger in fording the river, he ordered the cart to be driven into it. But when to his great disappointment and embarrassment the cart came to a deep place, the Kiyath looked over his calculation and exclaimed in the words of the proverb.

Moral : a little learning is a dangerous thing.

**Hiesb leb, ki Banya dārab ? Bhoj.**

Are you taking an account, or fining the Baniya ?

(Are you dealing fair or cheating ?)

**Hiesb nit naya.**

Let an account be always new.

(It should never be allowed to lie by and be forgotten.)

**Hoḥ bhale ke an-bhale, hoḥ dāni ke rām,**

**Hoḥ kapūt sapūt ke, jān pāvak meḥ dhūm.**

The good beget evil, the liberal beget misers :

Good fathers beget bad sons, as fire begets smoke.

**Ho gai dhaḍḍo, ṭhumak chāl kaiś ?**

What is the use of mincing when you are grown old ?

**Holā khās, mānḥ hāth dono kāle.**

Eat parched peas and your hands and mouth will both be black.

(Touch pitch and you will be defiled.)

**Holi kā bhāṛā hai !**

A pimp of the Holi !

(Holi, a sort of Saturnalia, is held in the beginning of spring.)

**Hom karat hāth jare. Hin.**

Burning the hand in making a sacrifice.

(To be injured by a good action.)

**Honā na honā Khudā ke hāth hai, mār mār to kye jāiye.**

To succeed or not to succeed is with God, but do your best.

(Try, try, try again, if at first you don't succeed.)

**Honhār birvā ke chikne chikne pāt.**

A thriving plant has tender leaves.

(Applied to a promising child that gives indications of genius and a good disposition.)

**Honhār hīrdā base, bisar jāś sab budh.**

What is to be will fill the heart and destroy your senses.

(You can't fight against fate.)

**Honhār ho-ke fāl.**

What is to be will happen and be off.

**Honhār miṭṭi nahā, hove bive bis.**

What is to be will not be blotted out, but will surely be.

**Honā baladā hai !**

The inevitable is invincible.

**Honā chāṭne se pipās nahā bujā.**

Thirst can't be quenched by licking the lips.

**Honā hile na jibbhā kholi, phir bāt sās kāhe baḍ-bōḥ. Rna. Wom.**

Nor opened her lips, nor moved her tongue, and still the old woman scolded her.

**Honhā nikhā, koṭhā chāṭi.**

Out of the lips is up on the house-top.

**Honhā se abhi dūdh ki bū nahā gai.**

The smell of his mother's milk has not yet left his lips.

(The cradle straws are not yet out of his breeches.)

**Honā se niklī hū parāṭ bāt.**

Out of the lips is another's property.

**Hor jā kāṛ, jī kā bhār.**

Competitive business is heavy on the heart.

**Hosh ki banvāo !**

Collect your senses !

**Honak burhiyā chāṭā kā lāṅghā. E.**

A gay old woman with a mat petticoat.

(A person with more inclination than means.)

**Hote hī nā mar gā, jo kāsā bhī thorā lagā.**

Had you died just after your birth, so much cere-cloth would have been spared.

(Said to a worthless or good-for-nothing person.)

**Hoti ā hai !**

It is a continuous custom.

(A custom from time immemorial.)

**Hoti ā hai, ki achchhō ke bure hote hai.**

It is an old custom that good men beget bad sons.

**Hoti ā hai, ki achchhō ko burā kahā hai.**

It is an old custom for men to speak ill of the good.

**Hot kā bāp, an-hot ki mā.**

In prosperity a father, in adversity a mother.

(Mothers are more valued than fathers in India.)

**Hot ki jot hai.**

To have is to be bright.

(While the oil lasts the wick burns.)

**Hujjati lā ummāṭ. Mah. Wom.**

Argument is scepticism.

(To doubt is to go to hell.)

**Hukmī bandah jannat meḥ. Mah. Wom.**

Obediences on Earth (leads to) a place in Heaven.

**Hukm-i-hakim marg-i-mafajāt. Pers.**

The ruler's order is sudden death.

**Hukm ke sath sab kuchḥ maujūd hai.**

All things wait on authority.

**Hukm nikāḥi bahiṣṭ ki, jo māṅge so pā.**

Authority is Heaven, for then to desire is to get.

**Hukmat ki ghorī aur chhāī paserī dānd. [corn.**

The Governor's mare eats thirty *seers* of (i. e. The animal eats four or five and the remainder goes into the pockets of the hangers on.)

**Humar-mand māḥ nahā raktā.**

A master of his trade never starves.



*Humdār chāhe Bāhman kē pūt ? E.*

A wolf won't spare a Brāhman's son.  
(For his piety.)

*Humdrā re, bakri cheraibē pathrū samet. E.*

O wolf, graze this goat and its kid !

*Hān sajnt, jānat nahān, piyā bichhṛan kī sūr,  
Jiyā bichhṛan se kaḥān hai, piyā bichhṛan kī  
bār.*

My friend, I did not know what it was to  
part from my love,  
It is easier to part with life than to part with  
my love.

*Huqqā aṭmā kā.*

No pipe like the opium-eater's.

*Huqqā bhar burān kō dīje, jab vulge tab āp hi  
līje.*

Fill the pipe and place it before your  
superior (as etiquette requires,) when it  
is lighted, then enjoy it yourself.

*Huqqā chār vaqt achchhā—sok, muhā dho-ke,  
khāke, nahā-ke; aur chār vaqt burā—āndhā  
meñ, āndhore meñ, bhāñ meñ, aur dhūp meñ.*

At four times is a pipe pleasant : after a  
sleep, after a wash, after a meal, and after  
a bath. At four times it is unpleasant :  
in a storm, in the dark, in hunger and in  
the sun.

*Huqqā Hay kē lāḍlā, rukhā sab kē mān,  
Bharī rukhā meñ yūn phirē, jūn gopin meñ  
Kāñh.*

The pipe is beloved of God, it maintaineth  
the repute of all, and moveth in the as-  
sembly, as Krishna among the neatherd-  
esses.

*Huqqā hukm Khudā kē : chālam bahisht kē  
ghāḥ : Pīṭā mard Khudā kē : ghāṛn nā māyūl.*

(We smoke) the pipe by the order of God.  
Its bowl is a flower of heaven. It is the  
men of God that smoke it, and it is  
rogues that jeer at it.

*Huqqā pair dāurī kē, reḥī gīmat kī.*  
Livelihood depends on fate, but smoking  
on one's own exertion.

(In going about in search of fire.)

*Huqqā, rukhā, karāmī, Gūjar aur Jāt.*

In meñ aṭak bahā, Bānā Jagan Nāth kē bhāt.

Pipe, tobacco, courtesan, the Gūjar and the  
Jāt.

All are one, as is the rice from Father Jagan  
Nāth.

(At the feast of Jagan Nāth (Juggernaut)  
there is no distinction of caste.)

*Huqqā yak dam, do dam, aḥ dam bāshad,  
Nā kī mirās-i-jadd o am bāshad. Pers.*

Take one, two or three puffs at a pipe, but  
don't use it as an *harem*.

(When smoking in company etiquette in India  
requires people to smoke by turns.)

*Huqq aur bātō meñ bair hai.*

Smoking and talking are enemies.

*Huqqē kā masā jis ne samāne meñ nā jānd,  
Woh marā mukhannās hai, nā aurat, nā sand-  
nā.*

Who knows not the taste of a pipe in this  
world, is a eunuch; nor man nor woman.

*Huqqē pīnī kī sukḥ.*

The delights of smoking and drinking.

*Huqqē se karmat gāī, nem gayā sab chhūṭ!*

*Paḡṛī bech tamākū liyā, gāī hīye kī phūṭ!*

Loss your honour and virtue for a pipe !  
Sell your turban for tobacco and lose  
your wits !

*Hār bhī saukan kō dāyan se burī hai. Wom.*

To a co-wife a fairy is uglier than a goblin.

*Huzūrī kī mudḍarī bhālī.*

It is well to work under the eye of the  
master.

(For he can see the value of it.)

# I.

*Ibtidā-i-ishq hai, rotā hai kyā ? Āge āge dekhiye,  
hotā hai kyā !*

Love hath but begun, why weepst thou !

Look before thee to what will happen !  
(Faint heart never won fair lady.)

*Ibtidā se intehā tak.*

From beginning to end.

(From top to too.)

*Id, Baqir. Shabrāt kuṭnī; Dāhā karē hāī hāī,  
Phagḍā vīnī. E.*

At the Id, Baqir and Shabrāt they have  
procurers; at the Dāhā they mourn  
and at the Holt they have prostitutes.  
(A slap at the Muslims and their tastes.)

*Idhar girāñ kākū, udhar girāñ khāī.*

Here I fall into a well, there into a ditch.

(Scylla and Charybdis.)

*Idhar kātā, udhar palāt gayā.*

He bites and turns (as a snake).

(Said of the crafty.)

*Idhar na udhar, yeh balā kīdhar ?*

This misfortune is neither here nor there,  
where is it !

(Neither die nor get well.)

*Idhar Qiblah Qutab, udhar Khatijah, mātūñ kīd-  
har ? Mah.*

This side Mecca, the other Khattjah, where  
I am to make water ?

(Mahammedans don't make water to the side  
of Mecca and Khattjah : to be put on the  
horns of a dilemma.)

*Id kē chānd ho gayā. Mah.*

He is become the moon of the Id.

(Said of a person highly prized and rarely  
seen. The Ramatn or fast of the Musal-  
māns ends with the Id at the new moon,  
which is accordingly anxiously looked for.)

*Id piche chānd mubārak ! Wom.*

Congratulations after the Id.  
(Compliments of the season after the season ;  
a day too late.)

*Id pichhe tar.*

Rejoicings after the Id.

(See preceding.)

*Id pichhe tar, barās pichhe dhaudā.*

Rejoicings after the Id, and music after the wedding.

(See preceding.)

*Ijārā, wīārā.*

Farming is famishing—

(Farming the revenue of an estate to a contractor or middleman is ruin.)

*Ikkā, vakkī, gadhā, Patnā shahar men sakhā. E.*

*Ikkā, pleaders, and donkeys abound in Patnā.*

(An *ikkā* is a conveyance drawn by one pony.)

*Ikkē chark-ke jahān jāī, Paisē dō-ke dhakke khāī.*

Wherever you go in an *ikkā* you get jolted for your money.

(Very true!)

*Illat jāī dhos dhās, ādat kahān jāī?*

Filth is got rid of by washing, but not an habit.

*Ilm dar snah, na dar saftnah. Pers.*

Knowledge is in the heart, not in books.

*Ilm kē parhnā lohe ke chane chabāne hai.*

Learning is like chewing iron.

*Imān hai, to sab kuchh.*

Where there is faith there is every thing.

*Imān kē sauda hai.*

Dealings on good faith.

(Fair and square.)

*Inday-i-shāhī kisi kī mīrās nahī.*

The king's favour is no inheritance.

*In bechārōn ne hīng kahān pāī, jo bagal men lagāī?*

Whence could such poor men get assafetida to rub under their armpits?

(Moral: how could such men have committed such a crime?)

*Indhā khīnkā voh phīrē, jo parās bīch men parē.*

He gets into trouble who interferes with others.

(Of little meddling comes great ease. They who in quarrels interpose, will often wipe a bloody nose.)

*Indar rājā garjā, mīhārā jīlā larjā. Hin.*

My heart trembles when the clouds thunder.

(The sign of rain and therefore a terrible sound to the Banīy, who has been hoarding up corn for the rise.)

*In ke chātē, rūkh nahīn rahē.*

The tree they lick remains not.

(Metaphor from the attacks of locusts, applied to prostitutes and bad characters.)

*In ke hāt to champe hā jahān chālī hai. Slang.*

They commerce by a ship of flesh.

(They earn by prostitution.)

*In kī nāb par gussa rakhā hī rakhā hai.*

He always keeps anger on the tip of his nose.

*In ko bāt likhho.*

Put him down also.

AKBAR once asked Birbal whether there were more men in the world with eyes than with no eyes. Birbal replied that the blind were most numerous, and to prove his assertion he set out, accompanied by a writer, and began collecting stones on the road. Seeing this every one who passed him asked what he was doing? Every time he was so addressed he said to the writer, 'Inkhi bāt likho' 'Enter him too (as a blind man)'

*In ko to patihār mārē mant nahī.*

Though he were stoned he would not die.

(Au iron constitution.)

*Insān hī to hai.*

Man is but human.

(And so prone to err.)

*Insān men kyā rakkhā hai?*

What then is in a man?

(He very easily dies.)

*Insān pānī kē bulbulā hai.*

Man is but a water bubble.

*Insāh Allāh-tālā bīltī kē mūh kālā.*

May God grant that the out's face be black.

(Said to ridicule earnestness about trifles.)

*In tīlōn tel nahī.*

There is no oil in these sesamums.

(You cannot draw blood from a stone.)

*Isī kē ghar, maṭṭī kē dar.*

A brick house with a door of earth.

(The strength of a chain is its weakest link.)

*Isī kē ghar maṭṭī kar diyā! Wom.*

She has brought his brick house to dust.

(A bad manager.)

*Isī kī devī, jhāmkyā kē parashād.*

A goddess of brick, and brick dust for offerings.

*Isī kī lī mī, putihār kī denī.*

To receive bricks and return stones.

(Retaliation: tit for tat.)

*Isī kī pānī, dam Madār.*

A row of bricks and the power of Madār.

A stone is said to be suspended by some unknown means over the tomb of Sheikh Badr'd-din surnamed Madār at Mākanpur. The phrase is applied to one who undertakes any thing extraordinary without recollecting his inability to perform it.

*Isī se isī bij gāt.*

When brick strikes brick.

(Then is the time to make something out of the quarrel. When two dogs fight it is a third that gets the bone.)

*Iqrār-i-jurm, islāh-i-jurm. Pers.*

A faunc confessed is half redressed.

*Iraqī par sor na chālī, gadhī ke kām amēhē.*

Force will do little with the Arab steed, but you may pull the ass's ears.

*Isā ba dīn-i-khud, Mūsā ba dīn-i-khud. Pers.*

Let Jesus stick to his faith and Moses to his. (Religious toleration.)

*Is ghar kã Bãvã Ádam kã nĩrãlã hai.*

The Ádam of this house is a strange person.  
(Strange custom, or practice, or eccentricity.)

*Is hãth lenã, us hãth denã.* Mercantile.

Give with one hand and receive with the other.

(Cash dealings.)

*Ishq chhupãne se nahĩn chhupãtã.*

Love cannot be hid by hiding.

*Ishq-i-majãrĩ se ishq-i-haqĩqĩ hãsil hotã hai.*

Love of man leads to love of God.

(Doing your duty towards your neighbour leads you to your duty towards God.)

*Ishq ke kũche meĩ d̥shiq kĩ hajãmat hotĩ hai.*

The lover is shaved clean in the lane of his love.

(He gives away everything where his heart is.)

*Ishq meĩ d̥mĩ ke tãñke udhar̥te hain.*

Love rips open every joint of the body.

*Ishq meĩ shãh o gadã barãbar.*

In love beggars and kings are equal.

(Love levels all.)

*Ishq, muskh, khãñsi khushk, khũn kharãbã chhupẽdã nahĩn.*

Love, musk, a dry cough, and murder cannot be hid.

*Ishq yã kãre amĩr, yã kãre faqĩr.*

Love befits both the rich man and the beggar.

*Is kã dukh dikhãve mukh.*

His face betrays his sorrows.

*Is kãn sunĩ, us kãn upã dĩ.*

In at one ear, and out at the other.

*Is ke pet meĩ d̥r̥hĩ hai.*

He has a beard on his stomach.

(Old head on young shoulders.)

*Is meĩ bhĩ kuchh bhed hai.*

There is some mystery in this too.

*Issar aĩ, dãliddar bhãge, Hin.*

When good fortune comes poverty runs away.

*Issar se bhetã daliddar se bigar̥. Hin.*

Good fortune he has not and quarrels with misfortune.

(Making the matter worse.)

*Is tarãh kãñpẽdã hai jaise qasĩ se gãũ. Hin.*

He is trembling like a cow before a butcher.

*Iitar ke ghar tĩtar, 'bãhar bãndhũn kĩ bhĩtar.' ?*

A partridge has walked into the house of a vain man and it is, 'shall I tie it up inside or outside ?'

*Iitar ke ghar tĩtar, ghãrĩ bãhar, ghãrĩ bhĩtar.*

A partridge in the house of a vain man is one hour out of it and one hour in it.

(Applied to any acquisition of a vain, light-minded person.)

*Iind jhũt̥ bolo, jĩndã d̥te meĩ namak.*

Tell as much of a lie as there is salt in flour.

(i. e. as much as will go down.)

*Iind khãs jĩndã pachẽ.*

Eat no more than you can digest.

*Iind nãfã khãdo, jĩndã d̥te meĩ non.* Mercantile.

Make as much profit as there is salt in flour.

(Don't exceed safe limits in speculating.)

*Iind pakkã kĩ b̥d̥i thĩkkã.*

So much cooked as to leave heaps of stale food.

*Iine kĩ kamãĩ nahĩn, jũne kã lãhhgã phãt gayã.*

Wom.

The earnings will hardly cover the rents of the petticoat.

*Ieni bhĩ aqal ajĩran hotĩ hai.*

There is flatulence even in so much wisdom.  
(You are too sharp, you may cut yourself.)

*Ieni sũ jãn, gas bhãr kĩ sabãn !*

Such a small thing and a yard of tongue.

*Ieni rãt hogĩ, jo rãtte meĩ parẽ,*

There is mustard enough to put in the pickles.

(I have enough to serve my turn.)

*Iutĩdq b̥r̥ĩ chĩ hai.*

Union is a great thing.

*Iutĩdq hĩ meĩ quvvat hai.*

Union is strength.

(The bundle of sticks.)

*Issat ke d̥ge mãĩ kyã chĩ hai ?*

Wealth is nothing in comparison with honor.

*Issat kĩ d̥hĩ bhãĩ, be-issatĩ kĩ d̥r̥ĩ kuchh nahĩn.*

Better the half with honor than the whole with disgrace.

*Issat-wãle kĩ kambakhtĩ hai !*

A man of honor generally gets into a difficulty !

*Jab aise ho, tab aise ho.*

If such you are, such you are.

*Jab d̥khen chãr hofĩ hain, muhabbat d̥hĩ jãt hai.*

When eyes meet eyes love slips out of them.

*Jab apnĩ uĩtãr hĩ, to d̥ũre kĩ uĩtãrẽ kyã lagẽdã hai ?*

Who disgraces himself, will not be slow to disgrace others.

*Jabar kĩ j̥ĩ mahĩtãrĩ hot̥, nibãl kĩ j̥ĩ merĩ sãrĩ.*

E.

The strong man's wife is treated as a mother and the weak man's wife as a sister-in-law.

(i. e. chaffed and jested with.)

*Jab aise barãn kã chãdo, pachhẽdã gĩne, us parvẽ b̥do.* Agria.

When it means to rain it will rain whether east or west wind blows.

*Jab dya dehi kã ant, jaisã gadhã vaisã sant.*

When the body perishes the saint is no better than an ass.

(Better a living dog than a dead lion.)

*Jab bhãt sau, tab bhãg gayã bhau.* Mercantile.

(i) When it (debt) reaches to a hundred he no longer fears it.

(Owe a man £10,000 and you are his master.)

(ii) When a hundred join together fear flies from them.

(The bundle of sticks: union is strength.)

*Jab bhãjan ko hoã lugãt, tope ko aur phãnde khãt.* Rus.

When a woman wills to run away she will break the fort and leap over the ditch.

(Neither bolt nor bar shall keep my own true love from me.)

*Jab bhi tin, aur ab bhi tin, jab pãt tab tin hi tin.*

It was three, it is three, and whenever I look I find but three.

*Jab bhãk lagi bharve ko tandãr ki sũhi, aur pe bhãrã us kã, to phir dũr ki sũhi.* Mah. Wom.

When he was hungry theascal had his eyes on the kitchen, but when he was satisfied his eyes began to wander.

(Cupboard love.)

*Jab bigre jab sughar nar, kyã bigreya kudh ? Mathe kã kyã bigre, jab bigre jab dũdh ?*

A wise man can be spoilt, but not a fool: As milk can be spoilt, but not tyre.

*Jab chane the, tab dãnt na the, Jab dãnt hue, tab chane nahin.*

When I had peas, I had no teeth, And now that I have teeth, I have no peas.

(Spoken when the means and capacity for enjoyment come at different times.)

*Jab dãnt na the, tab dũdh diyo, Jab dãnt bhãt kã ann na dego ?*

When I had no teeth, He gave me milk, And now that I have teeth will He not give me bread ?

*Jab dekh, tab nãsir Miyã Natthũ kã tãla.*

Wherever you look it is Mr. Natthũ that is about.

(A hanger on; parasite, sponger.)

*Jab denã hotã hai, to chhappar phãr-kar detã hai.*

When (God) gives, He gives through the [roof. (Unexpectedly.)

*Jab din ã bhale, tab lajã mãrai, chale. E. Rus.*

When good times come you enjoy sweets. *Jab diyã di, to phir andekeh-i-ruswã kyã ?*

Why fear disgrace when you have given your heart ?

(In India love is necessarily illit.)

*Jã biãh rãkhe Rãm, tã kã biãh rãkhi.*

Live with contentment in that state of life to which God calls you.

*Jab jaisã, tab taisã.*

When it was so, it was so.

(Change befalleth all things.)

*Jab karĩ ãs, tab ãt tere pãs.*

When I have an object I come to you.

*Jab tagĩ chãt, to sãjhi halvãt kĩ hãt.*

When he has a desire he goes to the sweetmeat shop.

*Jab lag paisã gãth meñ, tab lag us kã yãr.*

Sãth, is'ansãr meñ sudãth kã boohãr.

As long as there is a copper in your pocket, so long does he befriend you. O God ! the business of this world is to one's own ends.

*Jab lag sãgi, tab lag ãs.*

As long as there is a cup-bearer there is hope.

*Jab lau kũhlã meñ nãj, tab lau julãhũ ko rãj. E.*

As long as there is oorn in the bin, the weaver's son is a king.

*Jab le sakhã ke bhão di, tab le pãt ke dãkhe jãt.*

E. Wom. The son will lose his eyes before the brother comes to believe.

*Jab nãchne nikli, to ghũghatã kyã ?*

When come out to dance what need of a veil ?

(All dancing girls in India are of easy virtue.)

*Jab natni bãse par charhĩ, to ghũghatã kyã ?*

A girl acrobat performing in public needs no veil.

(Same as preceding.)

*Jab prajã nahin, to rãjã kahãn ? Hin.*

When there are no subjects where is the king ?

*Jab phenko, tab pãtche tin.*

When the dice are thrown it is always a five and a three.

(These are unlucky throws at clausar. Compare the English 'he always throws deuce ace'.)

*Jab sab pan hãri to panhãrĩ kuhãt.*

When all trades fail she becomes a water-bearer.

(They are of easy virtue as a rule.)

*Jab satĩ sat par charhe, to pãn khãnd rasm hai : Aburĩ jag meñ rãhe, to jãn jãnd pashm hai.*

When a chaate wife prepares for her funeral pyre a betel leaf she eats; To keep her honor in the world her life is sacrificed.

(Extolling the custom of self or burning of widows: Aburĩ, and Jan Jãnd are also the names of two famous players, hence there is a pun in the second line.)

*Jab se uge bãt, tab se yehĩ ahavãl. Wom.*

He has been like this ever since his hair began to grow.

(Since his infancy; always used in a bad sense; ever since he began to acquire power his conduct has been thus evil and oppressive.)

*Jab tak bakhã kuãrt, tab tak sãs vãrt.*

Bakhã kã god meñ, lãt gayã haup meñ. Wom. As long as a maid is not wed the would-be

mother-in-law is devoted to her. No sooner is she brought to her arms, than all her love goes down into the pit.  
(Observation of Indian domestic life.)

*Jab tak chand sūraj haiñ!*

While the sun and the moon shall last!

*Jab tak dam hai, tab tak gam hai.*

While there is life there is sorrow.

*Jab tak Gangā Jamnā bāhe.*

While the Ganges and the Jamnā flow.

(While the Thames flows.)

*Jab tak jīnā, tab tak sīnā. Wom.*

While we live we must sew.

(Work while we live.)

*Jab tak korūñ bābū bābū, tab tak karūñ apne qābū. E. Wom.*

While I call him "my lord, my lord" I can keep him under my thumb. [hai.]

*Jab tak pahiyā l'phokhā hai, jab hī tab garī*  
It is a carriage as long as the wheels go round.

(The business thrives when business is free.)

*Jab tak pahiyā l'phokhā l'phokhā jā.*

As long as the wheel goes let it go.

(Make hay while the sun shines.)

*Jab tak rahāñ mēñ bhāt, merā terā sāt.*

While there is rice in your dish I am your friend.

(Cupboard love.)

*Jab tak sāñ, tab tak ā.*

While there is life there is hope.

*Jab tak tang-dastī hai, parhegārī hai.*

While there is poverty there is abstinence.

(Superfluity is the root of many evils: *officiantur opes irritantur malorum.*)

*Jab tak uñī pahār ke niche nahīñ dī, tab tak voñ jāñdī hai 'mujh se āchā koñ nahīñ.'*

As long as a camel does not come to a hill he thinks that there is nothing taller than himself.

*Jab terā pēt mēñ khuddiyā lage, mīphā aur salāñ hīd re!*

When hunger gnaws at the stomach, sweet and salt are both alike.

*Jab fir chhuṭ gayā, to phir kamāñ mēñ nahīñ ā sakī.*

When the arrow has flown it cannot return to the bow.

(Once out, always out.)

*Jab tū nīyāñ kī gaddī par bāñhē, to apne man se tarāf-dārī, lālch aur kirodh ko dūr kar.*

When you sit on the judgment seat give up avarice and anger and partiality.

*Jachhā aur bachhā donōñ jīñ! Wom.*

May the lying-in woman and her child both live!

(A benediction used by the hangers on who profit by a birth.)

*Jāgā sāhā hā, rahagā sāhā hā.*

The loss or gain is my master's.

(So what can I do?)

*Jāñ imāñ, rahē sab kuchh.*

(i.) Let faith go if all else remains.

(ii.) Your faith will go with you, all else will remain behind.

(The proverb is capable of either interpretation.)

*Jāñ jāñ, rahē imāñ.*

Let life go if honor remains.

*Jāñ lākh, rahē sāk.*

Sacrifice thousands, but keep up your credit.

*Jāñ ustād khālī.*

The master misses nothing.

(He is sure to find a blot somewhere to criticize.)

*Jagā kufā rājāñ par parāñ dī hai.*

From troubles and hardships not even kings are free.

*Jagan Nāth kī bhāt, jī mēñ jhagad nā jāñdā.*

Like food at Jagan Nāth, without strife or question.

(There is no 'caste' allowed at the festival of Jagan Nāth.)

*Jagan Nāth ke bhāt ko kin ne na pasdro hāt?*

Who would not open his hand for the rice of Jagan Nāth?

(See preceding.)

*Jag darshan kī mēñ hai.*

The world is a fair to look on at.

*Jāgēñ so pāvēñ, soveñ so khoveñ.*

Who wakes gets, who sleeps loses.

(It is the early bird that gets the worm.)

*Jāgiyo! jāgnā bhakti haigā!*

Wake! for waking is good!

*Jag jagantī pahruā, lag lagantī aur.*

Let watchmen keep awake, and others do their own business.

*Jag jāñ to jāñe de, main ap mī jāñī hūñ. Wom.*

If the world suffer, let it suffer, for I am suffering.

*Jag-jāñī, de-bakhāñī.*

Known to the world and familiar in the land.

(World wide reputation.)

*'Jag jīñ morī kāmī.' 'Bar thāñ hoe jāñ jīñ!'*

'Thou hast won, my one-eyed bride.' 'Thou shalt know when thy husband stands up.'

The story goes that the friends of the bride who had palmed off a one-eyed girl for a wife were outwitted by the imposition on them of a lame husband for her.

*Jag mēñ dekhat mī kī nāñ.*

Relations in this world are but relations to the view.

*Jāgē kī katiyā, aur sote kī katrā.*

A female buffalo calf for him that keeps awake, and a male one for him that sleeps.

(A female buffalo calf, *katiyā*, is more valuable than the male, *katrā*.)

*Jahāñ bahāñ kī pīñdā, vahāñ suar hī bhēñ.*

Near to the grind-stone of the daughter-in-law the father-in-law has his bed.

(Immodesty: the daughter-in-law cannot

Speak to her father-in-law in an Indian house.)

*Jahān bālak tahān pekhā; jahān goras, tahān ghor; jahān rājā mith bolnā, basān ghanere log.*

Where there are children, there are toys; where there is milk, there is crowding; where there is an affable king, there reside many people.

*Jahān bālōn kā baithnā, vahān bhūlōn kā bās.*

Superstition.

Where the children are, there dwell the ghosts.

(Children are the special victim of bhāts or malignant ghosts.)

*Jahān bārī sevā, tahān ochhā phal.*

Hard service means little fruit.

(Much service, little reward.)

*Jahān dal, tahān bādāl.*

Where there's a crowd there's a cloud (of dust).

*Jahān dār vahān hamārā ghar.*

My abode is at the post of danger.

*Jahān dekhē gunnā purī, tahān jān lūrhī lūrhī.* E. Wom.

Wherever the cakes and sweets are she soon slips in.

*Jahān dekhī roṭī, vahān munḍāī choṭī.* Wom.

She would shave her head for the sake of the bread.

(i. e. to humiliate herself for the sake of food : *choṭī mundānā*, is a disgrace to any woman but a widow.)

*Jahān dekhē tavā parāṭ, vahān gāve sārī rāt.* Hin. Wom.

Wherever she sees plate and dish she sings the whole night.

(Said of a greedy person.)

*Jahān dhāk, vahān dākā.*

In Dhāk woods do robbers lurk.

(Dhāk, *butea frondosa*, has a very thick foliage.)

*Jahān Gang, vahān rang.* Hin.

Where Ganges flows are gala shows.

*Jahān ganj, vahān ranj.*

No gain without pains.

*Jahān garhā hogā, vahān pānī maregā.*

Wherever there's a hole water will run into it. (No smoke without fire.)

*Jahān gur hogā, vahān makhiyān āsīg.*

Where there are sweets there are flies.

(For where-soever the carcase is, there shall the eagles be gathered together.)

*Jahān jān Bah Miyān, tahān jāī pūnchh.*

Where the rich man goes, there follows his tail.

(The retinue that follows the rich.)

*Jahān jāī bhūlā, vahān vare sakhā.*

Where goes the hungry, there goes famine.

(To describe a person who is very unlucky.)

*Jahān jīg ke sāg samāṭh, vahān nīhāl jāṭh.*

Let a man go where his horns are safe.

*Jahān kā murdā, tahān hī gor.*

Where the dead man is, there is his grave.

(Fight out a quarrel on the spot.)

*Jahān ke murde, tahān hī garṭe hañ.*

The dead are buried where they die.

(To express that a dispute is best settled where it arose; or that in every place matters must be determined according to the customs of that place.)

*Jahān khānā, vahān sab kā thikān.*

Where the dinner is, there is the resting place of all.

*Jahān kharch nahīn, vahān har ek gānth kā purā.*

Where there are no expenses there are full pockets.

(Offers of money are plentiful when it is not wanted, but when it is wanted every pocket is empty.)

*Jahān kuttā hotā hai, vahān neki kā farishtā nahīn ātā.* Mah. Superstition. [come.]

Where the dogs are no good angels will

*Jahān murgā nahīn hotā, vahān kyā savarā nahīn hotā?*

Will it never be dawn because there is no cock to crow?

*Jahān na jāī sū, vahān bhālā ghuseṛte hañ.*

No room for a needle and he puts in a lance!

(Drawing the long bow.)

*Jahān na jā ke gun lahe, tahān na tā ke thāon.*

Dhobi bas-kar kyā karē Digambar ke gāth?

Let not a man go where his qualities are not appreciated. What occasion has a washerman to live in a village of Digam-bars?

(The Digambers are a sect of Jains who go naked.)

*Jahān parē mūsāl, vahān khem kūsal!*

It is safe and sound, where pestles pound!

*Jahān rūkh nahīn, tahān arand rūkh.*

Where there are no trees, even the castor is a tree.

(A man with very little wisdom, science, wealth, &c., is highly esteemed where no body has any: the *arand* is a small straggling shrub with large leaves.)

*Jahān sas, vahān savā sas.*

When it is a hundred it is a hundred and a quarter.

(In for a penny, in for a pound.)

*Jahān ser, vahān sasaiyā.*

Where there is a pound there is a pound and a quarter.

(See preceding.)

*Jahān tumhārā pasind girā, vahān ham khān girā.*

For every drop of your sweat I am ready to spill my blood.

(Said by a devoted friend.)

*Jahān kā havā.*

The crew of a vessel.

(Which finding no land returns over and over)

to the masts and yards. Said of a man whom there is no getting rid of.)

*Jahil faqr, Shaitān kē (affā).*

An ignorant monk is a nag for the devil.

*Jahī tēh kuekh pāye, karye tā kī ās. E.*

Expect where you get.

(Blessed are they that expect nothing, for they shall never be disappointed.)

*Jaiś dō, vaiś kūt. Agrio.*

As you sow, so you mow.

*Jaiś deotā, vaiś pūjā. Hin.*

As the God, so the worship.

*Jaiś det, vaiś bhes.*

As the country, so the fashion.

(In Rome do as Rome does.)

*Jaiś dave, vaiś pāve : Pūt bhātār ke āge āve.*

E. Wom.

As you give you shall get, Even to your sons and husband.

(For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. Exodus, xx, 5.)

It is related that in order to test this saying, a woman once gave a faqr (beggar) two poisoned cakes, which were unfortunately eaten, however, by her two sons, to whom the faqr had hospitably offered them, while they stopped at the faqr's hut for a drink of water.

*Jaiś duddh, vaiś buddh.*

Your sense is as your mother's milk.

(i. e. according to your inheritance.)

*Jaiś dūdh dhāula, vaiś chāchh dhāult.*

As the milk is white, so the butter-milk is white.

(To be deceived by appearances)

*Jaiś kākhh kākhe, vaiś nāch nāche.*

As your dress, so dance.

(Cut your coat according to your cloth.)

*Jaiś kon bhar, vaiś man bhar.*

As the piece, so the whole.

(Judging by the sample.)

*Jaiś karoge, vaiś bharoge.*

As you do, so will it be done to you.

(As you brew, so you must drink. Do unto others as you would that they should do unto you.)

*Jaiś karoge, vaiś pāoge.*

As you act, so will you be rewarded.

(As you make your bed, so you must lie.)

*Jaiś kiya, vaiś pāya.*

As you did, so have you received.

*Jaiś kītrā bhar, vaiś kītrā bhar. [it.]*

A little of a bad thing is as bad as much of

*Jaiś man harām mek, taiś Hari mek ho,*  
*Chāl jāi Baisunth mek rok sabē nā ko.*

Fix thy mind on God, as thou hast fixed it on evil and thou shalt go to Heaven, and there shall be none to stay thee.

(When the wicked man turneth away from the wickedness that he hath committed and doeth that which is lawful and right he shall save his soul alive. Ezek. xviii, 27.)

*Jaiś mān, vaiś dān.*

As the respect, so the alms.

*Jaiś mūkh, vaiś thappaq.*

As the face, so the blow.

(As the burden, so the bearer; that is, the punishment of every crime will be in proportion to its magnitude.)

*Jaiś dekhe gāch kī rīt, taiśan hare log se prīt. E. Wom.*

Be friendly with the people in the fashion of the village.

*Jaiśan ko taiśan, sukṛt ko baigan. [fish.]*

Well matched, like the egg-plant and dried (To signify that things are not well matched: used in a satirical sense.)

*Jaiś pive pāni, vaiś bole dāni.*

As he drinks the water, so he speaks the language.

(The man is like his country.)

*Jaiś rājā, vaiś parjā.*

As the king, so his subjects.

*Jaiś sotā, vaiś dhārā.*

As the spring, so the stream.

*Jaiś sūt chor, vaiś bajār chor.*

Steal a pin, steal an anvil.

*Jaiś sūt, vaiś pheit; jaiś mā, vaiś beṭi. Wom.*

As the thread, so the skein; as the mother so the daughter.

*Jaiś terā denā lenā, vaiś merā gānā bajānā.*

As you pay, so will I sing.

(No supper, no song.)

*Jaiś terā ghūnghar, piya, taiś hīng hāmārī.*

As your empty poda, my friend, so my as-safetida.

(Tit for tat: two rogues having made an exchange, one gave earth smeared over with asafetida instead of the drug, and the other paid him with pulse, that had been blighted and the pods of which were empty.)

*Jaiś terā khot rupayā, taiś merā khotbhar pāid.*

As your bad silver, so my bad copper.

*Jaiś terā non-jāni, taiś merā kām jāni.*

As your wages, so my work.

*Jaiś sūt lambā, taiś gādhā bhāvā.*

Tall as a camel with an ass for servant.

(Tall men are generally considered to be simpletons.)

*Jaiś chiryon mek dhol.*

As a hawk among sparrows.

*Jaiś dām, vaiś kām.*

As the pay, so the work.

*Jaiś ek bār, vaiś hasār bār.*

As it is once, so will it be a thousand times.

*Jaiś Har gum gāi, taiś gāl bajāi.*

As he worships God, so he makes a noise.

(Spoken of one who does not discriminate between those who serve him well or ill, attention to the articulations made in worshipping Shiva only.)

*Jaiś Hasan, vaiś Husain. Mah.*

As is Hasan, so is Husain.

(Both are alike; chips of the old block: six of

one and half a dozen of the other: Hasan and Husain the sons of Ali, are always worshipped together.)

*Jaise hanthā ghar rahē, vaise rahē bides:*

*Jaise orhē kāmī, vaisā orhā khes.* Wom.

It is all one to me whether my husband stay at home or live abroad, As I would as soon wear a blanket as a shawl.  
(Contentment.)

*Jaise kī evā karē, taisī dōs pār.* E.

As the master you serve, so the fulfilment of your hopes.

*Jaise ko taisā,*

Such for so.

(Paid in his own coin.)

*Jaise kō taisā, Babū kō dhaisā.*

To each according to his quality; to the Rājā's son a buffalo.

(Honor to whom honor is due: a buffalo is more expensive than a cow.)

*Jaise ko taisā mile, jūt Bāman ko Nā;*

*Is ne kahi dēhrōd, un dēri kārph dikhāi.*

Met his match, as when Brāhman meets Barber: says the one 'God be with you' and the other shows his glass.

☞ When the Brāhman says dēhrōd (God be with you), it is customary to make him a present, and similarly when the barber shows his looking-glass his customer is expected to fee him.

*Jaise ko taisā mile, suno Rājā Bhīl!*

*Lohē ko chāhā khā gayā, larkā le gai chīl.*

One turn deserves another, listen Rājā Bhīl! If rats can eat iron, a kite may carry off a child.

☞ This proverb is founded on the following story. A man having occasion to travel abroad left a quantity of iron in charge of a friend. On his return after several years, his friend told him the rats had eaten up the iron. He said nothing, but waiting an opportunity seized the other's child, concealed him, and told his father he had seen a kite carry him off. On the other's alleging the impossibility of the thing, his friend made the above reply.

*Jaise ko taisā: parakhne ko paisā!*

Tit for tat: coins are tested!

*Jaise miyān kārph, vaise an kī dārph.*

As the gentleman is made of wood, so is his beard of tow.

(Spoken in contempt of any one.)

*Jaise murde pe sau man mīffī, vaisī haadr man.*

Mah.

One ton of earth on a corpse is as good as a hundred tons.

*Jaise nāg nāthā, taisā sarp nāthā.*

To slay a snake is as good as slaying a serpent.

(Six of one and half a dozen of the other.)

*Jaise Nim Nāth, vaise Bahān Nāth.*

Bahāyan Nāth is no better than Nim Nāth.

(Nim Nāth and Bahāyan Nāth are personal

sections of the Nim and Bahāyan trees, which are both very bitter and useful and belong to the same family.)

*Jaise sājān dā, taiso bichhāund bichhāi.*

As the guest, so the seat.

*Jaise Ūdho, vaise Bhān; na in kē choft, na un kō kdn.*

Like Ūdho like Bhān; one has no looks and the other no ears.

*Jaisī bandagi, vaisā inām.*

As the service, so the reward.

*Jaisī bahe diār, piṭh tab taisī dīje.*

From whatever quarter the wind blows you must turn your back towards it.

(Sail before the wind, or swim with the tide.

It also means that you must conform to or act according to circumstances. Pull down your hat on the windy side.)

*Jaisī gatā chīā vaisī diā, haq mahar kī boriyā lāiā.* Mah. Wom.

She came back as she had gone, and brought a mat for her marriage portion.

(Ill luck.)

*Jaisī dāī āp chhīndī, vaisī jāne sab sansār.* Wom.

As a wet-nurse is wanton, so she thinks every woman a wanton.

*Jaise Gangā nāhā, vaisā phal pāi.*

As you bathe in the Ganges, so will you reap your reward.

*Jaisī hot horabbāī, vaisī upjē buddh;*

*Honahār hīrde bāse, bisar jāt sab suddh.*

As it is fated, so will he have sense; As it is fated his heart will dictate, and deprive him of his sense.

*Jaisī māt, vaisī jāi.* Wom.

As the mother, so the daughter.

*Jaisī karūt, vaisī bhartī.*

As you do, so will you receive.

[d.kh.

*Jaisī karnī, vaisī bharnī; hove na hove kurke*

As you do, so will you receive; try and see if it is not so.

(As you measure so shall it be meted out to you again.)

*Jaisī niyat, vaisī barakat.*

As the intent, so the blessing.

*Jaisī phār āp chhīndī, taisī lagāve kul brohār.*

As the harlot is herself wanton, so will she corrupt her family.

(Evil communications corrupt good manners.)

*Jaisī rūh, vaise fariāhte.* Mah.

As the soul, so the angels.

(Which come to receive it at the time of death. To express that every one will be rewarded according to his deeds; it is generally used in a bad sense. It also means that people or things are well matched in a satirical sense.)

*Jaisī terī bhagat, vaisī merī dēhrōd.*

As your reception, so my benediction.

*Jaisī terī phāphar kodo, vaisī merī ālāg.* Mah.

As your millet, so my asaafutida.

(Asaafutida is used to season millet and similar grains.)



*Jaisi teri tani, Buniye, vaisi meri Lunda.*

As your thread, Buniya, so my weaving.

*Jaisi teri tani, vaisi meri bharni.*

Like warp, like woof.

(Tit for tat.)

*Jaisi teri til-chavali, vaisi meri git.* E. Wom.

As your fee, my song shall be.

*Ja ke kiran pahri sari, rohi tangi rahi vghari.*

Wom.

The same leg is exposed for which I had put on the skirt.

(Position not improved by marriage.)

*Ja ke pds rukhe, ta hi ki si kahye.* [live.

Espouse the cause of him with whom you

*Ja ki chhli sa, va ka hi ghur ras;*

*Ja ki sa nakard, va ka nahin gusard.* Rus.

Wom.

Who has a good mother-in-law has the whole house; Who has a bad mother-in-law cannot live long in the house.

*Ja ko danda, ja ko goe, mat karo ko hi ha hi.*

As he has the stick, so he'll have the cow, and don't you howl over it.

(Don't cry over spilt milk: what can't be cured must be endured.)

*Ja ko jaiso subhao, jaeja jiu se:*

*Nim na mitha ho, sich gur ghiu se.*

As your nature, so will it be all your life:

The bitter nim becomes not sweet though nourished with sugar and butter.

*Ja ko jan suarath sadhe, vi tahi suhat,*

*Chor na pyiri chandni jaise kari rat.*

What promoteth one's own end is sweet, as the thief loveth not the moonlight as he doth a dark night.

*Ja ko loh, ta ko soh.*

All is his, whose is the iron.

(Might is right.)

*Ja ko rakha sadyan, mar na sike ko.*

Whom God protects none can slay.

(What God will, no frost can kill.)

*Ja ko Ram rachchhak, ta ka karn bhachchhak.*

Hin.

Whom Ram protects none can slay.

*Jalno ko phans nahin, aur tayne ko boad.*

No straw for burning and she wants charcoal to warm herself.

*Jalchyon ki rakhdai aur chochi kusiya!*

A hungry dog set to watch the sweets!

*Jale ghar ki barchdi.*

The ridge of a burnt house.

(A man who survives his family.)

*Jale hue to patihar mard karte hai.*

The offended throw stones.

*Jale hue yahti kahi karte hai.*

Just as the offended talk.

(i.e. they abuse him who has offended them.)

*Jale ko jalana, namak mirach lagana.*

To burn the wound and rub in salt and pepper.

(To add injury to insult.)

*Jale pahn ki billi.* Mah. Wom.

A cat with a burnt paw.

(Said of a wily woman who is continually eaves-dropping and pumping secrets.)

*Jale parai dhi aur haase batai log.*

A man's daughter is burnt alive (sati) and the spectators laugh.

*Jale phaphole phote hui.*

He breaks burnt blisters.

(From the hatred in the heart, ill words come into the mouth: to vent one's rage on any one.)

*Jal mai Bhagwan hai.*

Water is godlike.

(Cleanliness is next to godliness.)

*Jal men base kamodni, aur chandni base akas;*

*Jo jan ja ke may base, so jan ta ke pds.*

The nymphs dwell in water, and the moon in the sky; but he that resides in the heart of a man, is always with him.

(This species of nymphs expands its flowers at night and is hence supposed to be in love with the moon.)

*Jal men khar piyason mar.* Wom.

Standing in water, she dies of thirst.

*Jal men machli, nau nau kitya bakhra.*

The fish is in the water, and the people are dividing it into nine shares. [hatched.]

(Don't count your chickens before they are

*Jal sur Baman, ran sur Chhattari,*

*Kalam sur kathi, gand sur Khatri.*

Bráhma is lord of the water, Chhattari is lord of the field, Kátya is the lord of the sheep, Khatri is lord of the back (coward).

(The peculiarities of the four castes.)

*Jalte ki jai, garib ke gale lagai.* [poverty.

The daughter of misfortune married to

*Jamaat, karamd,*

A following commands respect.

(See under akale dukale ta Alláh belt.)

*Jama lage Sarkar ki, aur Mirsa khelen phag.*

The revenue is the Government's and Mirsa is enjoying himself.

(On the proceeds thereof.)

*Jama hindre ghar kiya, qars khar ke khar,*

*Jab ake ko madgne, gurap Jama men jai.*

He builds his house on the Jama's bank with borrowed money, And when his creditor comes to ask after his loan he is ready throw himself into the river.

*Jam se buri jani.* Hin.

[procession.

Better Hell than the plagues of a marriage

*Jana apne bas, ana parai bas.*

To go is at one's own option, but to return depends on another's.

*Jana hai, rahna nahin; jana bise bis:*

*Aise sahag sudh par karn gundham aise!*

Go we must, we cannot remain; of this there is no doubt: Who would deck her hair for such a short married life?

(The above couplet is said to have been delivered by Amir Khuro on his death-bed.)

*Jānā hai, rahna nahā, mohē anēsa aur,*  
*Jagah bandī hai nahā, baithogē kis thaur ?*

Depart I must, I cannot stay, I am full of  
anxious care; no place (my soul) have you  
prepared, what seat can you have there ?

*Janam janam ko ekhut gāi.*

Released from birth after birth.

(The summum bonum of believers in metem-  
psychosis, as all Hindūs are.)

*Janam ke dukhiyā, karam ke hin; tin kā Deo*  
*tilāghā kin. E.*

Wretched from birth and unfortunate are  
those of whom God hath made soldiers.

(*Tilāghā*, properly Telugu, a soldier in Nor-  
thern parlance.)

*Janam ke dukhiyā, nām Sadāruk.*

Wretched from birth and called Fortunate.

(Said when penury at home affects the appear-  
ance of wealth abroad.)

*Janam ke kambakūt, nām Bakhtdār Singh.*

Unfortunate from birth and named Mr.  
Luck.

*Janam ke mānglā, nām Dātā Rām.*

Born of a beggar and called Mr. Lord Boun-  
tiful.

*Janam ke sāthī haiṅ, karam ke sāthī nahā.*

Companions of your birth, but not of your  
fate.

*Janam na dekhā boriyā, supnā āi khāf.*

He never saw a mat in all his life and he  
dreams of a bed !

*Janam-patrī kī bīdh to milā to !*

Compare the details of the horoscopes !

(Never be in a hurry. Point of the proverb  
lies in the custom of ascertaining if the  
horoscopes of the parties 'agree' in the as-  
trotological sense before a marriage can be  
entered into.)

*Janam-patr sab dekhte haiṅ, karam-patr koi*  
*nahā dekhitā.*

All consult the horoscope, but none the  
Book of Fate.

*Jānō-vālē jāniye. mūrakkh man pachhtā,*

*Karm bhūlī apnī, aurōn doṣh lagā.*

The wise know, though the fool grieves  
for the duties he himself forgot, while he  
laid the blame on others.

*Jān bachī, lākhon pā.*

Save life, save millions.

*Jane jane kā man rakhte, besvā rah gāi bāñh.*

By pleasing every one the harlot has grown  
barren.

(Allusion to the well known fact that harlots  
do not as a rule bear children.)

*Jānēlī chilam jin kā par chapela nāgārī. E.*

The pipe knows what it is to hear the fire.

*Jānōvālē ke hasār raste, dhūn-jānōvālē kā ek.*

The run-away has a thousand roads, the  
pursuer but one.

*Jānōvālē sipahiya ke ke rakela ? E. Wom.*

Who can ever stop a soldier on his way ?

*Jāngal Jai na chheriye, haṭṭī bich kird,*  
*Bhūkā Turak na chheriye, ho jāi jī kā jhār.*

Insult not the Jāt in the wilds, nor the  
shopman in his shop, nor a hungry Turk,  
or they will take your life.

*Jāngal meṅ khētī nahā, bastī meṅ nahā ghar.*

No field in the wilds, no house in village.

*Jāngal meṅ māngal, bastī meṅ virān :*

*Jā ghar bhāṅg na sūchare, vā ghar bhūt*  
*samān.*

Revelry in the jungle and a wilderness in  
the town : where is no *bhāṅg*, it is the  
haunt of ghosts.

(A saying of *bhāṅg* takers.)

*Jāngal meṅ māngal bastī meṅ karāb.*

A feast in the forest and a fast in the town.

*Jāngal meṅ mor nāchā kis ne jānā ?*

Who ever heard of a peacock dancing in the  
forest ?

(Applied to one who has displayed wealth,  
abilities, splendor, &c., among strangers, or  
those who cannot judge of his excellence,  
and not in the place where he is known.  
Wasting his sweetness on the desert air.)

*Jāngal meṅ motī kī gaur nahā.*

Pearls are of no value in a desert.

(A man of talents and learning is of no esti-  
mation among ignorant people. Full many  
a gem of purest ray serene The dark un-  
fathomed caves of ocean bear. No man is a  
hero to his valet.)

*Jān hai to jāhān hai.*

While life is yours, the world is yours.

*Jān jā, māl na jā.*

Life may go, but not my money.

(Said of a miser.)

*Jān kā mūnh nahā kirte, rupā kā mūnh*  
*karte hasā.*

No regard for his life, great regard for his  
cash.

(Said of a miser.)

*Jān kā sadqā māl, issat kā sadqā jān.*

Wealth is sacrificed for life, and life for  
honor.

*Jān ke sath dushman līgā huā hai.*

He has a mortal enemy.

*Jān ke sath jorā.*

This rope will last as long as my life.

(*Jorā*, a thick rope; hence any entanglement  
or encumbrance, especially a disagreeable  
wife or husband.)

*Jān kī jān gāi, imān kī imān.*

Lost is life and lost is honor.

*Jān māre Baniyā, pachchōn māre chor.*

The Baniyā cheats his dearest friend, and  
the thief all he knows.

*Jān meṅ jān ā gāi.*

Life restored to life.

(Refreshed and revived.)

*Jannē aur marnē bārābar.* Wom.

The throes of child-birth are as the agonies of death.

*Jān na pahāṇ,* "Khālā bārī, salām." Mah. Wom.

Nor known nor recognized, and "good-morrow, aunt."

*Jān sab ko pigārt hai.*  
Life is dear to all.

*Jān sab mek bārābar hai.*  
The life is the same in all living things.

*Jān se hāth dho bāṭhā hai.*  
He has washed his hands of his life.

*Jānā chor ghāt uḍāre.*  
A familiar thief depredates the village.

*Jānē hā dil, an-jānē hā kuljā.* Wom.  
The soul of the wise and the heart of the foolish.

(Ignorance is responsible for most of the cruelty in the world.)

*Jānē na dhol bajā.*  
Had you not been born no drum would have been beaten.

(Said of a fool whose existence is looked upon as a disgrace to his family. Drums are beaten always on the birth of a son, not on the birth of a daughter.)

*Jāo Naipāl, sāk jāt kapāl.* E.  
Go to Naipāl and your fate will follow you.  
*Jāo, pāt, Dakhān, sāk karām ke lakhān.* Wom.

My son, if you go to Deccan, your fate will still be the same.

*Jāre jān, sājhe Sākhar.* E. Wom.  
Going to the burning place and thinking of (the Planet) Venus.

(*Sākhar*, Venus, is an unlucky star—the point in "thinking of the omen, when she is going to be sent or burn with her husband.")

*Jāre mek rāt yā dāt.*  
In the winter cotton (clothes), or a concubine!

*Jār hātē jān, pāt dātē jān!*  
He first cuts its roots and then waters it!

*Jār ke pakre, shākhoṅ ko hyon pakarte ho?*  
Hold on to the roots; why hang on to the branches?

(Look to the chief, not to the subordinates; also, worship God only and not the idols.)

*Jāo dālā, tas bant bārāt.* Hin.  
As the bridegroom, so the wedding party.

*Jā se jā ke hām, sāt tāt ke Rām.* Hin.  
He is thy God, whom thou hast to serve.

*Jāo hātē ke pāt mek, pāt pāt mek pāt.*  
*Tas gyanē hāt bāt mek, bāt bāt mek bāt.*  
As the plantain's leaves are leaves within leaves, So the wise man's words are words within words.

*Jāo kya, tas pāp.*  
As you did, so have you received.

*Jas mukund tas pānāl ghōṛ:* Bidhān an milāval jōṛ!

The horse is fitted to the rider: God hath made a good match!

*Jāt kōhe,* "sun, Jātāi, yā hī gān mek rahād:  
*Ūṇī bilāyā le gāt,* to "hān jī, hān jī" kahād."

Smith the Jāt, 'Listen, wife, we must live in this village; (when they say) a cat walked off with a camel, we must oblige in.'

*Jātne ke tīn roṭī, tāne ke fīkṛī, alag karo tīn roṭī ene lāvā fīkṛī.* E. Wom.

One loaf is equal to three cakes, so let go the three cakes and bring the one loaf.

'Jāt, re Jāt, tere sir par khāṛ' 'Telt, re telt, tere sir par kolhā.' 'Tuk to mīdā hī nahīn.' 'Tuk nahīn mīdā to kiyā hai? bojhoṅ to mīrōgā.'

'O friend Jāt, there is a bed on your head. 'O friend oilman, on your head there is an oil-press!' 'But that doesn't rhyme!'

'Rhyme, or no rhyme, the weight's enough for you.'

(A wit at the horse-play these people are fond of indulging in.)

*Jau-farosh, gandum-nūmā.* Pers.  
He shows you wheat and sells you barley.  
(A swindler.)

*Jauhar ko jauharī pahāṇe.*  
Only jewellers can test gems.

*Jau ke khet kandūṅ upjē!*  
Millet growing in a field of barley!  
(A black sheep.)

*Jau ko gāt, sāwānī ko dāt.* E.  
Started for barley comes for barley flour.  
(Unfair demand: a shilling's worth for six pence.)

*Jāule Dā'idāddar Dādā chhīpā lāvat, table ham-rā bhūziā mek dō.* Mag.

While Father Poverty is bringing me a plate, give me some food on the ground.

*Javāb-i-jāhīlān bāshād khamoshī.* Pers.  
Answer the ignorant with silence.

*Javāb Turkī bā Turkī.*  
Retort Turkish for Turkish.  
(A Roland for an Oliver.)

*Javān dārāve dhāgne se, bāṛhā dārāve marnē se.*  
Youth threatens to run away, and old age threatens to die.

(Observation of native habits.)

*Javānī aur us par sharāb, dūnī dg tagṛī hai.*  
A youth in his cups is as fire upon fire.

*Javānī divānī.*  
Youth is mad.

*Javānī mek gādhe par bāt jobān hōṛā hai.*  
Even she-as in her youth is fair to look upon.

*Javānī jāī Patīlī, burhīyā māṅge bhāṭār.* E.  
The maidens are dying and the grandmothers demanding husbands.  
(Upside down: topsyturvy; incongruity.)

*Javdun ko chala chali, burhiya ko byadi ki pari.*

The young men are dying and the old women thinking of marrying.  
(See preceding.)

*Javan rahi, burhi sadi!*

The young women are widows and the old men lusty.

(Tempora mutantur.)

*Je bahut dhadhadi, so ag meh parela.* Bhoj.

Who makes a bonfire will fall into the fire.  
(Playing with edged tools.)

*Job meh nahin khili ki dahi, chhaila phire gali gali.* E. Wom.

Without a farthing in his pocket the block-head strays from shop to shop.

(*Khili ki dahi*, a piece of betel nut.)

*Jekar maiya pud pakave, tekar dhiya lilke!* Bhoj.

The girl whose mother makes cakes must cry for them.

(The cobbler's wife is worst shod, and the tailor's worst clothed.)

*Jekar purkhah na dekhali poi, tek s ghar khur bandi ho!* Bhoj.

Shall the man who never saw a potherb have a horse shod in his stable?

(Said of a self-made man, or an upstart, who gives himself airs.)

*Jekra bigha bhar kapde, tekra daare darā na.* Bhoj.

You can fine him who has a cotton field.

(Because he can pay.)

*Jekra hori aisa Thakur, teka Jam ke dar ? E.*

Why should he fear the Angel of Death who has such a (merciful) God?

*Jekre ghurva baithin, tekre anr daga.* Bhoj.

He injures him whose horse he rides.

(Ingratitude.)

*Jekri Joe tekre pa, dekhah-hara ta ke da.* Bhoj.

The wife is his who has her, the looker on can only hope.

*Je mora lai ke na, se kauna kam ke?* Bhoj. Wom.

If he be not my son, what has he to do with Je mora's child?

*Je mora chirela, se to dhar dale chake?* Bhoj.

Shall He not give the mouth food that opened it?

*Joore se nara ghisna hai.* Wom.

It is a thick rope that I have to rub my neck with.

(What can't be cured must be endured.

Cattle and wives must rub along in their tethers.)

*Je put panderi dhale, deo pitlar sab se gale.* E. Wom.

The sons who have gone to foreign lands, have gone from the worship of Gods and ancestors.

*Je Pauri ke patra meh, se Patridin ke anchara meh.* E. Wom.

What is writ in the Pandit's book, his wife hath in her wrapper.

*Jehe lapke lapki ki shadi Jeth meh nahin harte.* Hin.

Superstition.

The first born is never wed in the month of

*Jeth* (May and June.)

*Jeth Jeth, Asar heta.* Hin.

(The weather is) best in *Jeth* and worst in *Asar*.

(*Jeth* is May-June, *Asar* July-August.)

*Jeth ki bharose pat.* Hin.

Pregnant on expectations from her husband's elder brother.

(Said of the pregnant wife of a younger brother that earns nothing in the Hind joint family.)

*Jhagra jhaga, qabr sachah.*

Litigation is wrong, possession is right.

(Possession is nine points of the law.)

*Jhagre ki tin jar; san, samin, sar.*

Contention's roots are three: women, land and gold.

*Jhant upare se murda halka nahin hota.*

A corpse is not made lighter by plucking off the hair.

*Jhar beri ka kanta.*

The thorns of a bramble.

(To describe one who sticks fast and from whom it is hard to disengage one's self: a leech.)

*Jhar beri ke jungle meh bilti sher.*

In a forest of brambles a cat is a tiger.

(She has it all her own way owing to the closeness of the thorns.)

*Jhar bhi Baniya ka bairi hai.*

Even a bush is an enemy to a Baniya.

(Because it can hide a thief. In India every man's hand is against the Baniya.)

*Jhar bichhai kamli, aur rahe nimane so.*

He dusted and spread his blanket, and lay on it without.

(Said of *fagies*: contentment.)

*Jhat pat ki ghanti, adha tel adha pans.*

Half water and half oil comes out of a hurried squeeze.

(*Ghanti* is one out-turn of the oil-mill and if the work be done hurriedly, the oil is bad: haste makes waste.)

*Jhingar baihe bakucha par kahai, ki 'ham hi malik hai.'* E.

The cricket sitting on a bundle of clothes says, "I am the owner."

(Crickets are very destructive to cotton goods in India.)

*Jhopri meh rahe, mahlon ka khud dekha.*

He lives in a hut and dreams of palaces.

*Jhote jhote takkareh lareh, jhundiyon ka na ho.*

When buffaloes fight the plantation is ruined.

*Jhuka jo kot us se jhuk jaye, rukh ap se us se ruk jaye.*

If any one bow to you, bow to him; if he hesitates, do you hesitate.

(You scratch my back and I'll scratch yours.)

*Jhāṭa jāṭh se burā jo sone kā hoḍ.* [of gold.

A lie is worse than leavings, though they be (i. e. To the purpose.)

*Jhāṭha khāṭhe māṭhe ke lālch.* [sweet.

Leavings are eaten only when they are

*Jhāṭa mare na shahr pāk hoḍ.* [purified.

Neither does the liar die, nor is the city

*Jhāṭa harābar pāp nahīn hai.*

There is no sin like a lie.

*Jhāṭa hoṭā aur kha khānā barābar hai.*

To tell a lie is to eat dirt.

*Jhūṭ bolne meṭh rakṭhā kiya hai?*

What is gained by telling a lie?

*Jhūṭ bolne meṭh sarfā kyā?* [ing lies?

What occasion is there for economy in tell-

(When a man has once transgressed the bounds of truth, there is nothing to restrain him within any bounds.)

*Jhūṭ-bolne-wālā ko pahle mauṭ aṭt thī, ab bukhār bhī nahīn aṭt.* [even get fever.

In former days liars died, now they don't

(O tempora, o mores!)

*Jhūṭ bolnā toṛe mūṭh par.*

I will tell a lie before your face.

(To be brass-faced.)

*Jhūṭe ghar ko ghar kahnē, aur sāṅhe ghar ko*

*gor: Ham chālē ghar apnē, aur log machāven*

*shor.*

It is a false home they call a home, the

true home is the grave: I go to my home

and yet the people weep.

*Jhūṭe hāth se kutṭā bhī nahīn mārā.*

He does not even beat a dog till he has

wiped his hands.

(Said of a miser. *Jhūṭha hāth* is a hand from which the food eaten with it is not yet wiped off, so the point is that the miser is afraid of losing even the food sticking to his hand after eating.)

*Jhūṭe jag patiyā.*

Liars obtain credit in this world. Or we

believe in a deceitful world.

(A saying taken from the Vedantic philosophy which denies the reality of external objects. Applied when an impostor obtains credit.)

*Jhūṭe kā mūṭh kālā, sāṅhe kā bol bālā.*

The liar's face is black, and the true man's

prosperous.

(Tell the truth and shame the Devil. *Kālā mūṭh* black-faced is idiomatic for disgraced.)

*Jhūṭe ke āṅhe sāṅhe rō mare.*

Truth weeps before a lie.

*Jhūṭe ke mūṭh meṭh bū dī hai.*

The liar's mouth stinks.

*Jhūṭe kī buchṭā pat nahīn, erījan; jhūṭ na bol;*

*Lukh-paṭṭ kī jhūṭh se do kundi ho mol.*

The liar has no credit; speak no lies, my

friend; Lies will reduce the lord of thou-

sands to a farthing's worth.

*Jhūṭe kī nahīn bāṅgāṛī.*

The liar has no success.

*Jhūṭe ko ghar tak pahonchānā chāhiye.*

The liar should be escorted home.

(By questioning and cross-questioning you pump out the truth.)

*Jhūṭī bāt bandā le, pāṭī meṭh āṅ lagā le.*

To tell a lie is to set water on fire.

*Jhūṭ kaho se laṭṭā khāḍ, sāṅch kaho se mārā*

*jā.*

Tell a lie and get sweets; tell the truth and

lose your life.

*Jhūṭ ke pāṭ nahīn hote.*

Falsehood has no feet.

(Won't stand examination.)

*Jhūṭ kī nāo manj-dhār jāḍet hai.*

Falsehood's boat sinks in midstream.

*Jhūṭ na bol to peṭ āphar jā.*

Lie he must or burst.

*Jhūṭ na bol to peṭ phar jā,*

Lie he must or burst.

*Jhūṭon kā bād-shah.*

The king of liars.

*Jhūṭon kā ghar nahīn bastā.*

The house of the liar never prospers.

(Cheating play never thrives.)

*Jhūṭ se kān nahīn chaltā.* Mercantile.

Business can't thrive on lies.

*Jat pitā kī pūchhī na bāt, mare pitā ko dādḥ*

*aur bhāt.*

He cared nothing for his father while he

lived, but now that he is dead he offers

milk and rice.

(Ungrateful offspring: it benefits the living

to offer to the dead in Hindī ideas.)

*Jī bahut chaltā hai, magar ṭaṭṭ nahīn chaltā.*

His fancy soars high, but his pony won't go.

(Great hankering in a low state of life.)

*Jībḥ jāṭ, na savdā āṅḍ.*

Nor the tongue touched, nor the taste known.

(Said of a very small quantity of food.)

*Jībḥ jāne ek bār, māṭ jāne bār bār.*

The tongue brings forth but once, the bear-

ing woman oft.

(What is once said cannot be unsaid.)

*Jī chāhe bairāg ko aur kunḍā phāre gāṛ.*

His heart longs to be a monk, and his fam-

ily worries him to death.

(To stick to his worldly affairs.)

*Jidhar jānā dekheṭ, tidhar tāṭen.*

Where they see the fire burning, there they

go to warm themselves.

*Jidhar Mauṭ, udhar Asaf'u'd-daula.*

Where God is there is Asaf'u'd-daula.

Asaf'u'd-daula was a Nawāb of Lucknow,

who was greatly famed for his charity. The

story goes that once a beggar came to him and

asked him for a thousand rupees. The Nawāb gave

him ten rupees saying that only that much was

in his fate. The beggar refused to take it, upon

which the Nawāb asked him to come over next

day. When the beggar came to him the next

day, the Nawab placed before him two bags previously filled, one with rupees and the other with coppers and told the beggar to take one of them. Unfortunately he took the one filled with coppers. Hence proverb.

*Jidhar Rab, udhar sab.*

Where God is, there is every thing.

*Jigar jigar hai, digar digar hai.*

Liver is liver, and gall is gall.

(The skin is nearer than the coat: blood is thicker than water.)

*Ji hai, to jahān hai.*

While life is yours the world is yours.

*Ji jāē, gīt na jāē.*

Life may go, but not my butter (money).

*Jijā ke māl par sālī matvālī.* Wom.

The sister-in-law vain of her brother-in-law's wealth.

(It is nothing to her: folly.)

*Jijmān chāhe suary ko jāē, alāhe mark ko, mujhe dāhi pāt se kām.*

Let the client go to heaven or hell, I only care for my cake and sweets.

(Jijmān is the client of a priest.)

*Jīkā baīrī jī.*

Life is an enemy to life.

(Animal eats animal.)

*Jī kahīn lagat nakhī, jāē dīl kahīn lag jāē hai.*

Life is no longer one's own, when the heart is fixed on another.

*'Jī' kahō, 'jī' kahīn.*

Say 'Sir' and you will be called 'Sir.'

*Jī he badle jī.*

Life for life.

(Eye for eye and tooth for tooth.)

*Jīnē thūrā, dēi bahul.*

Life is short, but hope is long.

(Hope sustains the world.)

*Jīn barhā hūr charō, to kairē charē puār.* Agric.

How should the animal that has lived on green grass eat straw.

(Accustomed to luxury, reduced to misery.)

*Jīn jānēdhā tīn pāyēhē pahre pānī paīth.*

*Bak bichārākyā karē rahā kindrē baīth?*

He that searcheth in deep water shall find, But what shall the crane obtain that sitteth on the shore?

(In order to make profits you must run some risk.)

*Jīn dīn dekhe wē kham, goē so bīl bahār; Ab, alī, rahī gulāb mēn apat hāfīz dār.*

That spring, in which we saw the blossoms, is gone; Now, oh bee, only the thorns remain upon the rose.

(Make hay while the sun shines.)

*Jīnē se dūr, mārē hē sandīk.*

Away from life and near to death.

(With one leg in the grave.)

*Jīn jāē umīd lagāē.*

The shame is his who beget them.

(Unworthy sons.)

*Jīn kē mūhā nakhī dekhit, umēd pānē chāhēt pātē hai.*

We have to kiss the feet of him whose face we cannot see.

*Jīn kī bōī mēn 'dagā,' um kē dīl mēn hīd dagā nā hogī?*

How full of guile their hearts must be when their speech is filled with it!

(A bad pun; said of Kābulis in India who usually say 'dagā dagā' of this, of this, but in Hindustāni 'guile, deceit,' when they want to know the price of anything.)

*Jīn kī yāhāt chāhē, um kī vāhāt bāt chāhē.* Hīn Wom.

Who are loved in this world are loved of heaven.

(i. e. They die early whom the gods love.)

*Jīn kō chāhē ghāmērā, um kō dūkh bahōtērā.*

Who are loved most are troubled most.

(Spoilt children.)

*Jīn pāhē pānīhī nakhī, tīnāhē dēt gajrāj, bāhē dētē bīkhā mēlē Sāhāb garīb-nawāj.*

The All-bountiful gives a stately elephant to him who is shoeless, and instead of poison he finds a bride.

For A merchant importuned by a beggar for alms (alms), gave him an order on his correspondent for bikh (poison), in order to get rid of him; the correspondent's daughter, however, being named Bikhā, he misread the order, and treating the mendicant with great respect, mounting him on an elephant, etc., made him his son-in-law. The proverb is partly a sarcasm on the merchant's script, called Mahājani, which is singularly indistinct and the use of which leads to many ridiculous and perplexing mistakes.

*Jīn hān sūā nā sāmrā, vān lāgē khāhēt karpūr.*

In the wood where there is no parrot not cuckoo, the black crow eats samphor.

(A one-eyed man among the blind: allusion to the native notion that parrots and cuckoos live on samphor.)

*Jīn bartān mēn bhānd, us mēn chāhēt karnā.*

To make a hole in the vessel out of which one has eaten.

(To prove ungrateful, or injure one's benefactor.)

*Jīn darakhēt hū sūā mēn baīthē, us kī jēf hāpē.*

He cuts the roots of the tree which shelters him.

(He bites the hand that feeds him.)

*Jīnē hāyā nakhī, usē tmdn nakhī.*

Lack shame, lack faith.

*Jīnē khānē kō mīlē yōh, voh kāmānē kō jāē kyōh?*

Who gets food without working, why should he work?

*Jīnē Khudā rakhē, usē koun chāhēt?*

Whom God guards none can injure. (Whom God will no frost can kill.)

*Jīnē pipē chāhē, vohī sūāghān, kyā sāmūrī, kyā gori?*

Who hath her husband's love a husband hath indeed, be she fair or be she dark.

*Jis ghar bārhā na bārā, voh ghar diggam diggā.*  
The house without an elder is tottering to its fall.

*Jis ghar hos kuchalyā nārī ; sānjh bhor ho us kī khudrī.* Rus.

The house that has a bad wife is on the eve of ruin.

*Jis ghar hos purakh kuchalyā, us ghar hose khār kī dalyā.* Rus.

The house that has a bad husband gets gruel for its milk and rice.  
(*Dalyā* is coarse food in India and of course very inferior to *khīr*.)

*Jis ghar meh sampat nahīn, tā sūn bhalā bides.*  
It is better to go abroad, than to remain at home in poverty.

*Jis ghar nārī phūrī, oh ghar jāno kūrī.* Rus.  
The house of a slut is no better than a dunghill.

*Jis khādī meh khādī, us meh chhed karēn.*  
He makes a hole in the dish he fed from.  
(See above, *jis bartan meh*, etc.)

*Jis kī āghū bike, voh badhiyā kyōn karē.* Mercantile.  
If the entire bull will sell, why castrate him?

*Jis kī Banyā yār, us ko dushman kyā darkār ?*  
Who has a *Banyā* for his friend needs no enemy.

*Jis kī chānā dekhā phisal parē.*  
Wherever he sees a sleek countenance he slides upon it.  
(Spoken of a time-server, who courts the favor of the great and prosperous, and suits his conversation to their inclinations.)

*Jis kī chūgā, so chhavā legā.*  
Whose house leaks will repair it.

*Jis kī chun, us kī pun.*  
The merit is his from whom the alms proceed.

*Jis kī dar, vohī nahīn ghār.* Wom.  
Whom most I fear is not home.  
(i. e. my husband, so now I can do as I like.)

*Jis kī fūr, us kī sūr.*  
What's in the heart is on the tongue.  
(Out of the fullness of the heart the mouth speaketh.)

*Jis kī gutyā nahīn, us kī kākār gutyān.* Wom.  
Who has no friend has a dog for her friend.

*Jis kī jāve, vohī chor kahāve.*  
Who has lost the property is called the thief.

(A skit at the practice of the Police, who are apt to accuse the loser when they cannot trace the real offender.)

*Jis kī hām, us kī sāje; aur hare tā theghā bāje.*  
Do your own work and it will suit you; do another's and you will be laughed at.  
(Every cobbler to his last.)

*Jis kī khāye an pānī, us kī kīye addānī.* Wom.  
Bless him whose food you eat.

*Jis kī khāye, us kī gāye.*

Sing his praises who feeds you.

*Jis kī kīn, us kī gardan par.*

The guilt of the murder is on the murderer's neck.

*Jis kī marvā, us kī gīt.* Wom.

The songs are in his praise whose is the marriage bower.

(Who pays the fees hears the song.)

*Jis kī pallā bhārī, vohī jhukē.*

If your pocket is full you can give.

*Jis kī pāp, us kī bāp.*

A man's sin is his father (master).

*Jis kārān mūhā mundayā, so dukh āge āyā.*

The ill for which he shaved his head still gives him trouble.

A silly fellow who complained of having to work for his bread was recommended to shave his head and become a mendicant; but he found begging much harder work than earning his livelihood.

*Jis kārān pahñī sārī, vohī tādāg rakī ughārī.*

Hin. Wom.

The log is exposed for which I put on a gown.

(My marriage has not improved my condition.)

*Jis kī tej, us kī bhej.* Agric.

Who has the power has the rent.

*Jis kī yār Kotvāl, us dar kīhe kī ?*

He need not fear who has the *Kotvāl* for a friend.

(*Kotvāl* is the native name still in use for the chief local police authority.)

*Jis ke char bhāiyā, māreñ dhauñ, chhīn len rūpayā.*

He who has four brethren may knock you down and take your money.

*Jis ke char paisa lo, unheñ halāl karke khāo.*

Whose pence you take, work faithfully for him.

(Be true to your salt.)

*Jis ke dhī nahīn, us kī dekhī dhī.* Hin. Wom.  
Who has no daughter, looks upon his threshold as his daughter.

(Usually it is the daughter that gets the gifts of the native household, so while there is a daughter the beggars at the threshold get little. Hence the proverb.)

*Jis ke dil meh rahm nahīn, voh qasā hai.*

Who feels no pity is a butcher.

*Jis ke ghar bhuj, us kī bhāt nahīn.*

Who gives a feast gets no rice himself.

*Jis ke hāth doi, us kī sāl bōi.*

Who holds the ladle has the love.

(Cupboard love : who holds the purse has the power.)

*Jis ke hoveñ aasī, voh hare bhāasī.* Mah.

Who has eighty rupees must sacrifice a goat.  
(Muhammadans are bound to give in alms (*zakāt*) one tenth of their money.)

*Jis ke kārān jogan bhāt, voh sāiyāñ pardes.* Wom.

For whom I am turned a Jogan (female ascetic) is gone abroad.

(Unrequited love.)

*Jis ke tige chor ki, wohi kaha chor.*

For whom I have stoien calls me a thief.

(To describe ingratitude.)

*Jis ke māt bāp jite hain, woh harām kā nahin kahlātā.*

Whose father and mother are alive is never called a bastard.

(As long as proof to the contrary is obviously forthcoming it is useless to make a false accusation.)

*Jis ke nahin pāt, woh kyā jāne māyā.* Wom.

Who has no sou knows no motherly feelings.

*Jis ke paisā nahin ho pās, us ko melā lage udās.*

Who has no money in his pocket, finds the fair dull.

(Every one speaks of the fair, as things went with him there.)

*Jis ke pās dhibūd, wohi hamārā babūd.* E. Wom.

Who has the pence is 'your honour.'

*Jis ke pās nahin paisā, woh bhālā-mānas kaisā?*

If he has no money, can he be a gentleman?

(Money makes the gentlemen. When Adam dived and Eve span, where was then the gentleman? Upstart a churl and gathered good, and thence did spring his gentle blood.)

*"Jis ke pehe meñ bān, us kā gurū Shaitān."*

"Hān mehrbān."

"Whose trade ends in a bān has the devil for a priest." "True, kind sir."

(This is badinage: many trade names end in bān, as *fil-bān*, *gāpī-bān*, *shutur-bān*, etc., and so does mehrbān, 'kind sir,'—hence the wit of the retort.)

*Jis ke sabab larāi ho, woh ādmī nahin;*

*Kāhī hai ghar meñ ā kā, yā gul koner kā.*

Who causes quarrels is not a man,

But is like a porcupine quill or an oleander flower in the house.

(There is a superstition that a porcupine quill or an oleander flower will breed strife in the house.)

*Jis ke sir par jūtā rakh diyā, wohi bādshāh ho gayā.*

On whose head I place my feet becomes a king.

(The boast of a saint.)

*Jis ke sir par pañī hai, wohi jāntā hai.*

He knows who feels,

*Jis ke āste roī, us ki āñkh meñ ānsū bhī nahin.*

He has no tears for him for whom he weeps.

(Crocodile's tears.)

*Jis ki āñkh meñ tū, woh baṛā be-sil.* Superstition.

Who has a flaw in his eye has a bad heart.

*Jis ki bīst se kām, us ki laundhī se hyā kām?*

Whose business is with the mistress, what has he to do with the maid?

(Go to the fountain head.)

*Jis ki deg, us ki teg.*

Who has the pot, has the sword.

(Who feeds his soldiers best is best served.)

*Jis ki god meñ bañhe, usi ki dāstī meñ.*

To pull the beard of him who carries you in his arms.

*Jis ki jīb chalti hai, us ke nau hal chalte hain.*

The power of the tongue is as the power of nine ploughs.

(Said of a braggart.)

*Jis ki jurū andar, us kā nāsibā Sikandar.*

Whose wife was the rum of the house is as lucky as Sikandar.

☞ This proverb is used by *wachters* or *swearers* in the service of the English to express the influence and emulments of one whose wife serves in the house as an ayah to a lady: Sikandar is the native name for Alexander the Great.

*Jis ki jūti, usi kā sir.*

To strike the head of a man with his own shoe.

(To refute a man out of his own mouth; to draw arrows out of a man's quiver: to fust a man at his own expence.)

*Jis ki khatīye chandīyā, us ki khatīye bandīyā.*

Wom.

Be the slave of him whose bread you eat.

*Jis ki lāthi, us ki dhātis.*

Who has the cudgel has the buffalo.

(Might is right. Club law. The good old rule, the honoured plan, that he should take who has the power and he should keep who can.)

*Jis ki mahāl meñ maiyā, mānge paisā mile rū-paiyā.*

Whose mother is in the palace, if he asks for a penny he gets a shilling.

*Jis ki na phañī bīdhi, woh kyā jāne pīr parāi?*

Who never had a sore heel, what can he know of another's pain?

*Jis ki sūrat achchhī, us ki sūrat bhī achchhī.*

Who is good natured has a good face.

*Jis ki sūrat achchhī nahin, us ki sūrat ko kiya dikhā?*

Who is not good natured, heed not her beautiful face.

*Jis ki teg, us ki deg.*

Who has the sword has the pot.

(Might is right.)

*Jis ke bārah bigah bāghā, us ki kamār meñ dōrā nahin.* Ruā.

Who has twelve acres of cotton field, has not a rag to his back.

*Jis ki deg, us ki teg.*

Who has the pot, has the sword.

(Who feeds his soldiers best is best served.)

*Jis ko Khudā bachā, us par kibrīh na āfat āi.*

Whom God befriends know no troubles.

*Jis ko rakhe Sāiyās mār na sakhe koi: bār*

*na bīh har sakē, jo jag bairī hoi.*

Whom God protects none can injure and none can trouble, though the whole world be his foe.



*Jis mūkh se pān khāyē, tis mūkh se hoile ne chabāyē.*

Eat not charcoal with the same mouth that you eat betel.

(1st. Do not abuse him whom you have once commended. 2nd. Do not submit to indignity where you have formerly been treated with respect.)

*Jis ne beṭi dī, us ne kiyā rakṣā?* [nothing.]

Who has given his daughter has kept back

*Jis ne beṭi dī, us ne sab kuchh dīyā.*

Who gives his daughter gives his all.

*Jis ne chīrā, voṭi nīreḡā.*

Who opened the mouth will feed it.

(Take no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof. Mat. xi, 34.)

*Jis ne dīyā, us ne pāyā.*

Who gave hath now received.

(Allusion to the doctrine of the transmigration of souls, according to which it is believed that men are wealthy now in proportion to their charity in former lives.)

*Jis ne kī be-hayāt, us ne khāi dādā malāi.*

Who loses all sense of shame eats milk and cream.

(Said of prostitutes.)

*Jis ne kī sharm us ke phūle harm.*

Modesty means misfortune.

(Said by prostitutes.)

*Jis ne korā dīyā voṭi ghoraṭ bāi deḡā.*

Who gave you a whip, will give you a horse also.

(Trust in God.)

*Jis ne lagāi, voṭi bugh/vaḡā.*

Who has set it on fire will quench it.

(1st. A commotion is easily appeased by him that excited it. 2nd. The afflictions sent by God can only be alleviated by him. 3rd. A beggar's cry: God will appease my hunger by making people give me alms.)

*Jis ne na dekḡā ho baḡ, voṭi dekḡe bīlāi, Jis ne na dekḡā ho thag, voṭi dekḡe qasāi.*

Whoever has not seen a tiger let him look at a cat, and whoever has not seen a robber let him look at a butcher. [bāḡi.]

*Jis ne na dekḡi ho kanyā, voṭi dekḡe kanyā kī*  
Who has not seen the bride let him look at her brother.

(Judge by the family likeness.)

*Jis ne rangi ho chāḡā, use bīi savāi; aur jis ho rangi ho chāḡā, us kī bīi kabāḡi!*

Love a harlot and be ruined; be loved by a harlot and be ruined! [kām.]

*Jis rāḡ kī naḡāi chāḡā, us ke kī ginnā se kiyā*  
What is the use of counting the miles on a road you have not to travel? [urḡiyē.]

*Jis shahr meṭi phūl beḡiyē, vaḡān dūl na*  
Do not kick up the dust of the city where you once sold flowers.

(That is, if disgrace befall you where you were once respected, do not remain there.)

*Jis takṃ par baithē, usi ko kāḡe.*

He cuts away the branch which supports him.

(1st. Extreme folly. 2nd. Ingratitude. It is an ill bird that befouls its own nest.)

*Jis tan jāḡe, voṭi jāne.*

Who feels knows.

(It is the wearer that knows where the shoe pinches.)

*Jis so hārā, aur hārā so mūḡā.*

Who wins loses, who loses dies.

(Said of a law-suit.)

*Jis dād, mūḡ nīrāḡ.*

Life is hopeful, death hopeless.

*Jis chāḡ chāḡ, mūḡ dāḡ dāḡ.*

While he lived he chewed them, now he is dead they are buried.

(Said of a miser: chāḡāḡ is to chew whole grain: the point is that the miser ate pulse and other cheap grain whole, to save the cost of grinding and buried the savings thus made.)

*Jis hāi, nā marē hāi, sisak sisak dam bhāi*  
hāi.

I neither live, nor die, I breathe in agony.

*Jis jī kī mēḡ hāi.*

While there is life there is company.

*Jis jī kī nāḡ hāi.*

Relationship lasts only for life.

(Used by way of expostulation to those who lament extravagantly over the dead.)

*Jis kī ghar aur mūḡ kī gor batā.*

Point out a living man's house and a dead man's grave.

*Jis ke khūn meṭi hīrā dhundlā hotā hāi.*

Supernation.

In a living man's blood the diamond grows dull.

*Jis na pūchhe, mūḡ dhar dhar pūḡe.*

Alive they cared nothing for them, dead they mourn them bitterly.

((1.) Ungrateful offspring. (2.) A man's worth is known when he is dead.)

*Jis rāḡe to lōnat kahṇā!*

Curse me if you live any longer!

(A *faḡir*'s curse when offended: it means that the victim will die soon.)

*Jis to hāḡ kālā, hāre to mūḡ kālā.*

Win and your hands will be black; lose and your face will be black.

(In gambling: a black face means disgrace in India.)

*Jīḡāṃ kī bhāiḡāḡ agar dhaundhāṃ.*

The elder brother's wife's buffalo (son) is always a fat one.

(The *jīḡāṃ* has a great voice in native household matters.)

*Jis makkhī nāḡi nigl jāḡi.*

You cannot swallow a live fly.

(1st. One does not take poison or do wrong consciously. 2nd. No one willingly involves himself in ruin. 3rd. An evident truth cannot be denied.)

*Jit ki havā hāi achchāi.*

Even the name of success is worth having.  
(Nothing succeeds like success.)

*Jitnā chhāno, utnā hī kirkirā.*

The more you strain, the more grit you get.  
(The closer you examine, the more faults you find.)

*Jitnā chhōṭā, utnā hī khōṭā.*

As vicious as he is little.

*Jitnā degā, utnā pāyā.*

You will get as much as you give.

*Jitnā garmāyā, utnā hī barāyā.*

The hotter it grows the more it rains.  
(Indian observation.)

*Jitnā gur dālog, utnā hī miṭhā hog.*

The more sugar you put in the sweeter it will be.  
(Good material, good work.)

*Jitnā karam meṭ likhā hai, utnā milāy.*

You will get as much as is written in your fate.

(So why work hard!)

*Jitnā maras meṭ dīdā, oṭā kolbar meṭ na dīd.*

E.  
All that sit at the marriage feast cannot enter the marriage chamber.

*Jitnā raṭā hai, so chuglo.* Panj.

Whatever your share is take it.

(And be thankful.)

*Jitnā sāp lābh, utnā hī goṭ chauri.*

The lizard is as wide as the snake is long.  
(One matches the other.)

*Jitnā ca-tā, utnā kharāb.*

Cheap and nasty.

*Jitnā dyānd, utnā dīvānd.*

Wiser is more scrupulous.

*Jitnā tapeḡā, utnā barseḡā.*

As the heat, so the rains.  
(Indian observation.)

*Jitnā āpar, utnā niche.*

As much above, so much below.  
(Said of a crafty fellow.)

*Jitne ghane, utne bhale.*

The more (sons) the merrier.

*Jitne kale, utne mere bēp ke sale.*

So many black men, so many blackguards.  
(Sāla, and bēp kē sāla are strong terms of abuse in India.)

*Jitne manḡ, utne pinḡ.* Hin.

As many heads (sons), so many offerings to your manes.

(Every Hindū son offers sacrifices to the manes of his parents, so the more sons a man has the more offerings he is sure of. Lo, children are an heritage of the Lord. Happy is the man that hath his quiver full of them. Psalm cxvii, 3-5.)

*Jitne mātā, utnī hī bātā.*

As many men, so many minds.  
(Quot. *Ammonius* *et* *contempor.*)

*Jitnī dand, utnā lobh.*

Avarice increaseth according to the income.

*Jitnī dand, utnā kharāb.*

As the income, so the expenses.  
(Paying for a name.)

*Jitnī chādar dekho, utne hī pāṭ pāṭro.*

Stretch your legs according to your coverlet.  
(Cut your coat according to your cloth.)

*Jitnī daulat, utnī hī musibat.*

So much wealth, so much trouble.

*Jitnī lābh, utnā lobh.*

Avarice increaseth according to the gains.

*Jitnī miyāt kī lambī dāṛhī, utne gāṇ guzār.*

Superstition.

The village prospers according to the length

of my lord's beard.

*Jivan maran Bidhnā ke hāth hai.*

Life and death are in the hands of fate.

*Jive merā bhāī, galī galī bhāujāī.* Wom.

While my brother lives there's a wife for him in every lane.

(Never mind about a wife for him, the main thing is that he live.)

*Jise na māne pitā aur mātā ke nirdāh.*

He disregards his father whilst alive and mourns for him when dead.

(An unworthy son.)

*Jo dākh se dūr, woh dīl se dūr.*

Out of sight, out of mind.

*Jo apne kām na dē, so chulhe bhār meṭ jāī.*

Who is of no service to me may go into the fire.

*Jo bakut qarīb, so syādāh ragīb.*

The nearest are the greatest rivals.

(A man's foes are those of his own household.)

*Jo Bāman kī jīb par, so Bāman kī pothī meṭ.*

What is on the Brāhman's tongue is in the Brāhman's books.

(The devil can cite Scripture for his purposes.)

*Jo Bāman kī pothī meṭ, so yāron kī aubān par.*

What's in the Brāhman's book is on my tongue.

(See preceding.)

*Jo bandāh-ṇavāī kare, jān us pe fidā hai;*  
*Be-jais agar Yāsuṭī-sānī hai to kyā hai?*

Who shows me kindness, I'll give my life for him; Without bounty a second Joseph is of no use to me.

*Joban thā jūb rūp thā, gāhāt thā sab hoī;*  
*Joban rutan guṇāt-ke, bēn na pūchhe hoī.*

When youth I had, beauty I had, and every body wooed me: My gem of beauty lost, none cares a jot for me.

*Jo bar dekh tap mujhe āye, cōī bar mujhe biyā-*  
*han āye!* E. Wom.

Such a bridegroom is come to marry me, as I cannot look on without fever!

*Jō bāt hai so khūb hai, kyā bāt hai āp kī!*

What is said is well said, and how well you have said it!

(Spoken ironically.)

*Jo Bhādaṁ mā bakhā hoe kāl pachōhar jākar roḥ. Agric.*

When rain falls in August famine goes behind a wall and weeps.

*Jo bhūke ko det hai, jāthā shakt jo hoe,*

*Tā upar sital buchan, lakhe ātmā roḥ.*

Who feeds the hungry as far as in his power lies, And speaks kind words, is a truly sympathetic man.

*Jo bin sahāre khele jūd āj na mūd, kal mūd.*

Who gambles without experience will be ruined to-day or to-morrow.

*Jo hole so gīt ko jād.*

He that speaks first shall go for butter.

It alludes to a story of four block-heads, who having agreed to provide a meal jointly, quarrelled about who should bring the *gīt*, and not being able to decide the matter in any other way, agreed that he who should first break silence should go. As they sat silent, they were seen by the watch, and giving no account of themselves, were carried before the Magistrate, who, as they still refused to speak flogged them all, and when one cried out with the pain, the others exclaimed, "you are to go for the *gīt*," Hence proverb means persistence in a foolish matter.

Another story is that four men provided a joint meal. When the meal was cooked one of them exclaimed 'you have forgotten to put in the *gīt*' and the others said 'yes, you go and bring some' hence the proverb. He who recommends a cure has to provide it.

*Jo bole, so kundā khole. Hin.*

Who speaks first must open the door.

(Allusion to a native custom of calling out to the inmates to open the door.)

*Jo bōvegā, so kūtegi.*

Who sows will reap.

*Jo chop chap-kar ānhā jhapāve, voh ke ran mān el chālāve?*

Who blinks and turns away his eyes will never use his spear in battle.

*Jo chaphegā, so giregā.*

Who climbs will fall.

(Vaulting ambition)

*Jo e'āve, so pāve.*

Who thatches gets.

(Who works gets.)

*Jo chorī kurtā hai, so morī bhī rakhtā hai.*

Who is bent on theft provides himself with a loophole for escape.

*Jo dam gurē, so ganīmēt hai.*

Best is the time that is enjoyed.

*Jo dhan jātdā dekhīye, to dādhā dīje dāñt.*

When you are going to lose your money better give away half of it.

(Make settlements and then go bankrupt!)

*Jo dharī pe āyā, use dharī ne khāyā.*

Who is born on the earth will be devoured by the earth.

(The earth is the womb and grave of all.)

*Jo dhāve so pāve, jo sove so khove.*

Who runs gets, who sleeps loses.

(Who works gets.)

*Jo dekhā, so rēkhā.*

Seeing is beholding.

(Applied to two people who tell the same story but in different words: six of one and half a dozen of the other.)

*Jo guñhe jītē sangrām, to kākhe ko tāti ko kharachē dām?*

If by asses battles could be won, who would spend to keep Arabs?

*Jo gāvār pingāl parhe, tin bastā ke hīn, Boli, chālī, baithē, līn Bīdhātā chhīn.*

If a village boor be a poet, he still lack three things; Speech, gait and manners, which Fate has taken from him.

(You cannot make a silk purse out of a sow's ear.)

*Jo garajē hañ, voh baraste nahīn.*

The cloud that thunders much rains little. (The greatest barkers bite not sorest. Dogs that bark at a distance bite not at hand. Great promises are small performers. Great cry little wool.)

*Jogi jogi lareñ, khogron kā khaur.*

When jogis fight their begging cups are smashed.

(Because they possess nothing else: poor men are ruined in the quarrels of the great.)

*Jogi jugat jāñ nahīn, kapre rangē to kyā hū?*

If the jogi does not know his business what is the use of his dyeing his clothes?

(A jogi is a religious mendicant and jugat is the knowledge or teaching of a jogi. They wear clothes dyed with ochre.)

*Jogī kā lapkā khelēgā to sāñp se.*

[a snake.]

If a snake charmer's son play, he plays with (What is bred in the bone will never be out of the flesh.)

*Jogī keh ke mīt, kalandar kehī ke sāth? Bhoj.*

The jogi is no one's friend, and the qalandar no one's companion.

(Jogi is a Hindū mendicant and Qalandar a Muhammadan mendicant; neither of them has any fixed abode.)

*Jogī kī yit kyā?*

What friendship can there be with a jogi?

(He is always wandering about.)

*Jogī kī si pherī,*

Like mendicant's visits.

(Said to one who pays short visits and seldom.)

*Jogī kis ke mīt?*

Whose friends the jogis are?

(Friendless—See preceding proverb.)

*Jogī kō basil bād.*

[to a devotee.]

Even the care of an ox is an encumbrance (As he is always wandering.)

*Jogī māre chār hāt.*

Who beats a jogi soils his hands with ashes. (To express that it is unprofitable to oppress the poor: jogis cover their bodies with dust and ashes as a rule.)

*Jo girā bhāt ke andar, so parā pherī merā.*

He that tumbles into a ditch has wandered out of his way.

*Jogi thā so upā gayā, deen rahi bhābhā.*

The devotee is gone and nothing but ashes remain at his abode.

(The soul is fled and nothing but dust is left: the vacant chair.)

*Jo gur khā, so kār chhā.*

He that eats treacle must have his ears pierced.

(Allusion to the custom of giving treacle to a child whose ears are about to be bored.)

*Jo hāṭī meṁ hōgā, so rakāṭī meṁ āgā.*

What is in the pot will be served in the dish.

(Out of the fullness of the heart the mouth speaketh.)

*Johī kākā, vohī kīyā.*

No sooner said than done.

*Jo jā Kalkatte, voh kē khā albatte.*

(i.) Who goes to Calcutta will certainly eat dirt.

(Allusion to the nasty and dirty water of the river impregnated with the filth of the city, before the water-works were constructed.)

(ii.) Who goes to Calcutta can live by rowing at any rate.

(Calcutta being a great port.)

*Jo jīve so khēlē Phāg, mūdā so lekhe lāg.*

Who lives will play at the Holi, who dies is done for.

(Life is for the living.)

*Jo Kabīr Kāshī meṁ maribēn Rām hēn kaun nihorā? E.*

If Kabir die at Benares, what obligation is he under to God?

The allusion is to the Hindū belief that the mere fact of dying at Benares brings salvation, so that if a man thus obtains salvation he is not under obligation to God. The proverb is used by a man who has been paying court to another with a view to personal benefit and has had after all to gain his object by his own exertions.

*Jo kahē hain, voh kartē nahīn.*

Great promisers are small performers.

*Jo kām hīkmat se nikaltā hū, voh hukūmat se nahīn nikaltā.*

Skill succeeds where authority fails.

*Jo Khudā sir par sīng de, to voh bhī sahne papṛe hain.*

If God were pleased to give me two horns, even then would I bear them patiently.

(Contentment and resignation.)

*Jo kīś kē burā chīṭhā, us kē pahle burā hōgā.*

Evil be to him that evil thinks.

(Honi soīt qui mal y pense.)

*Jo koi kalpāe hai, so kaise koi pāṛ hai?*

How shall he that gives pain to others enjoy tranquillity?

*Jo koi khāc khāne kē tūk pānī plus sau sau ghīṛā. R.*

Who eats pease-pudding will drink a hundred gulps of water.

(Chaucer kē tūk is very thirst giving.)

*Jo koi khāṣ nīṛā kē jūr, Māl banē voh mūdāṛ gawār. R.*

Who hath eaten millet from his birth, Hath been a clodhopper from the beginning.

(Millet (jūr) is very coarse food.)

*Jo mīn meṁ bāse, so supnē ḡase.*

What fish appears in the dreams.

*Jo māt se sīvā chāhe, so ḡāyan.*

Who fondles a child more than a mother is a witch.

(Over-acting a part.)

*Jo mere hai, so rājā kē nahīn.*

Even the king has not what I possess.

(Said of a vain person.)

*Jo mere so tere, kāhe dāṭ nīpore?*

What I have you have, so why do you grin?

(Nakedness is no shame.)

AN Englishman is said to have expostulated with some Assamese women for bathing naked in the open whereon they replied, 'What have we that your mother and sister have not?'

*Jo nīṛe, so bhāg dhonī kē.*

Whatever happens is my master's luck.

(What do I care? said of a bad servant.)

*Jo pahle māre, so mīre.*

Who strikes first wins.

*Jo pāras se kanchan upjē, so pāras hai kātōḥ;*

*Jo pāras se pāras upjē, so pāras hai sātōḥ.*

The touchstone that breeds gold is a false stone; The touchstone that breeds a touchstone is a true stone.

(Like begets like: pāras, the philosopher's stone, which can turn the baser metals into gold.)

*Jo phal chakkhā nahīn, vohī mīṭhā hai.*

Untasted fruit is sweetest.

(The joy in prospect is sweeter than the joy possessed.)

*Jo piyās kāṛyā, so āp roḡā.*

Who cuts onions shall shed tears.

(Who sows mischief will suffer the consequences; allusion to the pungent juice of the onion bringing tears into the eyes.)

*Jo pūt Darbārī bhāṛ, deo pūtār sab se ḡoḥ. Hin.*

Those who enter the service of Government give up the service of gods and ancestors.

(i. e. contact with Europeans has a tendency to destroy superstition.)

*Jor jor mar jāṛyē, māl jānvānī khāṛyē;*

*Jānvāī bhī na hōgā, to khāṛyē lag jāṛyē.*

Collect wealth and die, that thy son-in-law may squander it: And if thou have no son-in-law, that it may escheat to the king.

*Jorā kē dhablā bech-kar tandūrī roṭī khāī hai.*

Mah.

He has enjoyed a loaf on the proceeds of his wife's gown.

(Downright selfishness.)

*Jorā kē marvā, aur jūtā kē tūṭnāṛ bāṛbār hai.*

A dead wife is like a torn shoe.

(Both are replaced by new ones in India!)

*Jorā hā marā, ghār hā kharābā.*

The death of the wife is ruin to the house.

*Jorā hā murā.*

His own wife's pupil.

(A henpecked husband.)

*Jorā khasam kī laṭāī, dādā kī malāī.*

A quarrel between husband and wife is like the cream of milk.

(There is nothing serious in it.)

*Jorā khasam kī laṭāī kyā?*

What is a quarrel between husband and wife? (Nothing of any consequence.)

*Jorā na jāhā, Allāh miyāh se nālā.*

Nor wife nor daughter and God his only relative (friend).

(Said of a bachelor.)

*Jorā ṭaṭole gāṭhī, aur māh ṭaṭole anṭī.*

The wife feels the purse, the mother feels the stomach.

(The wife wants money and the mother likes to see her son well-fed.)

*Jo sādāh kī māne bāī, rahē anand voh dīn rāī.*

Who follows out the teaching of the saints is happy night and day.

*Jo sādī ohāī chālāī hāī, voh hamesha khush-hālī rahāī hāī.*

Who leads a simple life is always happy.

*Jo andh kare, so mend pāve.*

He that does the service will receive the fruits of it.

*Jo sir uphār kar chaleyā, so phokar khāyē.*

Walk with your nose in the air and you will trip.

*Jo sove, us kī parvāyā; jo jāge, us kī paryā.*

The sleeper's is the bull calf, the waker's the cow.

(The cow-calf being more valuable than the bull. The early bird gets the worm.)

*Jo tairagā, so dābegā.*

Who swims will (sometimes) drown.

*Jo ṭakā degā, us kī laṭāī khaleyā.*

His child will play who pays.

(i. e. for its toys.)

*Jo til had se siyādāh huā, so masāh huā.*

When a mole grows beyond bounds it becomes a wart.

(A virtue in excess may become a vice: moles on the face are much admired by orientals.)

*Judh bōṛī bōḥār, jo se men hār na hōī.*

Gambling would be a capital trade, if there were no such thing as losing.

*Judhī hamesha musībī.*

A gambler is always poor.

*Judhī ko apnā hī dōo musībī hāī.*

The gambler flatters himself that his own throw is the best.

*Jāl men bālī bālī hār hāī.*

The ox sinks under the weight of his yoke. (Fun on the word *jāl* which means (1) yoke (2) gambling.)

*Jug ṭāṭā, nard mart.*

When the pair (at *chauser*) are separated one man is lost.

(*Chauser* is a game played with dice according to the throws of which the men (*nard*) are moved. The men must be moved in pairs according to the throws, and when it happens that a player cannot move both his men he loses one, hence the proverb means "union is strength.")

*Julāhā chūrāve nālī nālī, Khudā chūrāve akhē berī.* E.

The weaver steals a reel at a time; but God makes lose him all at once.

(Of all his ill-gotten gains: poetical justice.)

*Julāhā jāne jau kātē?*

Can a weaver out barley?

*See* The story goes that a weaver, unable to pay his debts, was set to cut ripe barley by his agriculturist creditor, who thought to repay himself in this way. Instead of reaping he employed himself in untwisting the tangled barley stems as he would skeins of thread. The saying is a hit at the proverbial stupidity of the weaver caste.

*Julāhā kī begārī Paṭhān!*

A Pathān working gratis for a weaver!

(Society upside down: *begārī* is a forced laborer and the point is that the turbulent and pugnacious Pathān would be the last man in the world to do forced labour for such a wretched menial as the *Julāhā* usually is.)

*Julāhā kī fir na hō?*

May it not be the weaver's arrow!

*See* Alluding to a story of a weaver who went to fight and being wounded with an arrow, prayed that it might not prove that he was hit. The proverb implies a hope that a misfortune may be prevented before it is too late.

*Julāhā kī jūtī, supāhī kī jōī, dhārī dhārī pūrdnī hōī.*

A weaver's shoe, and a soldier's wife grow old without being used.

(A weaver sits at his work barefooted and a soldier lives abroad.)

*Julāhā kī maskharī man bāhan se!*

The weaver will crack indecent jokes with his mother and sister!

(Allusion to the stupidity of the weaver caste.)

*Julāhā kī tareh, Id, Bakrīd ko pām khā lēte hāī.* Mah.

He enjoys the luxury of betel leaf like a weaver at the *Id* and *Bakrīd*.

(These feasts occur once each in the year: hence proverb means luxury rarely enjoyed.)

*Juma chhōṛ sanichar nahāī, us kī sanichar kabhī na jāī.* Superstition.

Who omits Friday and bathes on Saturday misfortune will never leave him.

*Jāl jūn bō bālē Pūrvā, tātātātātāt dūkh ghāī pāt.* E.

When the wind is in the East, the pains of wounds are much increased.

*Jāt jān bhāṅe kāmēt tāt tāt bhārī hāt.*

The wetter a blanket gets, the heavier it becomes.

(Used as an expostulation with one, who, having run in debt, does not even take care to pay the interest, whereby the load accumulates daily.)

*Jāt jān tīyā tēd nām, voh voh mārā sārā gāh.*

The more I used your name the more the villagers beat me.

(Said of a tyrannical ruler.)

*Jāt jān murgī moṭī ho, tāt tāt dām sukī.*

As a fowl gets fat its tail shrinks.

(The richer a miser becomes, the closer fasted he grows.)

*Jāt kē dār es gudī nahi pāchī jāī.*

A blanket is not thrown away on account of the lice in it.

(A great advantage is not given up for a slight inconvenience which attends it.)

*Jūṛī bālām hai.*

Mating is beyond control.

(Marriages are made in heaven and we next.)

*Jūṛī kē hāt hai.*

Marriage is in the hands of fate.

*Jūṛīyā sanjog hai.*

Marriage depends on (fated) union.

(See preceding.)

*Jūṛī nahi Dār kī jūṛī, dhārī rahē sab dārā bāṛī.*

What Heaven breaks cannot be joined, so put aside your medicines and herbs.

*Jāt pahne sāt kā, bāṛā bhārōd bāṛī kā,*

*Jāt pahne nārī kā, kyā bhārōd karī kā!*

Shoes made to order last as a wedded wife,

But shoes made to sell as a mistress only.

*Jut jut mārē bāṛōd, bāṛī khān twang.*

Agria. [their stalls]  
The oxen work to death, the horses feed in

(The poor work that the rich may thrive.)

## K

*Kabāṛī kē chhappar par phūks nahi.*

The old clothes-man has no straw on his thatch.

*Kab dādā mārōṅg aur kab bel baṛg?*

When will the grandsire die, and when will the funeral gifts be made?

(Waiting for the dead man's shoes.)

*Kabhi ghan ghanā, kabhi muṛṛī bhār chand.*

Sometimes plenty, sometimes only a handful of corn.

*Kabhi ghī ghanā, kabhi muṛṛī bhār chand, kabhi voh bhī nahi!*

Sometimes butter in plenty, sometimes but a handful of corn and sometimes not even that!

*Kabhi kē dīn bārē, kabhi kī rāt bārī.*

Sometimes the days are long and sometimes the nights.

*Kabhi kādē kē is pār, kabhi kādē kē us pār.*

Sometimes on this side, sometimes on that side of the bhāṅ mortar.

(To express excessive laziness and sottishness.)

*Kabhi nā dekhi boryā aur supnē āi khāt.*

He never even saw a mat and dreamed of a bed.

(Said of an upstart.)

*Kabhi nā dekhi chaddar chādī!*

She never saw a shawl or a wrapper!

(A taunt to a boastful woman.)

*Kabhi nā gāṇḍī rān chaphe, aur kabhi nā bājī bām.*

The coward never went to field and never heard the battle drum.

(Abuse by bhāṅs (barde) when refused their demands.)

*Kabhi nāo gārī par, kabhi gārī nāo par.*

Sometimes the boat is on the waggon, and sometimes the waggon on the boat.

(Individuals of different rank and quality<sup>2</sup> have it in their power to help each other. Boats are carried on waggons to be launched and waggons are ferried over on boats.)

*Kabhi nā rōi sātāṛe, supnē āi khāt!*

She never even slept on straw and dreamed of a bed.

(Chateau on Espagne.)

*Kabhi ranj, kabhi gamj.*

Sometimes gains and sometimes pains.

*Kabhi nā kabhi fard phāla.*

The palāś tree sometimes blossoms.

(Spoken of one who seldom does a good act and based on common observation.)

*Kabir Dās kī ulfī bānt; āḡan sūkhi, ghar mōṇ pānī.*

A dark saying of Kabir: the yard is dry and water is in the house.

(Reference to the obscure sayings attributed to Kabir, which have an obvious and an allegorical meaning: e.g. this means that good men do not enjoy this world, but have joys in store for the next.)

*Kabir Dās kī ulfī bānt; bārē kammāl, bhāṅ pānī.*

A dark saying of Kabir: the blanket rains and the water is wetted.

(See preceding. It means that bad men flourish and the good suffer frequently in this world.)

*Kabir soke bhāṅ nē, aur khesī soke Jāt nē Rūs.*

Verses besit a bard, and husbandry besits a Jāt.

(Every cobbler to his last.)

*Kab kē banyā, kab kē saṅ?*

Yesterday a grocer, to-day a merchant prince!

(Said of an upstart.)

*Kab marē aur kab kīrē payē?*

When he will die and when the worms will eat him?

(I care not.)

**Kab mād aur kab rāchēhās hū?**

When did he die and become a demon?

(Applied to an upstart, who assumes airs of consequence.)

**Kab se rōjā tēar bhāi, bōdō kē dīn bēar gāi?**

Since when have you become a mighty king, and forgotten the days of plain porridge?

**Kābul gae, Mugal ham āi bolantāgē dānt,**

**‘Ab āb’ kar mar gāi aīrhāne rahā pānt.**

He went to Kābul, became a Mugal, and so began to speak their language.

The water was by his side and he died, crying ‘L’eau l’eau.’

The proverb is founded on the following story. A man, who had visited Kābul and had learnt Persian there at the sacrifice of his own mother-tongue, used to flaunt Persian phrases when he returned home to his native land, and consequently died of thirst, crying in vain for water in Persian ‘*āb āb*,’ instead of the common Hindustānī *pānt*, which none of his servants and relations could understand.

**Kābul men kyā gadhe nahīn hōtē?**

Are there not donkeys in Kābul?

**Kābul men mōvā bhāi, Brij men bhāi karīl.**

Kābul for fruits and Brij for karīl.

(The *karīl* is a thorny bush, and the point is that in Kābul, which the Hindūs look on as a barbarous place, good things are found, whereas their holy land of Brij produces only what is of little worth.)

**Kabutar khāne kē sā hāl hai, et ād hai cū jād hai.**

[another comes in.]

Like a pigeon house, one goes out in.

(Said of an establishment in which a large number of servants is kept up.)

**Kachaurī kē darwāze khulā hai.**

The doors of the Courts are open.

(So why fight among yourselves?)

**Kachaurī kē bā āb tak nahīn gāi.**

The smell of the cakes is not yet gone.

(*Kachaurī* is a cake made of flour and pulse, generally eaten by children. The proverb is applied to a mean person elevated suddenly to consequence and who still shews traces of his base origin.)

**Kachchā dādū sub ne piyā hai.**

Every one has drunk fresh milk.

(Every body is apt to err: the point of the proverb lies in the native idea that boiled milk is more nourishing than fresh.)

**Kachchā to kachaurī mānge, pūrī mānge pūrā,**

**Non mirach to Kāth mānge, Bāman mānge bādā.**

Raw youth likes crisp cakes, ripe age soft sponge-cakes,

[sugar.]

Kāthās like pepper and salt, and Brāhmans (Parts are more wholesome than *kachaurī*, and the rest of the proverb is a skit at the Kāthās and Brāhmans.)

**Kachche bāph ko jidhar nivāro niv jāi, aur pak-kā kabhi na tērhā hōi.**

The young bamboo can be bent as you please, but the old one never.

(Teach a child betimes in the way it should go.)

**Kachchī kālī kachchāl kī torat man pachhātā.**

Pluck the unripe buds of the *kachchāl* tree and sorrow for it.

(Because you can do nothing with them.)

**Kachchī khānā, dānt na lagānā, cābis kī chhān jānā.**

Superstition.

Don't put the herb between your teeth,

swallow it whole.

(A common saying of the native *hakims* or medical practitioners: *kachchī khānā* is any concoction of medicinal herbs.)

**Kachchī pēndī dastar-khūdn kē sarār.**

Mah. The under-baked pot will soil the cloth.

(Because it will not hold liquids properly: with raw youth deal, you'll get no weal.)

**Kachchī rēndī dastar-khūdn kē sarār.**

Mah. An unripe melon is a disgrace to the table.

(To describe an unprofitable servant as above.)

**Kachchī shishī mat bhāro, jīa men partī lakir,**

**Bālē-pān kī dāhāt, gālē partī sanjir.**

Fill not a flimsy, nor a flawed glass;

Love in early youth is a chain round the neck.

**Kachrī khānē dīn bahlā, kaprē phātē ghar kō āi.**

I ate unripe melons, and wasted my time, and when my clothes became in tatters I returned home.

(I was employed unprofitably.)

**Kadhi na dekha boriyā, supnē āi khāt.**

He never saw a mat and dreamed of a bed.

(Castles in the air.)

**Kad kad Manglū bows dhān, rūkhā dādā, hē Bhagwān!**

Whenever Manglū sowed his rice; God caused a drought!

**Kad kē kad āi, mere man nahīn bhāi.**

You have come so late that you are not welcome.

**Kagā bole, par gāi rauls.**

When the crows caw all nature wakes.

(The crows in India play the part of chanticier.)

**Kagā raul.**

The cawing of crows.

(The chattering of noisy persons when they meet together.)

**Kagā, kavā aur khargosh, yē ānō nahīn māne jōs.**

The crow, the jackdaw and the hare; these three can never be tamed.

**Kagas kē ghōrē dāvātē hān.**

Galloping a paper horse.

(Castles in the air: used also of the rapid postal arrangements of the English.)

**Kagas kī nāo āj na dūbbī, kal dūbbī; or**

**Kagas kī pan-guāī āj na dūbbī, kal dūbbī.**

A paper boat will sink to-day or at any rate to-morrow.

(Spoken of things which cannot last.)

**Kagas kī nāo nahīn chālī.**

A paper boat won't float long.

**Kage kag na bhikari bhik !**

No bread for the crows, and no alms for the beggars.

(Said of a miser: it is obligatory on Hindus to feed cows at funerals and to give alms to mendicants.)

**Kahā na abhī kar sake ? Kahā na sindhu samā ? Kahā na pāvat men jarē ? Kahā kāl na bhā ?**

What cannot a woman do ? What cannot the ocean contain ! What cannot the fire burn ! What cannot death destroy !

**Kahā bībī, kahā bāndī ?**

What equality between maid and mistress ?

**Kahā buriyā ? kahā rāj-kanyā ?**

There is a vast difference between an old woman and a young princess !

(Applied to one without merit making high pretensions.)

**Kahā jaiē jhūī nahī, bāt jaiē mīhī nahī.**

Nothing so false as fiction, nothing so sweet as a tale.

**Kahā jān chūke kā bil nahī mīlā.**

Wherever I may go I cannot even find a rat's hole.

(To creep into.)

**Kahā Rāja Bhoj, kahā kāglā tel ?**

There is a vast difference between Rāja Bhoj and a poor oilman.

**Kahā Rām Rām ? kahā tē tē ?**

What connection is there between the worship of God and idle talk ?

(Allusion here to the talking of mainas which are taught to say "Rām Rām" (God, God) and parrots which are taught to say "tē tē.")

**Kāhe ko gūlar kā pot pharvāī hai.**

Why do you try to break open a fig ?

(To disclose a secret: the fruit of the gūlar is full of a substance like worms and so is very disgusting to a Hindū.)

**Kahē khet kī, sunē khaliyān kī.**

They are talking of the fields and he hears about the barn.

(A dull-head.)

**Kahē samān kī, sunē amān kī.**

He talks of Earth and hears of Heaven.

(He talks of chalk and I of cheese: cross purposes.)

**Kāhe se kōī kūs meñ nahī girā.**

No one will fall into a well if you tell him to do so.

**Kāhe se kumbhār gadhe par nahī chaphtā.**

The potter won't mount his ass if you tell him to do so.

(Unreasonable obstinacy.)

**Kahā dhabe bhī āre hai ?**

Will the drowned ever swim again !

**Kahā kī tāt kahā kī rōṭ, bhānmaī ne kumbhār jorā.**

With bricks from here and stones from there, the juggler doth a family rear.

**Kahā nakhūn bhī gohit se judā hūā hai ?**

The flesh and the bones cannot be separated.

(Blood is thicker than water.)

**Kahā sukhe daraktē bhī hore hūe hai ?**

Can the withered tree put forth green leaves ?  
(Can these dry bones live ?)

**Kahā to sūhā chūari, aur kahā dhole lāt ?**

Sometimes a red kerchief, and sometimes kick and knocks.

(The chances of a woman's married life.)

**Kahā dān, karā mushkil.**

It is easy to promise, but hard to perform.

**Kahū to mā māī jāē, na kahū to bāp kutā khā.**

If I tell, my mother will be beaten ; if don't tell, my father will eat dog's flesh.

(The speech is supposed to be uttered by a son who discovers that his mother by mistake has dressed dog's flesh instead of mutton for his father's dinner. It is used to express being in a dilemma.)

**Kājāl gayā Bihār, bahorā nare hī hai. E. Wom.**

They have gone to Bihār for the lamp-black and the bride is on the tip-toe of expectation.

(To express expectation of a thing of which there is no hope. Kājāl or lamp-black is necessary for the adornment of the bride's eyes before the marriage.)

**Kājāl kī koṭhri.**

A room full of lamp-black.

(To express a place from frequenting which you will only obtain disgrace: used towards the houses of prostitutes.)

**Kājāl kī koṭhri meñ jāgā, to dhabbā lage hī gā.**

Go to the house full of lamp-black and you will be surely stained.

(Touch pitch and you will be defiled.)

**Kājāl to sab lagātē haiñ, par chitvān bhānt bhānt. Wom.**

They all apply lamp-black, but their glances [differ. Beauty unadorned is adorned the most.]

**Kākā kahū ke na bhā.**

An uncle is no body's friend.

**Kākā kī bhānsī, bhūṭje kī tond.**

The buffalo is the uncle's, the pot belly the nephew's.

(i. e. the uncle gets the good things of the world.)

**Kākā na karē sākā.**

An uncle won't make a row.

(Men in India are apt to be very fond of their brother's children, and frequently adopt them.)

**Kāṭrī ke chor ko gardan nahī marte.**

A man is not hanged for stealing a cucumber.

(De minimis non curat lex.)

**Kālā koelā !**

Black as charcoal !



*Kalāṭ kī beṭī dūbne chālī, logon ne kahā, 'mat vālī hai.'*

The publican's daughter went to drown herself and the people said 'she's drunk.'  
(To express enjoyment at other's trouble.)

*Kalāṭ kī dūkan par pānī bāṭī piyo, to sharbāṭ kī gumān hotā hai.*

Drink even water at a tavern and you are suspected of having drunk spirits.

*Kalā mūkh karīl ke dānt.*

A black face and teeth like the karīl.  
(The karīl is a kind of gourd of a dirty brown colour.)

*Kalā mūkh, nīle hāth pān.*

A black face, with blue hands and feet.  
(To express abhorrence of any thing.)

*Kalajā fāt fāt, dāwā ek bhī nahīn.*

His heart broken, but never a tear.  
(Crocodile's tears: sham grief.)

*Kalā kī kākā pānī nahīn māngā.*  
Bitten by a black snake does not even ask for water.

(Because he dies before he can do so: black snakes are deemed to be very deadly by natives.)

*Kalā ke āge chīrāg nahīn jāitā.* Superstition.

No lamp will burn before a black snake.  
(Because it is supposed to carry a bright jewel in its head: proverb means that nothing avails before a powerful tyrant.)

*Kalā ke kākā kī jāntar na mantar.*

The black snake's bite no spell nor charm can cure.

(There is no cure for tyranny.)

*Kalā kī ek ek lahr ā jānī hat.*

Caprice has laid hold of him like a black snake's bite.  
(The whims and caprices of a tyrant.)

*Kalā kosā.*

Black miles.

(Descriptive of a distant journey, which may be said to terminate in darkness: he is gone to the world's end.)

*Kalā sir kī be-dhūb hotā hai.*

Man is the lord (of creation).

*Kalā sir kī ek ek na chhūṛā.*

He left not a man (alive).

*Kalharī kal kal kare, chhohārī chhō ho.*

*Apnī apnī bān se kabhī na chūke ko.*

The quarrelsome will quarrel, the waspish will be so:

As her nature is, each will always show.

*Kalī khalī na sat: donoh ko māro ek kī khet /*

Nor black is good, nor white: at one blow kill them both!

☞ The story goes that a certain woman transformed herself into a white kite in order to avenge herself on her faithless husband. Her rival thereupon assumed the form of a black kite. The husband killed them both as dangerous witches.

*Kalī gāṭ Bāman ko dān.* Hin.

A black cow given in alms to a Brāhman.

(A black cow is the best in the Hindus' eyes for a free gift.)

*Kalī ghāṭ dardonī aur dhāuṭī barān-hār.*

The black cloud threatens, but the white cloud gives the rain.

(Barking dogs seldom bite.)

*Kalī haṅgī picḥhe.*

Old pitchers are set aside.

(To be broken on the owner's death or departure, and upon the removal of an unpopular chief or governor, as indicative of the hope of a new era.)

*Kalī Jumerāt kī vādā karnā.* Mah.

To promise on Black Thursday.

(To make a long promise: *Kalī Jumerāt* is the second (or last) Thursday of the dark fortnight of the moon.)

*Kalī juārī.*

A gambler to the death.

*Kalī kī āpā deo bahāṭ, āj kī āpā deḥhe āṭ.* Wom.

Wash off yesterday's plaster and look to to-day's.

(Let by-gones be by-gones.)

*Kāl, karkāṭ, kūsān kī khāṭ.* Agric.

Famine and dearth are the death of farmers.

*Kāl kī sāg garīb kī bhāg.*

In famine time herbs are the lot of the poor.

*Kāl ke āge kīṭ kī bas nahīn chālā.*

There is no resisting death.

*Kāl ke āge sab lāchār hain.*

All are helpless in the presence of death.

*Kāl ke hāth kamān, bāṛhā bacho na jāvān.*

When his bow is in the hand of death nor old nor young escape.

*Kāl ke mūkh meṭh sab hain.*

All are in the mouth of death.

*Kāl kis ne dekḥī hai.*

Who has seen to-morrow.

(Who knows the future: also don't delay.)

*Kāl kothī.*

A black house.

(A dangerous place.)

*Kallahr kī khet jāisē kaphī kī heth.* Agric.

A traitor's friendship is a barren field.

*Kallah chālē sattar balāṭ fālē.*

When the jaws grind they keep seventy hardships away.

*Kāl kī chhōṛē rājā, na chhōṛē rān.*

Death leaves nor beggar nor king.

(Death is no respecter of persons.)

*Kāl sab ko khāṭī bāṭhā hai.*

Death eats up every one.

*Kāl fālē, kālā na fālē.*

Death may be put off, but the bottle never.

*Kalārī kī agārī, aur qasī kī picḥhārī.*

To the wine-merchant early, to the butcher late.

(In India the best wine is exposed first for sale and the best meat last.)

*Kamāṭi na dhamāṭi, mo be bhāj bhāj khāṭi.* E. Wom.

He neither earns nor gets, but feeds on me.  
(A lazy husband or son.)

*Kamāṭi na pahiyā, "gāṭi jōt, mere bhāiyā."* Rus.

Nor spring nor wheels, and says he, "bring up the cart, friend."

*Kamān se niklā fir aur mākh se niklā bāt, phir nahīn aī.*

An arrow out of the bow and a word out of the mouth return no more.

*Kām apnā hī kām hai.*

Self done is well done.

(If you want a thing done well do it yourself.)

*Kamar meṭh toṭhā, bārā bhāroṭh.*

To have your food with you is a great comfort.

*Kamar na bālā, sāṅhe rātā!* E. Wom.

No strength in his loins and early to bed!

*Kamāṭi āve dārā, nikhāṭi āve lārā.* Wom.

The bread-winner comes home quietly, and the earn-nothing quarrelsome.

*Kamāṭi kharām kis se na chāhe?* Wom.

Who would not wish for a hard-working husband?

*Kamāṭi pūt kalāje rāt.* E. Wom.

The son who earns lies on his mother's breast.

(He is the darling of his mother.)

*Kamāṭi pūt kī dūr bālā.*

A son who earns keeps off calamity.

*Kamāve dhoṭī-vālā, uṛāve ṭopī-vālā.*

The Hindū earns and the European dissipates it.

(*Dhoṭi* is a cloth worn by Hindūs round the waist, passing between the legs and fastened behind; the *ṭopī* or hat is the peculiar dress of the European in India.)

*Kamāveṭ Khān khānā, uṛāveṭ Miyaṅ Fahim.*

The master earns the money, and his slave dissipates it.

It is said that Bairām Khān, better known by his title of Khān-khānā, the celebrated friend and minister of the Emperor Akbar, had a slave named Fahim, who was liberal to extravagance with his master's money.

*Kam-bakht gae hāt, na milī tarāṭi, na mile bāt.*

If an unlucky man go to market, he finds neither scales nor weights.

(So that he can be easily cheated by the traders.)

*Kam-bakht kī nishānī, jo sukḥ gayā kṛī kī dānī.*

Misfortune is nigh, when wells run dry.

*Kām chor, nivāle hāsir.*

Shirking his work, but ready for his meals.

*Kām isrā, dukh bisrā, chhāchḥ na det Ahir.*

The Ahir's business is done and the trouble forgotten, and he will not give even a draught of butter-milk (to the workman.)

(When a man's turn is served, he is apt to forget those to whose aid he owed his

success: after you have mounted, you kick away the ladder.)

*Kām kṛ, na kṛ kṛ, dāmān amṛ kṛ.*

Nor for work, nor for toil, is an enemy to his food.

(It is waste of money to feed an idle workman or servant.)

*Kām kṛ, na kṛ kṛ, aur bhār amṛ kṛ.*

Nor for work, nor for toil, but for a pound of corn.

(See preceding.)

*Kām karē nāth-vālī, pūṛī jāī chīrūt-vālī.* E. Wom.

The jewelled woman did it and the ragged woman was taken up.

(Riches hide thousands of our crimes: wealth covers a multitude of sins.)

*Kām kharḥ, bālā mākhā. Pera.*

Small cost and great show.

*Kām kī biryāṭ thōṭ dikhāṭ.*

When it is time to work she shows her thumbs.

(*Thōṭ dikhāṭ* = idiom, to refuse point blank.)

*Kām, kīrōḥ, mad, lōḥ kī jōlō mān meṭ Khān, Kā paṇḍī, kṛ mārkḥā, dōṣ ek eamān.* Bhñj.

As long as passion, anger, pride and avarice fill the mind,

The learned and the ignorant are one and the same.

*Kām ko nākhā! khānē ko hāṭ!*

For work, O no; for dinner, O yes!

*Kām ko kām sikhāṭā hai.*

Work teaches work.

(We learn by experience.)

*Kām korḥī, mākh bājār.*

To work a leper, to eat a stone-mouth.

(*Lepers of course can do no work: mākh bājār*, idiom, to be able to eat anything.)

*Kām kī oṭhne se fuqīr mākh hōṭā.*

The habit does not make the priest.

*Kām to, dām do.*

Get your work done and pay me.

*Kām pyṛā hai, chām pyṛā nahīn hai.*

Work is sweet, not good looks.

(Handsome is that handsome does.)

*Kānā kavṛā.*

A one-eyed crow.

(A taunt: any ugly man.)

*Kānā kutṭā pēḥ kī se ḍāṛā.*

The one-eyed dog is pleased with rice-water.

The prize goes with merit: any thing one-eyed is unlucky to the natives and a one-eyed dog the most of all, so these are habitually ill-treated; rice-water is of no value and is thrown away, hence point of proverb.)

*Kānā muḥ ko bhāṭ mākh, kām bīn ruhāṭ nahīn.* Wom.

I dislike the one-eyed rogue and yet I cannot do without him.

(Said by a woman of a husband she disliked.)

*Kānā tātā, bādhis safar.*

A wall-eyed pony and a stupid groom.

(To describe a miserable equipage.)

*Kanauṣh bilit chākhā se kha hatāi.*

A cowed cat will let rats bite her ears.

(A superior is obliged to put up with insolence from an inferior, who knows some of his secret failings.)

*"Kādhā dhanaṣh, kadh māh dānā, kadhā chole Dilī Sultānā"*

*"Ban ho rān, bīhāt ho rānā, bānā kī bāt bānā pakhānā"*

"With bow on shoulder, and arrows in thy hand, where art thou going, O Emperor of Delhi?"

"O king of the forest, and lord of the wilds, the great only know the great!"

*See* The story goes that a wool-carder (dānyā) travelling in a forest with the implements of his trade met a jackal, which had just come out of an indigo net. The jackal took him for an archer, and being frightened accosted him with the first line. And the carder taking the jackal for a tiger (!) replied to him with the second line. *Moral:* mutual fear makes men wondrous civil.

*Kānā ho ek rag ead hōt hoi.*

The one-eyed have always one extra sense.

(They are generally believed to be very wicked.)

*Kānī ākhā, masār hā bīyā, vāh bāh ākhā Bhānā, Bīyā. E.*

Even my one eye, small as a pea, hath the Goddess of small-pox taken.

*Kānī apnā tātā nā nādhā aur kī phūlī nādhā.*

The one-eyed perceives not the film on her own eye, but sees the speck in another's.

(Thou hypocrite, cast out first the beam out of thine own eye and then shalt thou see clearly to pull out the mote that is in thy brother's eye. Luke, vi. 42.)

*Kānī gāh Bāman hā dān. E.*

A one-eyed cow for the Brāhman's alms!

(When a thing is useless give it away in charity.)

*Kānī gāh hā alge bāhān? E.*

Has the one-eyed cow a separate stall?

(Must I be put out of the society of the most worthy because I am less worthy than they?)

*Kānī hā bīyāh hā sūn jōkōs.*

In marrying off a one-eyed girl there are a hundred risks.

(That the husband elect may find it out and refuse to marry her.)

*Kānī hā kādā pyārā, rānī hā rānā pyārā.*

The one-eyed wife loves her one-eyed husband and the lady loves her lord.

(Each happy with her lot.)

*Kānī hā kām sārāh? kānī kī mīyāh?*

Who would extol a one-eyed wife but her husband?

*Kanā bhāgvan hōt hoi.* Superstition.

Blue-eyed is fortunate.

*Kanjā makhā chā.*

The miser will eat flies.

(Every Hindū will throw away any food containing a dead fly, hence the sting of the proverb.)

*Kān khat nakhā bān, jūh jūbhā sūnā nakhā bān?*

The ears can't speak, as the tongue can't hear!

*Kanḥajūrē kē kās pān tūṭāy?*

Can all the feet of a centipede be broken?

(Spoken of one who is well able to bear a loss.)

*Kān mēh tē dālā bāṭhē hān.*

They have poured oil into their ears.

(To turn a deaf ear to advice.)

*Kān mēh thēṭiyāh dāl hān.*

He has stuffed his ears with wax.

(See preceding.)

*Kān par ek jūh nakhā chālā. Rū.*

Even a louse does not venture on his ears.

(Spoken of one who does not yield to advice.)

*Kān pyārē tō bāṭiyāh, jorā pyārē tō bāṭiyāh.*

Love my ears, love my earrings: love my wife, love her sisters.

(Love me, love my dog.)

*Kāhā ruggī.*

A haughty one-eyed man.

(The height of incongruity to the native's mind.)

*Kāhā burā karī kā, aur badlī kā ghām.*

Saukān burī has chūn kī, aur sāṅhē kā kām.

Sharp are the thorns of the bark, great the heat of a cloudy day. Hateful even

the image of a co-wife and a business in partnership.

*See* The *chān kī saukān*, or co-wife of flour, of the proverb is founded on the story of a man, who set up a *chān* (flour) model of an ideal co-wife, which he covered with a rich dress and jewels and caressed and worshipped every day in order to vex his living wife.

*Kānā na pūchhē bāt, merā dhānā sūbhāgān nām.* Wom.

My husband never speaks to me, yet I am called a happy married woman.

(Applied to one who falsely pretends to be in the confidence of his master, or of a great man.)

*Kā par karān sīngār, pyār mor āndhar? E.* Wom.

For whom should I deck myself, when my husband is blind?

(The blind man's wife needs no paint.)

*Kapṛā kahē, "tū mujhē kar tāh, main tūhē karān shah."*

Say your clothes, "you keep me carefully and I will make a king of you."

(The tailor makes the man.)

*Kapṛā pahnayē jag bhātā: bhānā khāyē man bhātā.*

Dress to please the world: eat to please yourself.

**Kapre phate garibi di.**

When the clothes are torn poverty has arrived.

**Kapfi ki yat, maran ki rit.**

Friendship with a knave will lead you to your grave.

**Kaput: beld mara bhala.**

An undutiful son is best dead.

**Karā, aur kar na jānā, maiā hōtī to kar di-khātī.** Wom.

She did it, but didn't know how to do it; if I had been there I would have shewn her.

(Said of a woman who gets into trouble for a lover in allusion to a well-known tale in the *Alaf Lailā*.)

**Karain Kallū, bharaīn Lallū. E.**

Kallū does the deed, and Lallū pays for it. (The cat's paw.)

**Kardār bājē thōthē bāth.**

Hollow bamboos break with a crack.

(Empty vessels give the loudest sound.)

**Karam hin jab hot hain, sabhi hot hain bām, Chhāt jān ke bāphtai hain, tuhāt hot hain ghām.**

When misfortune comes, every thing is upside down; When the unfortunate expects cool shade he finds a burning sun.

**Karam-hin khetī karē, bālī marē, sūkhā parē.** Agric.

If an unlucky man become a cultivator, his oxen die or there comes a drought.

**Karam-hin sāgar gā, jāhāt rātān kā dhēr, Kar chhāt ghōgā bhāt : gētī karam kā yēr !**

An unlucky man goes to a sea where goms abound, And whenever he touches one it turns into a shell : such is the caprice of fate !

**Karam ke baliyā pakāi khēr, ho gayā dalyā.**

If an unfortunate man cook a dish of milk and rice it turns out to be gruel.

(*Khēr* is a dish of milk and rice; and *dalyā* a gruel much inferior to *khēr*.)

**Karam rehā amit hai.**

The lines of fate are immutable.

**Karam rehā na mīlē, karo kōi lākhō chātāi.**

The lines of fate you can't efface, though a hundred thousand arts you try.

**Kar ba karat hai.**

Practice makes perfect.

**Kar bhālā, ho bhālā, ant bhālē kā bhālā.**

Do good and find good, for the fruit of good is good.

**Karchhī hāth sāilāne hī ke kartē hain.**

Ladles are made to save the hands.

(I don't keep dogs and bark myself : fingers were made before spoons.)

**Kardantī khesē, āndantī pesh ; na kī ho, to kar dek.**

As you do, you will receive; if you have not tried it, try now.

**Karē dāhī-sālā, pakrē jāī mūkhō-sālā.**

The long-beard did it and the moustache suffered.

(A man with a long beard in India is respected, whereas one with a moustache only is distrusted; the cat's paw.)

**Karē ek, bhārē sab.**

One does and all suffer.

(Want of justice: allusion to the old native method of punishing the whole family of a criminal for the crimes he only had committed.)

**Kargā so bhāregā.**

Who does will suffer.

**Karā par-panch, kāhāch panāh !**

Who does injustice calls himself a judge !

**Kargah bich julāhā sohe, hāl par sohe hālī,**

**Phaujan bich sipāhī sohe, bāgan sohe mālī.**

The weaver looks well at his loom, the ploughman by his plough, The soldier in his army, the gardener among his beds.

**Kargah chhor julāhā jāī, nā-haq chot bichārē khāī.**

If a weaver leaves his loom and takes to roaming he is certain to be knocked about.

(Applied to one who suffers mischief by intermeddling with what does not concern him.)

**Karhāt chāggē, to tere byāh men menh bāregā.** Children's superstition.

Lick the platter and it will rain on your wedding day.

(A great a misfortune in the East as in the West.)

**Karhī kāsā udāl.**

Hot as curry.

(A bad temper.)

**Karhī men kōelā.**

Coals amongst curds.

(*Karhī* is a dish of sour milk and pulses. It implies that two things or persons are ill associated together.)

**Karh men yā dāh men.**

Lust or feeding.

(The world, the flesh and the devil: the pleasures of sensuality.)

**Karī kāī belān banānd ?**

To cut a beam to make a rolling-pin !

**Kariye apne man ki, aur suniye sab ki.**

Do as you desire, but listen to all men.

(Take advice, but decide yourself as to how you should act.)

**Karkā sohe pālī ne, bārāh sohe mālī ne** Rus.

Pastorals suit the shepherd, and the song of the well the gardener.

(*Bārāh*, the song sung by gardeners when drawing water from their wells.)

**Kar-ke khānd, aur mogan rahnd.**

Earn your living and be merry.

**Kar khetī, pardes ko jāī, tā ko janam akārāh jāī.** Agric.

Who tills the soil and goes abroad wastes his life.

**Kar ko kār sikkhāṭā hai.**

Working teaches you your work.  
(Practice makes perfect.)

**Kar le, so kām : bhaj lo, so Rām !**

If you work, work at your business; if you sing hymns sing of God !

**Karni chūhe dāhṛī, aur māmā jī kā dār !**

A lover and afraid of your uncle !  
(Faint heart never won fair lady.)

**Karne ko chakrī, sone ko ghar. E.**

Service is for work, the house for sleep.  
(A taunt to a person who is loth to go abroad on service.)

**Karni kare to kyon dāre, aur kar-ke kyon pachhāṭā ? Per dōe babul ke, to am kahāṭ se khāṭ ?**

Why fear to do thy duty, and having done it why repent ? If thou sowest acacias, can't thou eat of mangoes ?  
(Babul, the acacia arabica, a thorny tree.)

**Karni khāk ki, bāt lakh ki.**

His deeds as dust; his speech of thousands.  
(Words without deeds are like a garden full of weeds.)

**Karni na dharni, nām Gulabā !**

Nor management, nor arrangement in her, and her name Rosa !

(Gulabā, being a name of good import, is applied to sensible women only.)

**Karni nā kartūt, 'chaliyo mere pūt.'**

Nor deeds nor action, and (he cries) 'come along my son.'

(Jack is doing nothing and Jim is helping him.)

**Karni nā kartūt, kahlāṭ pūt sa-pūt.**

Nor acts nor deeds, and he is called a good son.

**Karni nā kartūt, laṛne ko maujūd.**

Fit for nothing, but ready to quarrel.

**Karni nā kartūt, laṛne ko masbūt.**

Fit for nothing, but strong in battle.  
(Said to a boaster.)

**Karo kheti aur bharo fānd. Agric.**

Raise a crop and pay a fine.  
(Allusion to cases of over assessment of land revenue.)

**Karo kheti aur bōṭ bāil. Agric.**

Plough a field and sow oxen.  
(A good breed of oxen is becoming extinct.)

**Karo to savāb nahīn, na karo to āṭāb nahīn.**

Do it and gain not, don't do it and lose not.

(A transaction from which neither gain nor loss accrues.)

**Kar pāṇī, na mūṅh pāṇī !**

Nor water on the hands, nor on the face !  
(Said of a dirty man.)

**Kar sevā, khā mevā.**

Do your duty and reap the fruits.  
(Serve and be served.)

**Kartab ki biddiya hai.**

Art depends on practice.  
(See next.)

**Kartā ustād, na kartā shāgird.**

Who works is master, who works not is pupil.

(Plod beats genius.)

**Kar to dār, na kar to Khudā ke gasab se dār.**

Do it and fear, do it not and fear God's vengeance.

There were two mendicants (sādhs) one of whom said "do it and fear": said the other "If I don't do it why should I fear ?" The first said nothing and went away. Shortly afterwards some thieves went to rob the king's palace and gave, according to their custom a necklace to the sādhs, which they put on his neck without his knowledge, while he was meditating: next morning when it was found on him he was led to execution. His friend the first mendicant saw him and used the second part of the proverb. *Moral*: Always fear God.

**Karūṅgā, par talūṅgā nahīn.**

I won't move until I have done it.  
(A headstrong man.)

**Karvā subhāṭ, ṭubāṇī nāo.**

A bad temper is like a sinking boat.  
(As it is always in trouble.)

**Karvā thū thū, mīṭhā hap hap.**

He spits out the bitter, and gulps down the sweet.

**Karvā zahar.**

Bitter as poison.  
(Bitter as gall.)

**Karve se mīlce, mīṭhe se dārye.**

The bitter greet, but fear the sweet.  
(All is not gold that glisters.)

**Karyā tāman, gor chamār, tekrā sang na utre pār. E.**

A black Brāhman, and a fair Chamār won't do you any good.

(Pure Brāhman are usually fair, and pure Chamārs, a very low caste, usually black.)

**Kāsā bhar khānā, āṭā bhar chālnā.**

A pot full of meal and a walk the length of the staff.

(An easy life.)

**Kāsā dīje, bāsā na dīje.**

Give food, but never give lodging.  
(To a stranger: be cautious in your dealings with strangers.)

**Kashmiri be-pirī, lazzat na shīrīn.**

The faithless Kashmiri hath nor flavour nor sweetness.

**Kashmiri se gorā so kopī.**

Who is fairer than a Kashmiri is a leper.  
(The natives hold Kashmiris to be the fairest of all orientals.)

**Kātā aur le dauṛī. Wom.**

Off to the market as soon as she has spun.  
(To be in a needless hurry.)

**Kāṭa aur ulat gayā.**

The snake bit and turned round.

(By which the poison is said to be more completely infused and its effect rendered more certain.)

**Kāṭak, bāt kahā tak.**

October is over before you can speak.

(The pleasant cold weather is soon over.)

**Kāṭak jo dāhorā tare khāṛ, Kuṣumbh sahīṭ bāi-kumhā jāt.** Superstition.

Who eats beneath the *donāḍ* tree in October will go to Heaven with all his family.

(Allusion to the feast of *donāḍ chādaski* held on the 11th of Kāṭak (October.) The *donāḍ* is the emblic *officinalis*.)

**Kāṭak kutyā, Māh bilāṭ, Chait meh chiryā, sādā lūgā.**

Bitches in October, cats in January, sparrows in April, women always.

**Kāṭā rūt paretan ko, pakki roṭi jiryāve ko. E. Wom.**

She can reel off the spun thread, and manage the baken cakes.

(Said of a malingerer who avoids really hard work.)

**Kāṭe bār, nām ho talvār kā; wār sipāhī, nām ho sardār kā.**

The sharp edge slays and the credit is the sword's; the soldier fights and the credit is the general's.

**Kāṭegā bāṭāṭ kā, sikhēgā nāṭ kā.**

The wayfarer is cut, while the barber's son learns.

(A barber learns by shaving fools.)

**Kāṭe kaṭe, na māre mare.**

It can't be cut by cutting, nor killed by killing.

(The cat's nine lives.)

**Kāṭe par non mirach lagānā.**

To put salt on the wound.

(To add insult to injury.)

**Kāṭh chāṭto to chiknā, bāt chāṭto to rukhī.**

Scratch wood and it grows smooth, scratch a word and it grows rough.

**Kāṭh kā ghorā, lohe kā sin, jis par baithē Langar Din.**

A wooden horse and an iron saddle, on which sits Lame Jack.

(A crutch.)

**Kāṭh kā ghorā nahīṭ chālā.**

A wooden horse will never walk

**Kāṭh kā ulā.**

A wooden owl.

(A blockhead.)

**Kāṭh ke ghorē dauratē hāt.**

To set the wooden horse galloping.

(To raise the wind : to fly a kite.)

**Kāṭh kī kāṭhī bār bār nahīṭ chāṭhī.**

You can't put a wooden vessel on the fire twice.

(I am not to be cheated twice : deceit cannot be repeated with impunity and effect.)

**Kāṭhe-vāḷe ko thopā, bāṭhe-vāḷe ko bahut. Agric.**

Little to the reapers and much to the sheaf-makers.

(Because the latter get the gleanings.)

**Kāṭo to khūn nahīṭ.**

If he were cut, no blood would flow.

(Describes a man pale with fright.)

**Kaund kamālī par tel bukvā ? E. Wom.**

On what income do you expect oil and cosmetics ?

**Kaune rūp par chūṭ sīngār ? E. Wom.**

On the strength of what beauty do you deck yourself thus ?

**Kaun har ros adāṭī ho samjhāne ko ?**

Who will teach day after day ?

(i. e. without payment : workmen won't work without payment.)

**Kaun kahe Rājā jī nange hain ?**

Who would say that the Rājā is in rags ?

(Nor one ever cavils at the rich or powerful.)

**Kaun kisi ke āṛe jāveṭ dāna pānī lātā hai.**

Superstition.

No one visits another; it is the prospect of food that takes him there.

**Kaun sē darakhī hai jisṭ havā nahīṭ lagi.**

What tree is there that the wind does not reach ?

(All are subject to the troubles of life.)

**Kaunī chakkī kī piṭā khāyā hai ?**

At what flour-mill have you eaten ?

(That you have grown so plump.)

**Kaurī gāṭh kī, jorū sāl kī.**

Keep your penny in your pocket and your wife with you.

**Kaurī kaurī māyā jorī, kar bātē chhāl kī;**

**Bhāri bojh dhārā sir upar; kis bidh ho halkī ?**

Money and wealth gathered by deceit are a heavy load upon the head; how will you get rid of it ?

**Kaurī kaurī pe jān detā hai !**

For the sake of a penny he would risk his life !

**Kaurī ke tin tin ho gāṭ.**

Three for a farthing.

(Dirt cheap)

**Kaurī ke vātē masjid dhāt hāt. Mah.**

He would let the mosque go to ruin to save a penny.

**Kaurī nahīṭ gāṭh meṭ chālē bāg kī sair !**

He has not a penny in his purse and goes to visit the gardens !

(Where the gardeners will expect a present. Applied to one, who sets about any undertaking without possessing the necessary means to accomplish it.)

**Kaurī na ho, to phir kaurī ke tin tin hāt.**

If you have not a penny you are dirt cheap.

(See above kaurī ke tin tin, etc.)

**Kauri na rakh kufan ko, bijra ki shahi ban rah.**  
Don't keep enough to buy a winding sheet,  
but be like a hyena.

(Who lives upon dead bodies and has no occasion for a shroud. The spend-thrift. Eat, drink, and be merry for to-morrow we die.)

**Kauri pae nahin, pari astm ki chat.**

Without a penny about him he has acquired a taste for opium!

(Opium is a very costly drug.)

**Kurti pe khun nahin hoti!**

Blood is not shed for a penny!

**Karva chahi hane ki chahi, apni chat bhi bhul gaya.**

The crow in imitating the swan's gait forgot his own.

(Imitate the ways of the wealthy and you will lose your own.)

**Karva kaa le gaya.**

The crow has carried off his ears.

Spoken of a fool, who believes whatever is said without examination. The saying is taken from the story of a silly fellow, who being told that a crow had taken away his ears, began to pursue the crow, without waiting to examine if it was so.

**Karva tar-jardai ki hai, dhan sukhte ki hain.**  
E. Wom.

The crows keep on cawing, but the corn dries all the same.

(The business in hand goes on well, notwithstanding the opposition of cavilliers.)

**Karve ki dum mein andar ki kali.**

Pomegranate blossoms on a crow's tail.

(To describe a black ugly person finely dressed.)

**Karwa ko kose se kahin dhore marie hain?**

Do cattle ever die for a crow's curse?

(If one person wish ill to another from interested motives, it has no effect.)

**Karwa ko anyuri bag.**

A vineyard for crows.

(Pearls before swine.)

**Kaya kark hai, jan johon nahin.**

It is pain to the body, but not a danger to life.

(A common consolation in sickness in the mouths of physicians and priests.)

**Kaya maya k' kay bhara hai?**

No reliance on wealth and life.

**Kaya paapi aachha, men paapi kuchh nahin.**

Better be a leper than a knave.

**Kaya rakhe dharam, aui paaji rakhe beohar.**

Your religious observances preserve your body, and your capital your trade.

**Kayath ka beta parha bhala, ya mura bhala.**

A Kayath's son should be either learned or dead.

(All occupations are hereditary in India: that of a Kayath is to read and write; hence point of proverb.)

**Kayath ka hastiya qalam hai.**

The pen is the Kayath's weapon.

(See preceding.)

**Kayathon mein sab se chhote, aur bhaddon mein sab se bade ki kambakhti hai.**

The youngest among the Kayaths and the chief among players are the most unfortunate.

(The youngest in a Kayath family is made to do all the household work and of course the best player is most in requisition.)

**Kehu ke jeth put, behu ke lekhe karva. E.**

To some he is an elder son, to others only a boy.

(His relatives are proud of him and strangers merely know him as a boy.)

**Kekar kekar dhare ndon, kamra orhe sare gadh. E.**

The whole village wears a blanket, whatever you choose to call it.

(A rose by any other name would smell as sweet.)

**Ke karvi kare, kedar sire bite. E.**

One does the act, and another is called to account for it.

**Khaas khaas bhar, chale daa bhar.**

He eats a bowlful and walks the length of a stick.

(Applied to a lazy gluttonous fellow.)

**Khaas ke gal, nahat ke bal nahin chhupte.**

The face of the well-fed and the hair of the bathed cannot be hid.

(Spoken of one who denies something that he has done, but whose countenance betrays him: thy speech doth betray thee.)

**Khaas ki barian, tang rahen khuran! Panj.**

Fed on balls of pulse and strung on his legs!

(Barian is very nutritious food.)

**Khaas na khilae, khala didon age pad! Mah. Wom.**

My aunt neither eats nor gives me to eat, may she lose her eyes and legs!

(A curse.)

**Khaas nana ka, kahlave dada ka.**

He lives on his mother's father and is called the grandson of his father's father.

**Khaas to ghi se, nahin jahn ji se.**

If he cannot eat with butter he'll die.

(A gourmet.)

**Khaas to pachhade, na khao to pachhade.**

Eat and repent, eat not and still repent.

(Said of nasty food not easily procurable: proverb usually refers to *bar ke ladda*, sweetmeats made of sawdust and covered with sugar, distributed as a joke at the Holi festival.)

**Khaas jane khaas ki ki bhasha.**

Only a crow understands crows' language.

**Khai bhali, ki mai bhali?**

Feeding is dearer than a mother!

**Khāt hare kamāl, kappar hare singār.**

Eat to earn and dress to adorn.

**Khāt Mugal ki tārī, kahān jāgi bāhī?**

She has tasted the Mugal's food, and will never leave him.

(Said of a mistress: Mughals are popularly supposed to be the best lovers in India.)

**Khairāt ke tukre aur bāsār meñ jakīr.**

He lives upon alms, and belches in the market.

(Applied to any one who boasts of acquisitions, which in fact are borrowed: to eructate is in India a sign of having dined well.)

**Khair! jo hūā so huā!**

Well! let bygones be bygones!

**Khair kā beryā pār hai.**

The boat of the upright goes across.

(Virtue succeeds: *berā pār honā*, idiom, to succeed.)

**Khair ki jūtī, khairāt kī nāṛā, parā de, Mullā, aqd udhārā.** Muh. Wom.

My shoes and breeches were got as alms, so Mullā, marry me on credit.

(Mullās or priests always receive a fee for the marriage ceremony.)

**Khāye man bhāī, pahniye jag bhāī.**

Eat to please yourself, dress to please the world.

**Khāk chup-ke kahā hūn.**

I lick the dust before I speak.

(To imply extreme humility.)

**Khāk chānto, ber binte.**

Winnowing dust and picking up wild plums. (To be unprofitably employed: *ber*, or the fruit of the *symplocos jayabai*, is of no value.)

**Khāk dālē chānd nahīn chhipātā.**

The moon is not hid by throwing dust on it.

(Solid worth is not sullied by slander.)

**Khāk dhāl bakān ke phūl.**

The dust of the ground, and the flower of the *bakāyan*.

(They are equally worthless: proverb used to typify a person of worthless character, or one who makes worthless assertions.)

**Khā-ke jalāī chālīye kos, mariye āp, Daib ke dor!**

Walk a mile quickly after your food and die and blame fate!

**Khā-ke pachhuātā hai, nahā-ke nahīn pachhtātā.**

You may eat and regret, but not bathe and regret.

**Khāki ande ki paidāyāsh.**

The brood of an addled egg.

**Khāki andon meñ bachehe nahīn hote.**

Addled eggs bring forth no chicks.

**Khālā jī kā ghar nahīn hai.** Mah.

It is not your aunt's house.

(Not an easy matter: in India a man can do much as he pleases in his aunt's house.)

**Khālā kā dam aur kīvār kī jorī.** Mah.

Only an aunt alive and a pair of door flaps.

(Said to a boaster.)

**Khālā kā ruitā meñ ke bardāsh.** Mah.

An aunt is as a mother.

(Allusion to the affection entertained in India by women for their sisters' children.)

**Khālā kī mehmānī, hāth dāt pachhtānī.** Mah. Wom.

To accept the invitation of an aunt and repent of it.

(Visit your aunt, but not every day in the year: don't outstay your welcome.)

**Khā le, pahān le, so apnā.**

Only what you eat and wear is yours.

(Said of the childless, as what he would save would go to strangers.)

**Khal gur ek hī bhāo!**

Treacle and oil cakes at the same price!

(A bad government: *gur* is much more expensive than *khal*.)

**Khālī banyā kyā karē? Is kothī ke dhān us kothī meñ dhare.**

The unemployed shopkeeper will move his grain from one room to another.

(He cannot bear to be idle and will do a useless thing rather than nothing.)

**Khālī ghar meñ qalandar baithe.**

The qalandar will reside in an empty house. (The qalandar is a Mahamudan ascetic; moral is, lock up your house when you leave it.)

**Khālī hāth kyā jānē? Ek sandesā letā jānē.**

How can I go empty handed? Let me at least take some message!

(Allusion to the natives' trick of never saying straight out what they want: to beat about the bush.)

**Khālī hāth musk tak nahīn jātā.**

Empty hands don't go to the mouth.

**Khālī kharīdī, pūrī farihtā.** Wom.

An empty purse is a great curse.

**Khālī Khān fāhtā martē hain.**

Khālī Khān is shooting doves.

(Idiomatic phrase: to make a happy hit.)

**Khālī mabāsh, kuchh kiya kar!**

Never be idle, do something!

**Khālī se begār bhālī.**

Forced labor is better than idleness.

**Khālq kā hāl kis ne bānd kiya?**

Who can stop the people's voice?

**Khālq Khudā kī, mukl bādshāh kī.**

The people are God's and the land the king's.

**Khālq kī zubān Khudā kī nagārā.**

The voice of the people is the drum of God.

(*Vox populi vox Dei.*)

**Khālqā sīs kin sūson meñ? Kodōn kā bhāt kin lūthōn meñ? E.**

The wife's aunt is no mother-in-law, as millet is no rice.

**Khām ko kām sikhātā hai.**

Work teaches the unskilled.

(Practice makes perfect.)

**Khānā aur aīdnā.**

Eating and lounging.

(Said of an idle lad.)



*Khān aur jhān!*

(1.) Over-t and be drowsy!

(2.) Overent and swell!

*Khān aur gurān.*

Feed and grow!

(Ingatitade.)

*Khān na kappā, sūnī kī bhārā. E. Wom.*  
Nor food nor raiment, a husband but in name.

(See next.)

*Khān na kappā, sūnī kī karnā.*

No food nor raiment, and to keep her on nothing.

(Said of an improvident marriage.)

*Khān parāyā hai, to pet t, parāyā nahīn hai.*  
The food is another's, but the belly is your own.

(Said to one who gormandizes at a feast.)

*Khān pīnā guāh kī, nīrī salām alk.*

My food and drink at my own expense, and my salutation returned.

(The point is that the speaker hoped by making friends with a great man to get something out of him: hence proverb describes fruitless court paid to a great man.)

*Khān sharābat, rahnā farāgat!*

Eat in company, and live at ease!

*Khān vakān khān, to pānī yakhān pīnā.*

Take your food there, and your drink here.

(Used in summoning a man in an emergency.)

*Khānā bājī ran parē, dāntā bājī ghar parē.*

The clatter of swords portends war and domestic jars a ruined house.

*Khānā aur rānā kī jobān rāt ko.*

Sweets and harlots are best at night.

(Sweets are usually eaten by natives at the evening meal.)

*Khānā bīnā sab rānā rasoi. Min.*

Without sugar a dinner is like a widow.

(For whom no one in India has any regard.)

*Khānā khāndegā, so khānā khāzgā.*

Who treads out sugar will eat sugar.

*Khānā kī roṭī, jabān toro, tahān mīṭī.*

A sweet cake is always sweet, wherever you may break it.

*Khānē ke dānt aur, dikhānē ke aur.*

Some teeth to eat with and some for show.

(Said of elephants' teeth and tusks and applied to hypocrites.)

*Khānē ko bī-smā'illah, hām ko istagfiru'llah. Mah.*  
Ready for the grace before meat, but for work "God forbid."

*Khānē ko maswūd, pahānē ko amawūd.*

He eats maswūd flowers and wears amawūd.

(He starves the belly and feeds the back: maswūd flowers contain no nutrition in them, and amawūd means gaudy clothing.)

*Khānē ko na mile; khām, par nashē ko mile.*

It is of no use for food; well, it will do for strong drink.

(Nashē is a wider term than any in English and includes anything intoxicating, as *shang*, opium, liquor, etc.)

*Khānē ko pīhhe, nahānē ko pahle. Hin.*

Bathe before eating.

*Khānē ko sher, kamānē ko bakrī.*

He feeds like a lion, but works like a goat.

*Khānē ko sūt, kamānē ko majnūn.*

Ready to eat, useless for work.

(*Majnūn*, properly a madman, used for any emaciated or weakly person.)

*Khānē men chānī, palung par nānī.*

Take sauce to your meat and a harlot to your bed.

*Khānē men sharm kyā? aur ghūnsōn men udhār kyā?* [blow on loan]

Who is ashamed to eat? and who takes a (An eye for an eye and a tooth for a tooth.)

*Khanjar tale tūt dam liyā, to phir kyā?*

A moment's respite under a sword is of no consequence.

*Khān khānā, jin ke khānē men bādnā.*

Khāukhānā's dinner was served on gold.

(Bahrām Khān, Khān Khānā, the friend and adviser of the emperor Akbar, is the person here alluded to.)

*Kharā bahist men gayā.*

Anchored in heaven.

(Died in the odour of sanctity.)

*Kharāb arab laun Lakshmi, ud ast laun rāj,*

*Tulsi, Hari kī bhagī bin yeh dūn keh kō?*

Millions of money and dominion from East to West avail

Nothing, saith Tulsi, without devotion to God.

(Tulsi Dās was the celebrated author of the Hindi *Rāmāyan*.)

*Kharāb khasta, nāy sasta.*

Forlorn as cheap corn.

(A man reduced to very low circumstances.)

*Kharā khel Farrukhābād.*

The fair play of Farrukhābād.

(Allusion to the purity of Farrukhābād rupees.)

*Kharbūzā chāhe dhūp ko, aur am. chāhe menī,*

*Nārī chāhe ro ko, aur bālak chāhe neh.*

Melons want the sun, and mangoes want the rain, Women want a strong hand, and children want love.

*Kharbūz ko dek-kar kharbūz rang pakarā hai.*

Melons mixed with melons change colour.

(i. e. ripen; society moulds men.)

*Kharā gharā, aur paidā thori, kis par bāndhān ghorā ghorī?*

With great expenses, and small income, on what shall I keep horses?

*Kharē pīr kī rosa rakhā hai kyā?*

Are you keeping a fast for the standing priest?

(Said to one who doesn't take a seat on paying a visit.)

*Kharē rasoi, bāṭhē hos, khāte pīte tin hos.*

Stand still and it will be a chain, sit a-

while and it will be a mile, eat and drink  
and it will be three miles.

(Said of time lost on a journey. Moral, don't  
waste your time.)

*Kharī masdūri, chokhā kām.*

Cash payment means good work.

*Khārichī kutiyā aur mahāmī ki jhāl !*

A mangy bitch in a velvet dress !

(An ugly woman in a handsome dress.)

*Kharsā piyārā bīnd, siyālē piyārī āg.*

*Barkhā piyārī tīn chīs, kambāl chhāvā, rāg.* Rus.

In summer I like a fan, in winter a fire,

In the rains a blanket, a roof and a song.

*Khasam, devar donoh ek sās ke pūt; yeh hū,*  
*yā voh hū.* Rus. Wom.

Your husband and his younger brother are  
sons of one mother; if it is not the for-  
mer, then it is the latter.

(That you can live with: illusion to the har-  
de marriage, or levirate, among the Jāts.)

*Khasam kā khāñ, bhātī kā gāñ.* Wom.

She is supported by her husband, but gives  
her brother the credit of it.

(A habit among native women.)

*Khasam kiya sukā sone ko, ki pāñ lag-ke rone*  
*ko.* Wom.

I took a husband to live with and have only  
a wall to weep against.

(Allusion to the misfortunes attending to the  
marriage of a young girl with an old hus-  
band, by which the father of the bride for  
mercenary interests renders the poor girl  
the victim of life-long misery.)

*Khasam se chhūte, to yāron ke jā.*

Free from the husband, off to the lover.

(Be off with the old love before you're on with  
the new.)

*Khas kam, jāhān pāk.*

The less the filth the purer the earth.

(Said of the death of a bad man: These three  
years I came seeking fruit on this fig tree  
and found none: cut it down: why can-  
bereth it the ground? Luke, xiii. 7.)

*Khātā bhī jā, bāpātā bhī jā.*

He goes on eating and grumbling over it.

*Khātā kare bīvi, pakāī jā bāndī.*

The mistress sins and the slave girl pays  
for it.

*Khātē kamāte raho !*

May you earn and eat !

(A benediction.)

*Khātē pite jog milē, aasār milē na ko.*

In prosperity all are your friends, in adver-  
sity none.

(A friend in need is friend indeed.)

*Khātē pape to khet, nakhtā, bhāt kē ret.* Agric.

Manure it and it is a field, otherwise it is  
sandy desert.

*Khātī se gorā, so pētā frāg.*

Who is fairer than a Khatrī is a leper.

(Applied to one who endeavours to deceive a  
person wiser than himself: Khatrīs are fa-

mous for their fair skins and good complex-  
ions.)

*Khāñ to gehūñ, na to rahūñ chūñ.*

If I eat, it shall be wheat, else I'll remain  
as I am.

(i. e. hungry: said of the dainty.)

*Khāve bakri ki tsrah, rākhē lakri ki tarah.*

He eats like a goat, yet is dry as a stick.

(Spoken of a lean person with a great appe-  
tite.)

*Khāve chand, rahe band.* Agric.

Eat pulse and keep your health.

(Pulse is considered to be very wholesome  
food by natives.)

*Khāve ghorā, yā khāē roṛā.*

To feed a horse and build a house.

(In ruin: building is sweet impoverishment.)

*Khāve mot, torē ko.*

Who eats vetches can storm a fort.

(See *khīve chand, rahe band*.)

*Khāve mūng, rahe āng.*

He that eats mūng is droway.

(The *Phaseolus mungo* is considered weaken-  
ing food: see preceding.)

*Khāve pān, tukre ko hairān.*

No bread for his stomach and a taste for  
betel leaves.

(Which are a luxury only for the wealthy.)

*Khāve se khāvā chhiltā hai.*

Shoulder rubs shoulder.

(A great crowd: a crush.)

*Khāvind rāj buland rāj, pūt rāj dāt rāj.* Hin.  
Wom.

The husband's reign is a great reign, the  
son's reign is the devil's reign.

(A woman is better off while her husband is  
alive than when she is a widow dependent  
on her son.)

*Khāyā piyā āng lagā.*

Food and drink nourishes the body.

*Khedī gillo ant ko yer hi niche āñ hai.*

The hunted squirrel runs to the tree.

(The wanderer returns home at last.)

*Khel khilārī kā, bhagat bhāiyā jī kī.*

Good play comes from practice, devotion  
comes from the heart.

*Khel khilārī kā, paisā madārī kā.*

The player has the game, but the money  
goes to the conjuror.

(*Madārī* is a man who makes money by play-  
ing conjuring tricks.)

*Khel men rove so kavā.* Children.

Who cries in a game is a cow.

(i. e. a spoil-sport.)

*Khel na jāne murgī kā, urāne lagā bā.*

He does not understand cock-fighting and  
has taken to hawking.

(Spoken of a man incapable of even an easy  
matter who attempts one more difficult.)

*Khop hārī, janam nakhtā hārā.*

I have lost this trip, but not my life.

(While there is life there is hope.)

**Khet barānī, jānē nām rājānī.** Agric.

An unirrigated field is like the gift of a king.

(Who is generally a capricious tyrant and his gifts uncertain: allusion to the uncertain character of the cultivation in India that depends only on rainfall.)

**Khet bigāre khīstū, aur sabhā bigāre dūt.** Agric.  
Backbiters ruin society, as weeds ruin the field.

**Khet gas kishn.** Agric.

He is a husbandman that goes to the field.

(A man's qualifications can only be known by trial: a tree is known by its fruit.)

**Khet kar-kar hām mare, bahore ke kothē bhare.** Agric.

I worked myself to death in the fields, and it was the banker that filled his granary.

(Allusion to the indebtedness of the cultivating class of India.)

**Khetī khasam set.**

Husbandry depends on the master.

(The master's eye makes the mare fat.)

**Khetī, pātī, bīnī, aur ghore kā taṅg,**  
**Ayē hāth saṁvārīye, chāhe lākhon hon saṅg.**

Your fields, your letters, your wants, and your horse's girths Look to yourself, even if you have a thousand servants.

(If you want a thing done well do it yourself.)

**Khetī rāj raylā, khetī bhīk mārgā.** Agric.

Husbandry makes kings and beggars both.

(A good harvest means wealth and a bad one ruin.)

**Khichrī chālī pakāvan ke charkhā tor jalā;**  
**Āyā kutā khā gayā, bāphī dhōl bajā.**

To cook her dinner she burnt her spinning wheel; Then came a dog and ate it, and now she grieves.

(Spoken of one who gives up a thing in possession to obtain another and loses both: *dhōl bajānā*, to do an unprofitable thing: a bird in hand is worth two in the bush.)

**Khichrī khāte pahonchā utar gayā.**

His wrist is dislocated by eating *khichrī*.

(By a very slight exertion. To express great affected delicacy: *khichrī* is merely rice and pulse.)

**Khīdmāt se āsmāt hoi.**

Advancement depends on service.

(Those can best command who can best obey.)

**Khilāē kā nām nahīn, rulāē kā nām.**

You will get no name by feeding (a child), but you will by making him cry.

**Khil batishon kā mel hai.**

It is a fair of *khil* and *batāshā*.

(*Khil*, parched rice, and *batāshā*, a sweet, are always distributed together at the *Dīvālī*. Proverb expresses things well paired.)

**Khil batāshon kā mēh.**

It is ruining *khil* and *batāshā*.

as It is related of a noted Sheikh Chilli (typical fool) that he once brought home some stolen property which his mother hid away. She, however, fearing lest his stupidity should lead to discovery, contrived to let fall unseen a

shower of *khil* and *batāshā* (parched rice grains and lumps of sugar) which the fool was made to believe had dropped from the sky. In due course enquiries were set on foot and the fool confessed to the theft. But his mother pleaded that he was an idiot, and by way of proof suggested the question, "when was the theft committed?" The fool promptly replied, "Don't I know! It was the day it rained *khil* and *batāshā*."

**Khinchā khinchā voh phire jo parāsi bīch meh pare.** [here and there.

Who interferes in other's affairs are dragged (To give evidence, etc. of little meddling comes great ease.)

**Khirdāī kā gāthā kāhe hī kaṭe.** E.

The turner's tool cuts through every thing.

**Khisyānī billī khambā nochē.**

An angry cat scratches the pillar.

(Applied to one who shews impotent rage.)

**Khizar mīle, jī, Khizar mīle!** Mah.

I have found Khizar.

(*Swēda* / Said by a person who succeeds according to his wish. Agreeably to oriental story, Khizar is the name of a prophet, who is said to have found out the fountain of life, and having drunk thereof have become immortal. In Hindustān he is generally called *Khwājā Khizar*, and is considered as the great guide to those who have lost their road in the world, and is *par*, excellence the god of the Soul.)

**Khiserī khabar sachī hotī hai.**

The words of Khizar are true.

**Khogir kī bhārī.**

The stuffing of a pack saddle.

(Applied to any worthless thing, which is only required to fill up space.)

**Khol gharā, kar be dhārā.** Mercantile.

Open the jar, and get ready the scales.

(The phrase is applied to one who, without having the means of payment, is extremely urgent in his demand to be expeditiously served.)

**Khol kisāh, khā harisāh.**

Open your purse and eat your pottage.

(Prate is but prate, it's money buys land.)

**Khon barā, khon-posh barā; khol-ke dekho, to adhā barā.** Mah Wom.

The tray is large and so is the cover; take it off and you will find only half a cake in it.

(A pun on the word *barā*, great, and also a cake.)

**Khon pāk, khon-posh pāk; khol-ke dekho, to khāk hī khāk.** Mah. Wom.

The tray is clean and so is the cover; take it off, you will see nothing but dust.

**Khotā paisā, khotā beṭā, vaqt par kām ātā hai.**

A bad penny and a bad son will serve some turn or other.

(Moral: cast aside nothing as useless: waste not want not.)

**Khāē dunyā ko āmā dekhā; Jisō dekhā, so be-vaṣā dekhā.**

I have tried the world well; And all in it are untrustworthy.

**Khud guregi, jo mil basitenge dinane do.**

When madman meets madman they spend a jolly time.

(Birds of a feather flock together.)

**Khud hi dahi khatte hai.**

His teeth were completely set on edge.

(He was rendered entirely helpless : used of a man completely worried in argument or very severely reprimanded : he had not a word to say for himself.)

**Khud bhare ko bharta hai.**

God fills the full.

(To him that shall be given.)

**Khud bhakta ukhata hai, bhakta sulata nahin.**

God wakes the hungry, but does not send the hungry to sleep.

(i. e. men wake up hungry and go to bed full : in India the very poorest have an evening meal.)

**Khud dekha nahin, to aqal se to pahchana hai.**

You have not seen God, but you may comprehend Him with your understanding.

(Applied to any fact which is ascertained by presumptive evidence.)

**Khud deta hai, to chhappar phar se deta hai.**

When God gives He gives through the roof.

(i. e. unexpectedly.)

**Khud deta hai, to nahin puchhta, "tu kaha hai."**

When God gives He does not enquire, "who art thou ?"

**Khud do sing de, to voh bhi sahe jale hain.**

If God were to give me two horns, even with them would I be content.

(To express resignation.)

**Khud ganje ko nakhun na de!**

May God never give the bald-head nails!

(A prayer that a man may not be put in a position of authority: Jack in office.)

**Khud haseer o nazi- hai.**

God is omnipresent and omniscient.

**Khud hi khud gadhe savar!**

May you be deserted of the world and ride on an ass!

(A curse: to be set on ass with the face to its tail was a favorite degrading punishment before the English occupation.)

**Khud ka darvazah hamesh khula hai.**

God's gate is ever open.

**Khud ka diya kandhe par, panchon ka diya sir par.**

God's judgment is on the shoulder, but the judge's on the head.

(Men pay more attention to the opinion of the world than to their consciences.)

**Khud ka diya sir par.**

God's decree is on my head.

(Resignation: this proverb is also a riddle, the answer being 'the moon,' based on a pun on the word *diya*, which means 'decree, gift' or 'lamp'; so the riddle is "God's lamp is overhead.")

**Khud ka mara haram, apna mara halal!** Hin.  
Killed by God is unlawful, killed by yourself is lawful food!

**Khud ke gatab se dharte rahiye.**

Fear the wrath of God.

(Said to one who is about to commit any bad action.)

**Khud ke ghar me chur ka kya kam?** Mah.

What business has a thief in the house of God?

**Khud ke ghar me sab kuchh.** Mah.

In the house of God there is every thing.

(With God all things are possible.)

**Khud ke ghar se phire hain.** Mah.

They have returned from the house of God.

(Said of a person who has just escaped death: also in derision of a person who affects to foretell events.)

**Khud khafa ho, to paidal chalta; siyadah khafa ho, to sir par bojha rakhta;**

*jo khush ho, to meh barta; siyadah khush ho, to beta de.*

When God is angry He makes you travel on foot, and when He is more angry He puts a load on your head; but when God is pleased He sends rain, and when He is best pleased He gives a son.

**Khud ki बात Khud hi jana.**

God only knows the things that pertain to God.

(The mysteries of God, God only knows: the proverb is a part of a line in a well known poem by Nazir "jo khud dekhta to, yaro, khud ki बात," etc.)

**Khud ki chori nahin, to bande ka kya dar?**

When you cannot hide from God, why fear man?

**Khud ki latni me dand nahin.**

God's club makes no noise.

(Spoken by one enduring oppression which he can't avoid.)

**Khud kisi ko kisi ka mohitaj na kare!**

May God never make one man dependent on another!

**Khud kisi ko latni le kar nahin mara.**

God never strikes with a stick.

**Khud ko yad karo.**

Remember God.

**Khud lagti ko nahin kahta, mukh dehti sab kahte hain.**

No one says what is pleasing to God, but every one says what is pleasing to man.

(i. e. mankind prefers flattery to truth.)

**Khud lagne ki rat de, bichhagne ka din na de!** Wom.

God grant us the night of fighting, but never the day of separation!

**Khud mahfuz rakha har kala se!**

God keep us from every calamity!

**Khud mehrban, to jag mehrban.**

When God is kind the world is kind.

**Khud mehrban, to kul mehrban.**

If God is kind, then all are kind.

*Khudā ne to javāb de diya hai, be-hayāt se jīe hai!*

God has long done with him, but the shameless fellow won't die!

*Khudā ravaq hai, bundāh qasāq hai.*

It is God that provides, man that robs.

(*Qasāq*, robber, a word derived from the plundering Turkish tribe of the *Qasāqs* (Cossaks).)

*Khudā sab kī mehnāt sudārāth kartā hai, akārāth nahīn kartā.*

God makes the labour of all successful, never unsuccessful.

*Khudā se khair māngo!*

Pray to God to keep thee safe!

(Said to boasters, liars, evil prognosticators, etc.)

*Khudā shakkār-khore ko shakkār hī detā hai.*

God gives sugar to the sugar-eater.

(God tempers the wind to the shorn lamb.)

*Khudā ke vāste billī bhī chūhā nahīn mārī.*

The cat does not catch mice for the sake of God.

(People are generally moved by selfish motives.)

*Khudā vāste kī dushmanī hai.*

Enmity for the sake of God.

(i. e. without reason.)

*Khudā salīm se pālā na dāle!*

God save me from the tyrant's clutches!

*Khudā aur khudāī meñ baīr hai.*

There is union between self-love and holiness.

*Khud karānā rā ilāje nist.* Pers.

There is no remedy for one's own actions.

*Khud rā fathāh, digare rā nazīhāt.* Pers.

A counsellor himself he preaches to others.

*Khufā rā khufā hai kumār bādār?* Pers.

How shall a sleeping man awake a sleeping man!

*Khundā hathiyār, aur kiya bhātār, kisi ke kām nahīn dā.* Wom.

A blunt tool and a paramour are of no use.

(*Kiya bhātār*, is used towards a man not formally married to the woman he lives with.)

*Khun voh jo sir chāp-ke bole.*

Murder speaks of itself.

(Murder will out.)

*Khurchan Mathrā kī, aur sab naqāl.*

Real cream comes from Mathurā, all others are copies.

*Khurdā na burdā, must dard gurdā.* Pers.

Nothing for eating and drinking, but a stomach-ache all the same.

*Khurfā hū, chor ubhṛā.*

No sooner there is a sound than the thief is off.

*Khar khānā, terī dāī ke gāl meñ phānā!*

Coughing and coughing, the nurse is throttled!

(Said to children.)

*Khush-amdī kā mūkh kālā.*

The flatterer's face is black.

(He is disgraced.)

*Khush-amad se amad hai.*

Flattery brings income.

(You must learn to please, if you want to live at ease.)

*Khushā khān.*

Eat rice.

(Idiomatically phrase: hold your tongue.)

*Khush rah, Pathānī, nikāl gayā pānī!*

Thanks, Pathānī, my work is done!

(Used when an employer is satisfied with work done for him.)

*Khutke par sandā.*

There is gold on his stick.

(Born with a silver spoon in his mouth.)

*Kiryā aur tarkārī khāne hī ke bā.* Bhoj.

Greens and oaths are made to be taken.

*Kis bāg kī mūlī hai?*

What garden is this radish from!

(An expression of contempt.)

*Kis birtē pe tattā pānī?* Wom.

On what account do you want warm water!

(Used towards a worthless husband: warm water for washing is a luxury in India.)

*Kisī kā dāvā bigrē, in kā khaddāne kā khaddānā bigar gayā.*

The kilns of some go wrong, of others the very clay.

(Of some families but one is led to take to evil ways, in others all are.)

*Kisī kā ghar jalā, koi tāpē.*

One man's house burns and another warms himself.

(Applied to those who are pleased with great misfortunes befalling others, if they bring a small advantage to themselves.)

*Kisī kā hāth chālē, kisi kī sabān chālē.*

Some use their fists, some their tongues.

*Kisī kā larkā, koi mannāī māne.*

One man prays for another's son.

(Applied to sons-in-law and to adopted children.)

*Kisī kā mūkh chālē, kisi kā hāth.*

Some bite and some strike.

(He that strikes with the sword, will be beaten with the scabbard.)

*Kisī ke kyā dabāil bastē kisi kī?*

Why should I care for any one?

(I care for nobody and nobody cares for me!)

*Kisī ke nuqṣān kā ravā-dār na hē!*

Wish not loss to any one!

*Kisī kī mehnāt sādā nahīn hōsī.*

No one's labor goes for nothing.

*Kisī ko apnā kar lo, yā kisi ke hō rahō.*

Make some one your friend or some one your patron.

*Kisī ke baigan bās, kisi ke baigan path.*

Aubergines agree with some and disagree with others.

(One man's meat is another's poison.)

**Kis ko aisi, kis ko badhai.**

Earnest to one man and performance to another.

(Breach of contract.)

**Kis ko tame men dikhait deta hai, kis ko aisi men.**

Some persons see themselves in an iron plate, others in a mirror.

(The point is that some have to use a ready-made mirror, others are sharp enough to polish an iron plate into a mirror for themselves : hence proverb refers to the superior intelligence of some people over others.)

**Kis ne geh bat nahin puchha, ki tere munh meh ka dait hai?**

No one even asks now how many teeth you have in your mouth?

(The roads are safe: said of the English Government. *Pax Britannica.*)

**Kis khet ka bathva hai?**

What field is this weed from?

(See above *his bag ki moli hai?*)

**Kis ki maa ne dhauns khaya hai?**

What ill-fated mother bore thee?

**Kiya, par kar na janda; main hoi, o kar dikhaiti.**

Wom.

She did it, but did not know how to do it; had I been there I would have shown her how.

(Based on a story in the *Alif Laila*.)

**Kodon de-ke parhen hai.**

He studied on a present of millet.

(He did not give a proper fee to his master, who consequently did not attend to him with care.)

**Kodon ka bhut kin bhaton meh? mamiya aas kin saon meh? E.**

What's millet among the kinds of grain or a wife's aunt among mothers-in-law?

(In India when the wife's mother is dead her uncle's wife takes her mother's place, but indifferently.)

**Koela ho na siya saji saban lae.**

You can't make charcoal white by washing it with soap and soda.

(Proving white's black.)

**Koelon ki dallati men hath kale.**

Coal brokers have black hands.

(Touch pitch and you will be defiled.)

**Koh kundan o kih bar avdan.** Pers.

To dig up a hill to find a straw.

(To look for a needle in a bundle of hay.)

**Koi aine men dekhe, koi aisi men.**

Some look at themselves in a mirror, and some in a tiny looking glass.

(*Aisi* is the mirror worn in a ring on the thumb by women : the point is that the face is the same wherever seen. A rose by any other name would smell as sweet.)

**Koi ankhi ka andha, koi hiye ka andha.**

Some are blind of the eyes and some of the heart.

(None are so blind as those that won't see.)

**Koi bhi ma ke pe se to lekar nahit nikhle hai.**

Wom.

No one was taught in his mother's womb.

**Koi dam ka damada hai.**

It is a show of but a few moments.

(Said of human life.)

**Koi dam ka mehman hai.**

He is but a moment's guest.

(Said of a dying person, or of a very old man.)

**Koi dam meh sarosh phullai hai.**

The mustard will blossom by and bye.

(He will soon be intoxicated.)

**Koi ilm ko dost rakhta hai, koi rupai ko.**

Some love learning, and some money.

**Koi kah-ke sundi, ham kar-ke dikhata.**

Some talk, but I act.

(Deeds not words.)

**Koi kam kare dam se, ham dam kareh kam se.**

Some get work by money, I get money by work.

(Some occupations require capital.)

**Koi khinche langoti, koi khinche muthhar-yan; Kohe chah-ke di duhai, 'koi mat kari-ye do janyan.'**

One wife strips off his breeches and the other pulls off his moustaches, So he cries from the house-top, 'let no man marry two wives.'

**Koi kis ka kuchh nahit kar sakta.**

No one can do any thing to any body.

(Said of a good government or full liberty.)

**Koi kis ki gahr men nahit jata.**

No one goes into another's grave.

(We are all accountable for our own actions.)

**Koi mal men mast, koi khyal men mast.**

Some love their wealth, and some their tastes.

**Koi mare, koi mathar gave.**

One dies and another sings songs.

(*Mathar*, a song of joy for the rains.)

**Koi mol men bhari, koi tol men bhari.**

Some are heavy in price and some in mere weight.

**Koi mujh ko na mare, to main sare jahan ko maru!**

[whole world!]

If no one would beat me, I should beat the

(Spoken in reproach to a coward.)

**Koiri ka gaon meh dhobi payarti.**

In the village of Koiris the washerman is an

accountant.

(Washermen in India carry their accounts of clothing very correctly in their heads, and so are good mental accountants, but the are wholly illiterate: Koiris are an agricultural class in the east of Hindustan.)

**Koi suna na suna, main kahit hun.**

I'll have my say, let any body hear or not.

(Said of an idle talker.)

**Koi tolon kam, koi molon kam?**

Some are light in weight, some in price.

*Kokh kī dāch sakt jān hai, perā kī dāch nahīn sakt jān.* Wom.

The pain of the womb can be borne, but not the pain of the pelvis.

(A woman can console herself at the death of her child, but not at the death of her husband.)

*Kokh māng se (thān) rāhe / Wom. Benediction.*  
May you ever be happy both in womb and head!

(Here *kokh*, womb; stands for offspring, and *māng*, crown of the head, for coverture.)

*Kolha hāi mogrā bāndā.*

To cut a pestle out of an oil-mill.

(To spoil a large and costly thing in order to make a small thing of little value.)

*Kolha hā bāil ho gayā.*

He has become the ox of an oil-mill.

(To work as a galley slave: the oxen of oil-mills are proverbially overworked.)

*Kolha ke bāil kī tarāh vāt dīn phirtā hai.*

He works night and day like the ox of an oil-mill.

(See preceding.)

*Kolhā ke bāil ko ghar hī kos pachas.*

The mill-ox is always fifty miles from his stall.

(Allusion to his continuous work.)

*Kolhā se khal utrī bhāt bayōn jog.*

When the oil-cake is removed from the mill, it is fit for the oxen.

(Spoken of one worn out with age, or out of place, so as to have lost the estimation in which he was formerly held: *khal* is the cake from which the oil has been expressed, and so is the refuse of the seeds.)

*Kolhī hā ghar jāle, qalandar gāndā māngs.*

The grazier's house is on fire, and the mendicant begs for sugarcane.

(To do a thing out of season: also expresses that all people think only of their own interests.)

*Korhī dardē thāk se.*

The leper will frighten you by spitting at you.

(His spittle is greatly shunned, the disease being supposed to be contagious.)

*Korhī kalanyān, mungrā san āññī, Ār pār bāñhe girāñ dāññī.* Tir. Agriā.

For idle reapers heavy sheaves, For those that work from end to end but fallen straws.

(I have seen the wicked flourishing as the green bay tree.)

*Korhī ke jūn nahīn parñī.*

The leper has no lice.

(Native observation.)

*Korhī ko dāl bhāt, kamāsut ko phūñhā.* E.

The lazy lives on rice and pulse, the hard-working only on peas.

(Which are very cheap. See above *korhī kalanyān*, etc.)

*Korhī mare sunjāñ chāhe!*

When the leper dies he wants a companion!

*Korhī meñ khāj.*

Itch on top of leprosy.

(Misfortunes never come singly.)

*Kos chālī nā, 'bābā, pyāñī.' Wom.*

Not a mile travelled and "father, I am athirst."

(Applied to a person, who has hardly commenced a work and complains of fatigue.)

*Kose jīñ, aśise maren.*

The accursed live and the blessed die.

(Threatened men live long: whom the gods love die early.)

*Kotah gardan dum dard.*

A short neck and a long tail.

(Said of a wicked person.)

*Kotah gardan, tang peshāñī, harām-sāde kī yehī nishāñī.*

A short neck and a narrow forehead are the signs of a wicked man.

*Koñhe se girā sanbhālā hai, nasar se girā nahīn sanbhālā.*

Fall from the housetop, and you can be saved; fall under the evil eye and you will never be saved.

*Koñhe-vālā rove, chhappar-vālā sove.*

The dweller in brick weeps, while he of the hut sleeps.

(Uncasy lies the head that wears a crown.)

*Koñhī dhos kīch hāñ lage.*

In washing the house the plaster sticks to the fingers.

(Touch pitch and you will be defiled.)

*Koñhī kuthle ko hāñh nā lagāo, ghar bār sab tūñhārā.* Wom.

Except the cupboard and the wardrobe the whole house is yours.

(Sham love: said of women who ill-treat their son's wiven.)

*Koñhī meñ chāur, ghar meñ upās.* E. Wom.

Grain in the barn, hunger in the house.

(Said of a fool or a miser.)

*Koñhī meñ se moñhī nahīñ nīkñī.*

One grain has not been taken from the store.

(Said 1st. of a man's estate that is unimpaired and of which no part is spent or lost. 2nd. of a young man come to years of maturity and yet uncorrupted by intercourse with the world, especially with regard to women.)

*Koñ ko kalpāñ ke, koñ kām keñ pās?*

Who troubles others, how shall he get repose?

(Admonition to children: when you trouble us like this remember that your children will trouble you.)

*Koyal bōñ aur seh-bandī dūñbī.*

The cuckoo sings and the tax collector has disappeared.

(The engagement for the revenues was formerly made with reference to the period of harvest, when the money was collected by persons appointed temporarily for that purpose. The *Koyal*, or Indian cuckoo, sings at the *Babi* or spring harvest, and the proverb

implies that a person is absent precisely when he should be engaged in his duty.)

**Koyal kālā kavve ki jorū.**

The cuckoo is the black crow's wife.

(One catches the other: both birds being black in India.)

**Kūāh bechā hai, kūāh kē pānī nahāī bechā.**

I have sold the well, not its water!

(A quarrel on ridiculous grounds.)

**Kūāī khaś roṭiyā, biyāhī khaś boṭiyā.** Wom.

The virgin daughter eats bread, but the married eats the (parents') bones.

(In India anything does for the unmarried daughter living with her parents, but as soon as she is married, presents must be made to her at every one of the numerous Hindu festivals.)

**Kūāī ko sadā basant.**

Maidenhood is perennial spring.

**Kūār jāre kā dūr.**

September is the door of winter.

**Kūār kā sā jhālā, āyā, barā, chālā.**

Like September clouds, they came and rained and passed away.

**Kuchāl sang hānāī, jū jān kī hānāī.** Wom.

To joke with the vicious is to hang yourself.

**Kuchāl sang phirnā, ap māt mek gērū.**

To associate with a wicked man is to fall into a sewer.

**Kuchh āhrū se roṅchhīe hai.**

They wipe their eyes as if they were full of tears.

(Sham affection.)

**Kuchh basant kī bhī khabār hai?**

Do you know that the spring has come?

(Said to one who does not rejoice when it is spring, and ironically to one who laughs when he should weep.)

**Kuchh dāl meī kālā kā/ā hai.**

There is something black in the pulse.

(There is something wrong: to smell a rat.)

**Kuchh ham samjhe, kuchh tum samjhe.**

You thought one thing and I thought another.

(Cross purposes: to be at sixes and sevens. See story under *kuchh tum samjhe*, etc.)

**Kuchh kho hī ke sikhte hai.**

Lose and learn.

(To buy experience.)

**"Kuchh lete ho?" kahā, "apnā kām kyā hai?"**

**"Kuchh dete ho?" kahā, "yeh shavārūt bande ko nahīn ātī!"**

To, "Will you take any thing?" he replies, "what other business have I?" To, "Will you give any thing?" he answers, "so villainous a practice is unknown to your humble servant!"

**Kuchh lohā khotā, kuchh luhār khotā.**

The iron somewhat bad, the smith somewhat of a bad workman.

(Faults on both sides.)

**Kuchh sudrīhī, kuchh parmārīhī.**

Somewhat for self and somewhat for Heaven.

(Serving God and Mammon.)

**Kuchh to bādī, kuchh bhāitō khādēt.** Wom.

Somewhat mad and somewhat possessed by evil spirits.

(Said of a silly and foolish woman.)

**Kuchh to gehūn gīlī, kuchh jindī dhīlī.**

The wheat is somewhat damp and the pin

(of the hand mill) is rather loose.

(Faults on both sides.)

**Kuchh to khalāl hai, kī jis se yeh khalāl hai.**

There must be defect to cause this fault.

(There is a screw loose somewhere.)

**Kuchh to kharībūsa mithā, aur kuchh āpār-se qand!**

The melon's something sweet, and on it there's some sugar.

(Doubly sweet.)

**Kuchh tum samjhe, kuchh ham samjhe.**

You think one way, and I another.

OR A foot passenger, carrying some treasure, asked a horseman to relieve him of his load as far as the next stage. The horseman declined to burden himself, and went on. Soon after the horseman regretted that he had missed such a rare opportunity of making off with so much money, while the foot passenger, on his part, congratulated himself on the other's refusal, but for which he might have lost his money. The two met again and on the horseman offering to take charge of the treasure the other replied in the words of the proverb.

**Kūle, phānde, torē tūn, tākā dūnyā rākhe mān.**

Who dances and sings commands the world's regard.

**Kūd kūd machhī, bagulē ko khād!**

The fishes jump up to eat the heron!

(The world upside down.)

**Kūl, mūc, kūd; tert nalyōn mek gūd.**

Nikal gayā gūd, to rah gayā wardūd. Mah. Wom.

Jump, you rascal, jump, while marrow is in your bones.

When that marrow is gone, you will be no better than a corpse.

**Kūlte kūlte nach-nyā hī jātā hai.**

By skipping and skipping one becomes a dancer at last.

(Practice makes perfect.)

**Kūn jhakare hīn.**

They are bawling in a well.

(To try its echo; said of any unprofitable diversion.)

**Kūnē kā biyāh, gī gāvē māsī kā!**

At the marriage of a well, she sings the song of the mosque!

(Applied to a person who does any thing out of place. It is an agricultural custom in Hindustān to marry two wells together for luck and to sing an appropriate song on the occasion.)



*Kut ki mati, kut ki to lag jati hai.*

The clay of the well is expended on the well.

(Said of the profit of any thing being laid out on that whence it was derived.)

*Kut mat bhag pari hai.*

Bhag (hemp) has fallen into the well.

(The water is as green and deleterious as the color of bhag, said when a whole community seems foolish or intoxicated.)

*Kut tori Khuda Khuda kar-ke.*

By the grace of God I broke his wicked spirit.

(Kut, properly unbelief in Islam, but here a wicked disposition: said of a turbulent man when subdued.)

*Kut mat gult.*

A shot in a merry time.

(To fall like a bomb shell: a sudden interruption of happiness: to throw cold water upon.)

*Kutya mat gur nahi phaiti hai.*

You cannot break sugar into a little pot.

(A great event cannot be kept a secret: gur is always kept in large and strong pots owing to the weight of the balls into which it is made up.)

*Kumhari ka gussa utre gadhe par.*

The wrath of the potter's wife falls upon her ass,

*Kumhar ka gadha, jahat ke chutar mat dehe, talit ba phikha durt. E.*

The potter's ass runs after any one whose breeches are muddy.

(He takes him for his master.)

*Kumhar kahi se gadhe par nahi chahita.*

The potter won't ride his ass if you tell him to do so.

(Said of an unreasonably obstinate person.)

*Kumhar ke ghar banan ka ka!*

A scarcity of pots in the potter's house!

*Kumhar ke ghar chukka ka dukh!*

A want of saucers in the potter's house!

*Kumhar se par na baedi, gadhe ke kan amethe.*

Unable to settle with the potter he wreaks his vengeance on his ass.

(Said of one who, unable to retaliate himself on him who has offended him, bullies others.)

*Kumbe-wale ke charon pale kichar mat hain.*

The man with a family is dragged into the mire on all sides.

*Kunda-i-na-tarash. Para.*

An unlopped trunk.

(A block-head.)

*Kande ke se gur, ye us par.*

On this or that side of the platter.

(To migrate from the blue bed to the brown: a lazy thing.)

*Kumran ki apni, aur qasbi ki pichhadi.*

To the green-greaser early, and to the butcher late.

(If you want to get good things: in India the best vegetables go early in the day and the best meat is sold late.)

*Kutah ke sor kiya, tau bhi na taita papa;*

"In dhya gandos pe," kahi the, "sipar oh-  
reng."

With all your strength you could not break a wafer, and yet you cry, "with these arms I could tear a shield."

*Kur aur dhi!*

Ignorant and confident!

(Ignorance is the mother of conceit.)

*Kur par phulei daina,*

To pour oil of roses on a dunghill.

(To throw pearls before swine.)

*Kur ki kamaq.*

A consequential fool.

(Kur means a chair, used only by the rich and persons of consequence; it is also the name of a town in Oudh noted for the folly of its inhabitants.)

*Kuryal mat gulela laga.*

The pellet hits the perch.

(A sudden misfortune upon a person when he feels himself secure and happy: kuryal is properly a bird sitting at its ease and preening its wings.)

*Kushak kushak mikunad. Per.*

i. Alchemy kills.

ii. Alchemy strengthens.

(Kushak in India is a medicine made of metals treated alchemically and used by fakirs in cases of impotence.)

*Kurum ka rang tin din, phir bad rang.*

The safflower keeps its gaudy hues for three days only, and after that it gets pale.

(The temporary nature of beauty.)

*Kutni se to Ram bachave! pyari ho-kar pat utrave. Wom.*

God protect you from a procuress! She will gain your heart and betray your honor.

*Kuto to chuna; nahi, khak se duna.*

Well-beaten it is plaster; unbeaten it is worse than dust.

(Chun, a plaster made of lime and hardened by being beaten while wet.)

*Kutta bhaunka hi karta hai; hathi chala hi jata hai.*

The dog may bark, but the elephant goes on.

*Kutta bhaunka, qasbi sidhara.*

The caravan proceeds in spite of the yelping

*Kutta bhi baihtai hai, to dum hila-kar baihtai hai.*

Even when a dog sits down, he brushes the spot with his tail.

(Said in recommendation of neatness.)

*Kutta chuk chahai, chapni chahan jai.*

Make a dog into a bridegroom, and he will still lick the pot-lids.

(With whatever respect a mean person may be treated, he will not relinquish his beggarly habits.)

*Kutta dekhega na bhaunkhega.*

If the dog does not see it, he will not bark.

(Keep it out of sight, or somebody will want it.)

**Kuttā ghās khāś, to sabhī pāl leh.**

If dogs could live on grass, every body could keep one.

**Kuttā ke dāṭa hō, to lippā lagā-ke khāś. E.**

If the dog had flour he would have baked bread for himself.

**Kuttā mare apnī pīr, mīyān mānge shikār.**

The dog is dying in agony, and his master wants him to go hunting.

**Kuttā mūñh lagāne se sir chāṛhe.**

Indulge the familiarity of a dog, and he will jump on to your head.

(Keep the mean in their own place.)

**Kuttā pāl, to savā man khāś; nahīn, to diyā hī chāṭ-kaṛ rah jāś.**

A dog will eat a hundred-weight and a quarter, if he can get it; if not, he is content to lick the lamp.

**Kuttā pālē voh kuttā, sāre jānvāī kuttā, bahān ke ghar bhāī kutī; sab kuttōn kū voh sarīār, jo rakhe beṭī ke bār.**

Who keeps a dog is a dog, the son-in-law living on his father-in-law is a dog, the brother living on his sister is a dog; but the father who lives on his daughter is a dog of dogs.

**Kutte kā mōg khāyā hai.**

He has eaten dogs' brains.

(Said of a great talker.)

**Kutte ke bhauñke se hāthī nahīn darta.**

An elephant is not frightened at the barking of a dog.

**Kutte ke pāñō jā, aur billī ke pāñō ā.**

Go at the dog's pace and come back at the cat's.

(Post haste : both animals travel rapidly.)

**Kutte kī dūm bārah baras nālve meñ rakkho, tau bhī ṭeṛhī kī ṭeṛhī.**

Put a dog's tail into a straight pipe for twelve years, and it will still be as crooked as ever.

(Said of a man incorrigibly bad.)

**Kutte kī marut marnā.**

To die a dog's death.

**Kutte kī nīnd.**

A dog's sleep.

(Said of a light sleeper: dogs awake at the slightest noise.)

**Kutte kī sī pasī pharke.** Superstition.

My heart beats like a dog's.

(The sensation of a throbbing over the ribs is supposed to indicate the approach of an absent lover or friend.)

**Kutte ko ghī nahīn pachā!**

Dogs can't digest butter!

(i.) A worthless person cannot keep a secret. (ii.) he cannot possess wealth without feeling proud of it.)

**Kutte ko haḍḍī bhulī lagī hai.** Hin.

Dogs best love a bone.

(Hindu skit at the Muhammadans.)

**Kutte ko masjid se kyā kām?** Mah.

What business has a dog in the mosque?

**Kutte ko marut dē, to masjid meñ māt jāve.** Mah.

Death approaches the dog, when he makes water in the mosque.

(As he will be severely punished.)

**Kutte! ṭeṛā mūñh nahīn, ṭeṛā sañh kī mūñh hai.**

Not your mouth, dog, but your master's, (barks.)

(He presumes on his master's protection.)

**Kuttoñ ko dūh, par tuihe na dūh.**

I'd rather throw it to the dogs than give it to you.

(Bitter hatred.)

**Kutyā chorōñ mil gā, to pahra kawn de?**

If the dog befriend the thief, who then is to keep watch?

(Said of dishonest servants.)

**Kutyā ke chhīndle meñ phasne haiñ.**

Entangled in the meshes of a lustful bitch. (Overwhelmed in undeserved misery.)

**Kūse dhaleñ kī māt?**

Will the cup upset first or the jar?

(To express that no one knows whether an old man or a child will die first.)

**Kyā āg lenē uṛ tē?**

Did you only come for fire?

(Ultiorer objects.)

**Kyā bālī kī bhūt? Kyā ochhe kī prīt?**

Pit kare gambhīr se, janam janam jā bīt.

What is a wall of sand? What is the friendship of the vile? Make friends with the wealthy and keep it up all your life.

**Kyā bhīroṛā hai zindgīñī kī?**

Idmī bulbulā hai jāñī kī?

What reliance is there on life?

Man is but a bubble of water!

**Kyā chūryāñ phūṭ jāñgī?**

Will you let your armlets be broken?

(An auguration.)

**Kyā dam kī bhāroṛā hai?**

What reliance is there on life?

**Kyā darsi kī kūchh, kyā muqām?**

What matters it to a tailor whether he march or halt?

(He has only his needle, etc., to carry.)

**Kyā dīn jāñō dekhē?**

Don't you see that the world is passing away?

**Kyā ghās meñ sūmp nahīñ chālā?**

Does not a serpent creep in grass?

**Kyā Gomṭī kī pāñt pīyā hai?**

Have you drunk of the Gomati?

(The Gomati is the river of Lucknow, the people of which are noted for effeminacy.)

**Kyā hijrōñ ne rāh mūrī hai?**

Will eunuchs rob you on the high way?

(A reproach to one, who pleads frivolous diffidence about going anywhere.)

*Kyā kī musāḥibī pakṛī hai !*

What a grasp he has of his wrist !

*Kyā jāne gaṇvār ghuṅgārā kā gūr ?*

What does a village boor know of the art of making love !

*Kyā Kābul meḥ gaḍhe nakḥāḥ kote ?*

Are there not donkeys in Kābul !

*Kyā karogā Daulā ? Jise de tise Maulā. [wills.*

What can Daulā do ! God gives to whom he  
(The speech of a celebrated *faqir* of the 17th century A. D. named Shāh Daulā, to whom people used to go to request the accomplishment of their wishes. Shāh Daulā's tomb is in the Gujrat District of the Panjab.)

*Kyā khāk terī arvāḥ ? Chālke meḥ se nikāl bhāṛ meḥ jā.*

Dust on your wishes; go out of the stove into the oven !

(Out of the frying pan into the fire.)

*Kyā khūb saudā naqā hai ? is hāth de, us hāth le.*

What splendid business cash transactions are ! given with one hand and taken with the other.

*Kyā koelon kī ndo qūb jāgī ?*

What if the charcoal boat be upset !

(It will bring no great loss.)

*Kyā laṛe sūrmā ? kyā laṛe anjān ?*

It wants a warrior or an ignorant man to make a good fight.

*Kyā legayā Sher Shāh ? Kyā legayā Salīm Shāh ?*

What have Sher Shāh or Salīm Shāh carried to the tomb !

(Said when any one boasts of his wealth or possessions: Sher Shāh Shīr and his son Salīm Shāh Shīr were two celebrated emperors of Delhi between 1542 and 1554 A. D.)

*Kyā main terī paṭṭī ke niche paidā hūī hūī ?*

Worn.

Was I born under your bed !

(Am I inferior to you !)

*Kyā makḥḥī ne chhīnk diyā ?*

Did a fly sneeze !

(That you have dropped your work : Hindūs will not begin anything if any one sneezes, but will wait a while.)

*Kyā mūkh aur kyā masālāḥ ?*

What a mouth and what spices !

(Spoken of one who undertakes anything for which he is unfit, or which does not become him.)

*Kyā mūkh meḥ ghuṅgūniyān haiḥ ?*

Have you got a pellet in your mouth !

(*Ghuṅgūniyān* are pellets of pulse boiled and seasoned with pepper and salt.)

*Kyā mūkh meḥ panjīrī bhārī hai ?*

Have you crumbs in your mouth !

(*Panjīrī* is pounded bread made with gāh and sugar into crumbs.)

*Kyā mūkh par phūṭṭār barasī hai ?*

Curses are raining down on your face !

(The result of a very disagreeable act.)

*Kyā mūkh se phūṭ jhaptē haiḥ ?*

Flowers are falling from his mouth !

(Said of a person who deals in scandal or abuse : ironical.)

*Kyā naṅgī nahāṅgī aur kyā nichoreṅgī ?*

Can a naked bather wring out his clothes !

(Said of a man of small possessions.)

*Kyā pānī mathne se bhī ghī nikālā hai ?*

Can you get butter by churning water !

(Drawing blood from a stone : also sticking to a futile argument.)

*Kyā pāon meḥ meḥḥāī lagī hai ?*

Have you hind on your feet.

(Said to one who won't walk quickly : *Maḥ lawsonia alba*, is put on the feet to beautify them and also medicinally to cool them. When it is on the wearer he naturally walks carefully to keep it there.)

*Kyā pardaī kī pī ? Aur kyā phūṭ kī tāpna ?*

*Diya kalejā kāṛh, hūā nahīn āpnā. Wom.*

What is a fire of straw, and what is a stranger's love ! Give him your heart and he is never your own.

*Kyā pidrī ? Aur kyā pidrī kā shorbā ?*

What's in a tom-tit and what's in tom-tit soup !

(I am but a poor creature; hit a man of your own size.)

*Kyā qāṣī kī gadḥī churāt hai ?*

Have I stolen the judge's ass !

(Said when a man is unjustly threatened or punished.)

*Kyā sāp kā pāon dekhā hai ?*

Have you seen a serpent's legs !

(Spoken in reproach of an impossible statement.)

*Kyā sāp rūṅg gayā ?*

Has a serpent smelt you !

(*Sāp jānā*, idiom here for bitten: the notion is that after a snake has bitten a man, he is unable to speak; hence proverb asks "why are you so silent !")

*Kyā saṁ rūpāḥ kī pāṁḥī ? aur kyā ek beṛe kī aulād ?*

What's hundred rupees for capital, and what is one son for posterity !

(So small a sum is soon spent and an only son may die.)

*Kyā shān meḥ baṭṭā lag jāṅgā ?*

Will it stain your character !

(It never injures a man to work with his own hands, or to do a kind office for an inferior.)

*Kyā shān meḥ juṣṭe par jāṅgā.*

Will the threads of your dignity be unravelled !

(This and the one preceding are also said in reproach of frivolous and indolent reluctance to do any thing.)

*Kyā soṛe rājā kā pūt, kyā soṛe jogī abdhū ?*

Either a royal child or an ascetic enjoys a sound sleep.

*Kyā tamāshe kī bāt ?* (A thief has been robbed)  
kahlā !

What a wonderful thing ! (A thief has been robbed)  
is called the thief !

(It is a common practice of the Indian Police  
to make out that there is some trick on the  
part of the complainant, when they are  
unable to trace a theft.)

*Kyā toṭkā karnē aī thī ?* Wom.  
Have you come to cast a spell !

(Said of a short visit.)

*Kyā udhār kī mān marī hai ?* Mercantile.  
Is the race of credit extinct !

(Credit can always be had somewhere or other:  
usually said by the disappointed applicant  
for a loan.)

*Kyā andhā nauṭā aur kyōn do bulāē ?*  
Why invite a blind man and feast two !

(If you invite a blind man to a feast, he is  
sure to bring with him another man for  
his assistance; why run a risk and bear a  
loss !)

*Kyōn ankhoṁ meṁ khāt dālīe ho ?*  
Why do you throw dust in my eyes !

*Kyōn bahiṣṭ meṁ lāṭen mārte ho ?*  
Why do you spurn paradise !  
(Said in reproof of wordly enjoyment.)

*Kyōn chabā chabākar bāṭen kartē ho ?*  
Why do you speak as if you were chewing  
something !

(Why do you hesitate !)

*Kyōn kākī aur kyōn kahāī ?*  
Why speak so as to be spoken against !  
(Think before you speak: look before you  
leap.)

*Kyōn kākṭōn meṁ ghaṭṭīe ho ?*  
Why do you drag me amongst thorns !  
(Said to an old man who shows too much  
respect towards a young man.)

*Kyōnkar, rī, tū utrī pār ? kyōnkar, rī, tū chālī  
bāt ? kyōnkar, rī, tū ne yeh ghar jānā ? kyōn-  
kar, rī, tū ne mujhe pahchānā ?*

How did you cross the river ? how did you  
fare on the way ? how did you find this  
house ? and how did you recognize me ?

(It is said that a woman being disgusted of  
karṭī, which, being considered a luxury a-  
mong natives, was persecuted day after day  
for her food, went to one of her relations  
on the other side of the river to avoid it.  
On her arrival the hospitable relative placed  
the same dish before her: moral, one man's  
meat is another man's poison.)

## L.

*Lābhe lohā dhoiye, bin lābh na dhoiye rāi.*

A person will carry iron for gain, and not  
even cotton without it.

*Larhārī parbat se bhārī.*

No hill so heavy as (the weight of) helpless-  
ness.

*Larhār meṁ bichār nahīn.*

Necessity lacks judgment.  
(Necessity knows no law.)

*Lachchhmi bin adar kaum karē ?*

No money, no respect.

*Lachchhmi se bhet na, daridr se bair !* Bhoj.

He cannot get prosperity, and quarrels with  
adversity !

*Lad de, ladā de, hānkne-vālā sātḥ de.*

Give me a load for my beast and give me  
a driver too.

(Used in reproof of an unreasonable request.)

*"Laddā" kake, mūñh mīṭhā nahīn hotā.*

The mouth is not sweetened by saying  
"sweets."

(Fine words butter no parangip.)

*Laddā lare, chārā jhāre.*

When sweetmeats quarrel crumbs fall off  
them.

(When rich men fight counsel looks bright.)

*Laddā na toro, chārā jhār khāo !*

Break not the sweetmeat, but live on the  
crumbs that fall from it.

(Don't touch the principal, but live on the  
interest.)

*Lad kē nāon Bhanbhar Khātā !*

The darling's name is My Lady Meddlesome !

*Ladlā larkā juārī, ladlī larkī chhindī.*

A spoilt son becomes a gambler, and a spoilt  
girl a harlot.

*Lad meṁ āve kukrī, bal bal jāve kavṛā.*

When he falls in love with a hen a crow  
sacrifices himself on her.

*Lāē dām, banē kām.*

Money ensures success.

(Money makes the mare to go.)

*Lāgā dārā to khāgē dārī, na lāgā dārā to  
parēgi khūrī.*

If the husband earns the wife eats it; if he  
does not earn there is a quarrel.

(Marriage is an insane desire to keep another  
man's daughter.)

*Lagā so bhagā.*

Begun and over.

(Said of the shortness of life, etc.)

*Lagā to fir; nahīn, tukkā hī sahī.*

If it hits it is an arrow; if not, it is at any  
rate a reed.

(Advice to keep on trying till success is  
insured.)

*Lage āg to bujhe jal se, jal meṁ lage to bujhe  
kāho kaise ?*

Water can quench fire, but how shall the  
fire be quenched if the water takes fire !

*Lage dam, mīṭe gam !*

Smoke and drive dull care away !

(Opium eaters' proverb: said when they begin  
to smoke.)

*Lage ko bidāriye nā, bin-lage ko hildāiye nā.*

Don't desert a friend, and don't make a  
friend of a stranger.

*Lage ragrā, mīṭe jhagrā.*

When the grinding begins the talking ceases.  
(Bhang-drinkers' proverb: bhang is hemp leaves)

ground to a fine powder and mixed with water. *Shangte*, or *Shang*-drinkers, always grind their own *bhang* : house proverb.)

*Lage tote bhōm bōne.*

The parrot is out with the secrets.  
(The cat's out of the bag.)

*Lagi meh aur lagi hai.*

A sore place is always being hurt.  
(Misfortunes never come singly.)

*Lag gai jāī, wē gai khek, phūl pān si ho gai deh.*

The shoe struck me and blew away the dust,  
so my body is now as light as a flower.  
(i. e. I don't care for the shoe-beating : said of a shameless person.)

*Lag lagi, tab lāj kahān ?*

When one is in love, what shame remains ?  
(All "love" in India is illegitimate.)

*Lahā lagā sakīlōn meh mile !*

He sprinkles himself with blood and thinks himself martyr.  
(Said of the vain-glorious.)

*Lajādhur bahorā, sarā meh dērā ! Bhoj.*

A shameful wife, and an abode in an inn !

*Lajāāl tarikā dhōrkhī tohve. Bhoj.*

A boy ashamed looks at his own stomach.

*Lajāāl mare, āhīhāū jīe ; Gangā-jal Chamārōn piye !*

The worthy are dying and the unworthy living, for Chamārs are drinking Ganges water.

(According to high caste Hindus the low caste Chamār is not entitled to the holy Ganges water.)

*Lajānā bolū mūkh bīdore. E.*

The shame-faced goat shows his tooth.  
(Said of one who covers his shame with a forced laugh.)

*Lāj kī ākh, jahāz se bhārī.*

A good reputation is heavier than a ship.  
(Obliges people to keep it up : noblesse oblige.)

*Lākū ku ghar khāk meh milā diyā !*

The mansion is levelled to the dust.  
(He a bad house wife.)

*I' r ek tarāf, aur ek tarāf ek tarāf !*

A hundred thousand plans on one side,  
and one fate on the other !

*Lakīr par faṣīr.*

Devoted to an old track.  
(A slave to old customs or manners.)

*Lakīr ke bul bunāri nā-he.*

A monkey dancing to a stick.  
(A fool for a fool's trick.)

*Lakīr par faṣīr !*

It is his staff that makes him a *faṣīr* !  
(Outward show.)

*Lālāch bax pīrōk nasū.*

Avarice leads to hell.

*Lālāch buri bulā hai.*

Avarice is a truly bad thing.  
(No vice like avarice.)

*Lālāch gun ghar binās.*

Avarice is the root of all evil.  
(*Effodus ut opes irritamenta malorum.*)

*Lālāch pashemān hai.*

Avarice leads to shame.

*Lālā kā ghorā, khāē bahot chālē thōrā.*

The tradesman's horse eats much, and goes little.

(Because he does not understand how to keep it.)

*Lāl Bujhakkār bājhiyān, aur nā bājhā ko :*

'*Karī bārangā tār-ke āpar hī ko lo.*'

Lāl Bujhakkār understood, but no one else :

"Take off the beams and pull him up."

(Said of a foolish expedient.)

The story goes that while a boy had his two arms round a pillar his father gave him some peas into his two hands. Thereupon a difficulty arose among the people of the town as to how he could be extricated from his uncomfortable position without sacrificing the peas. So they summoned their wisest man, Lāl Bujhakkār, who advised that an opening should be made in the roof and the boy drawn up through it !

*Lāl Bujhakkār bājhiyān, aur nā bājhā koe :*

"Pair meh chakkī bāndh ke koī hīrnā kādā hoe."

This Lāl Bujhakkār understands and no one else : "A deer with a mill-stone fastened to his leg must have jumped here !"

(The wise observation of the wise-acre on seeing the foot mark of an elephant. For Lāl Bujhakkār see preceding.)

*Lālchī ko jūhān tāng.*

The world is too small for the avaricious.

*Lāl Khān kī chūlār bāpī hogī, to apnā badam dhūnk-gā :* *hm ko kyā ?*

If Lāl Khān's sheet be large, it will cover his body, but what does that concern me ?  
(In reply to one who describes the riches of another.)

*Lāl-kīlāh wih bolī yōh, "Telī bāil tarāyā kyōn ?  
Khul khilā-ke kiya musand ; bāil kā bāil aur dand kā dand."*

The Red-book (Qāzi) up and spake, "Ojiman, what made the ox to fight ? The cakes you gave it made it strong, so I must have the ox and a fine as well."

The story goes that a Qāzi passed the verdict above quoted on an oilman who was charged with allowing his ox to kill the Qāzi's. But when it was finally proved that it was the Qāzi's ox who killed the oilman's, the Qāzi made light of the offence by saying, "Jāwar hī to thā : he was only an animal, (knows no better.)"

*Lāl, nīch nīr-buchan kāk, bāñh det sūn hār.*

*Bher piñchh Bhātōn nadī ko gah utre pār ?*

My friend, the worthless promise, and give their hands a hundred times. Can you cross a river swollen by the rains by holding on to a ram's tail ?

(Natives give the hand to clench a bargain.)

*Lālōn ke lāl bax rahē hān.*

They have become the sons of the worthy.  
(To be in clover.)

*Lal pyārā, to us kā khayāl bāt pyārā hai.*

If you love your love, you love his thoughts.  
(Love me love my dog.)

*Lambe ghunghat-wālī se daryā !*

Fear the long-veiled woman !

*Langat parle ughar ke pālē. Bhoj.*

The shameless has fallen into the power of the naked !

*Langotī meñ phāg kholle hañā !*

He plays the Holi without even clothes !

(Applied to one, who without the means sets up for luxury and elegance : it is necessary to have money to perform the ceremonies at the Holi festival satisfactorily.)

*Langre lūhe gae barāt, bhāt ke biryā khailan lāt.*

When the crippled go in a marriage procession, they get kicks instead of food.

(More kicks than half-pence.)

*Langre lūhe gae barāt, do do jūte, do do lāt.*

When the crippled go in a marriage procession, they get two shoes and two kicks.

(*Jūtā* means here a blow with a shoe, considered most ignominious in India.)

*Langre ne chor pakrā, "dauryo, Miyāñ Andhe" !*

The cripple seized a thief, and said, "Blind man, come and help !"

*Langrī ghorī, masūr kū dāñā !*

A lame mare and masūr for food.

(Pearls before swine : *masūr* is an expensive kind of pulse.)

*Langrī kañjo, amāñ pe ghosā !*

A lame squirrel with a new in the sky !

*Lankā meñ se jo nikle so bāvan gas kā.*

All who come from Lankā are 52 yards high.

(The people of Lankā (Ceylon) are supposed in their ignorance by the Hindus to be still *vāṇashas*, or ogres. The proverb is used to describe a very wicked person.)

*Lāñ kūā, masāñ jābāñ !*

Bring me a well, that I may drown myself !

(Put in the mouth of a shameless person, when reproached with his faults and told that he ought to drown himself.)

*Lāñ sūñ, khakhor bhūñ, nare sāgēñ par itāñ būñ ! E. Wom.*

Bring me a shell to scrape the wall, my husband's substance must not be wasted thus !

The story goes that a young wife entering her husband's house, to show off her anxiety to assume her duties scraped off the pat of rice placed by custom on the wall as part of the marriage rite, so that nothing of his might be wasted. A new broom sweeps clean.

*Larāñ aur āñ kā barhāñā kyā ?*

It is not difficult to fan a quarrel or a fire.

*Larāñ kā ghar hañāñ, aur roy kā ghar khāñāñ.*

Laughter is the source of quarrels, and coughing of disease.

*Larāñ meñ lapāñ nahīñ batte hañāñ.*

Sweetmeats are not distributed during a battle.

*Larāñ ke chār kāñ.*

The quarrelsome have four ears.

(They have twice as many things to quarrel over as the peaceable.)

*Lārāñ bīñ kā yār, kabhī na utre pār.*

Procrastination's friend never gains his end.

(Procrastination is the thief of time.)

*Larēñ na bhīrēñ, tarkash pahne phīrēñ.*

They neither fight nor combat, but flourish their quivers.

(Barking dogs seldom bite.)

*Larēñ na bhīrēñ, sirā pahne phīrēñ.*

Neither fights nor combats, but struts about in his mail.

(A carpet knight.)

*Larēñ sāñd, bārī kā dhurkas.*

When bulls fight the fields are spilt.

*Larē sipāhī nām ho Sardār kā.* [credit.

The soldier fights, but the general gets the

*Larkā jāñe Bīñ, aur paññī bāñdhe Miyāñ.*

My Lady is brought to bed, and my Lord girds his belly !

(*Paññī bāñdhāñ*, is to tie on a bandage to alleviate pain.)

*Larkāñ ke bhagñāñ nā, bilāñ ke gāñ. E. Wom.*

Not a strip for the child, but a coat for the cat.

(Not a penny for my own, and help for the stranger.)

*Larkā parkāñe ke na chāhīñ, harkāñe ke chāhīñ. E.*

Rather snub than encourage a child.

*Larkā rove bāñon ko, nāñ rove musāñdāñ ko.*

The child cries over its shaven poll, the barber for his fee.

(All mind their own interests.)

*Larkā rove, khasm chīllāñ, tarkāñerī maharīyāñ jāsīñat hoñ. E. Wom.*

The child cries, the husband roars, and the mother gets abuse.

(A family quarrel.)

*Larkē ke pāññ pāññ meñ pahchāñe jāñe hañāñ.*

You can tell what a child is like in his very cradle.

(Said of a promising child.)

*Larkē ko jāñ bharīyāñ lejayā, tūñ paññī bāñdheñ.*

When the wolf has run off with the child the door is made fast.

(Shutting the stable door after the horse is stolen.)

*Larkē ko mūñh lagāñ to dārīñ khasāñe, kuttē kē mūñh lagāñ to mūñh chāt.*

Pet a child and he'll pull your beard ; pet a dog and he'll lick your face.

*"Larkā, tārā bīyāñ kar deñ" ? kahā, "maññ kūtse kuhāñ ?"*

"My girl, must we get you married !" Said she, "how can I say !"

**Larkon kâ khel, chirya kâ marnâ.**

Boys' play is death to the birds.  
(What's fun to you is death to me.)

**Larkon men larkâ, burhon men burhâ.**

A child among children and a man among men.  
(All things to all men.)

**Larte to nahin, mûe marte haiñ.** Wom.

They fight not, but speak ill of the dead.  
(Said of backbiters.)

**Larton ke piche aur bhagton ke âge.**

In the rear of the warriors and in the van of the fugitives.

(Said of a coward: he who fights and runs away will live to fight another day.)

**Lashkar hi agart aur ândhi ki picchhâri.**

The front of an army and the rear of a storm.

(Are the most fearful to see.)

**Lashkar men âit badnam.**

The camel gets abuse in the army.

**Lata hâthi bitaure barabar.**

A lean elephant is equal to a stack of cow-dung.

(Even the wreck of a large fortune is considerable: in India the elephant is valuable for his ivory however weak he may be and cow-dung is a very valuable article in domestic use. Also the meaning may be taken that a lean elephant looks as large as a village stack of cow-dung.)

**Late ki joî, sare gâon ki sarhaj.** E.

The wife of a poor man is the sister-in-law of the whole village.

(I. e. Every body is free to flirt with her: in India it is customary to jest with a sister-in-law.)

**Late pate din kâtiye.**

To pass the day reeling about.  
(To be in difficulties.)

**Lâthi hâth ki, bhâî sâth kâ.**

A stick is best in the hand and a brother on the spot.

**Lâthi ke hâth mûlguzârî be-bâg.**

Withasticking your hand your rent is paid up.

**Lâthi liye pân par khâk.**

The feet will only get dusty from the use of a staff.

**Lâthi mâre pânî nahî judâ hotâ.**

There is no separating water by beating it with a stick.

(Relations cannot be divided, however they may quarrel: blood is thicker than water.)

**Lâth mûñh phâñ.**

Breaking the mouth with a club.

(Said of those who speak without thinking.)

**Lâth mârî jhaprî; "chûlîe-naiyâñ sâlâm."**

He kicks his hut and bids adieu to his hearth.  
(Said of nomads who have no fixed abode.)

**Lâton kâ deo bâton se nahî mântâ.**

A devil only fit for kicks won't heed words.  
(Bad men must be beaten: a rod for the fool's back.)

**Laundi ban-kar kamând, aur bîñ ban-kar khând.**

Work as a slave and live as a lady.  
(Work and you will get)

**Laundi kî sât kyâ? randî kâ sâth kyâ?**

What is a slave-girl's dignity? What is a harlot's friendship?

What is a sheep's kick? What is a woman's word?

**Laundi ko laundi kahâ, ro dî; bîñ ko laundi**

**kahâ, hânñ dî.**  
Call a slave a slave and she will weep; call a lady a slave and she will laugh.

**Le de âñ kâthaurî men.**

Put the flour into my platter.

(Said of a person who thinks only of his own wants.)

**Le-ke diyâ, kamâ ke khâyâ, aisi tairi jagat men**

**âyâ.**  
Who pays his debts and earns his living, came for nothing into the world.  
(Put into the mouth of a bad man.)

**Le liyâ pallâ, aur binan lagi sîllâ.** Agric.

The gleaner brings her basket and begins.  
(Said to one who acts without previous permission.)

**Le lugrî, chal gudrî!** Wom.

Take the old clothes and go to the market!  
**Lenâ denâ kâm dom dhâryon kâ; muhabbat**

**ajab chîz hai.**  
Taking gifts is for pimps and harlots; love is quite another thing.

**Lenâ denâ sâphe bâte!**

No business at twenty-two and a half!  
(Said of those who bargain but don't buy; *Sâphe bâte* being an incomplete number here represents an incomplete bargain.)

**Lenâ ek, na denâ do.**

Don't take one and pay two.  
(See that you get your money's worth.)

**Lenâ na denâ, bâton kâ jamâ-kharî!**

No business, but a mere bargain of words!

**Lenâ na denâ; "gârî bhare chand."**

Nor give nor take, and "fill the cart with pulse."

(Empty words buy no barley.)

**Lenâ na denâ jhûthon mûñh chûfâvâl.**

No business, but plenty of jabber.

**Lenâ na denâ; kîre na masle!**

Nor give nor take; nor business nor bargain!

**Lenâ denâ ke mûñh men khâk; muhabbat bîñ**

**chîz hai.**  
Giving and taking are as dust in the mouth; there's nothing like pure friendship!  
(The miser's maxim.)

**Lenâ ke denâ par gâñ.**

It is come to giving instead of taking.

(A bad speculation.)

**Letâ mure kî detâ?**

The taker or the giver must die.

(Before I pay the debt: put into the mouth of a man who does not mean to pay his debt.)

**Likas ki dākh jahās se bhāri.** Wom.

No ship so heavy as a good reputation.

(See *tāj ki dākh*, etc.)

**Likhe Isā, parhe Mūsā.** Mah.

Moses only can read the writings of Jesus.

(Said of an illegible hand.)

**Likhe Mūsā parhe Khudā.** Mah.

i. God only can read the writings of Moses.

ii. His writing is so scratchy that only he himself can read it.

(Said of a bad hand : bad puns on the words *Mūsā*, Moses, and *Khudā*, God, by dividing them thus *mū sā*, like a hair, and *khud ā*, having come himself.)

**Likhe na parhe, dādā māre kaphe.**

He can neither read nor write and has plenty of milk (to drink.)!

**Likhe na parhe, nām Muḥammad Fāsil.**

He neither reads nor writes, but is named Muḥammad the Doctor!

**Likhnā ave nahīn, miṭāven donon hāth.**

He cannot write, but blots with both hands.

**Likhtam ke āgs bakām nahīn chālī.** [written.

Oral (evidence) is valueless in the face of

**Lik lik gārī chālē, lik chālē kaprī :**

**Lik khōr ān chālē, shāir, singh, saprī.**

On the old beaten track a cart and a foolish son will go, But a poet, a lion, and a clever son will leave it.

(These three will show their inventive genius and skill and valour.)

**"Lip, bahū, divālī, āī / pot, bahū, Divālī āī."**

**"Chhed chhidālī māthe māri / kyōn, sā-ū, yehī Divālī thī !"**

"Plaster, my girl, the Divālī has come !

White-wash my girl, the Divālī has come !"

"What! the leavings-thrown at my head !

Why, mother-in-law, is this the Divālī !"

(A skit at the bad treatment of young brides at the hands of their husbands' mothers in India. All houses are plastered and whitewashed at the Divālī festival.)

**Lipān oṭā, mare moṭā !**

I will plaster thee, oṭā, if a rich man die !

(The prayer of the Acharj Brāhman, who gets the rich covering in which the corpse is wrapped, besides other presents. The *oṭā* is a small image kept in a corner of these Brāhman's houses as a household god, and is now supposed to be thus addressed.)

**Lohā jāne, luhār jāne : dhavāne-vālē ki bālā jāne !**

Let the iron care and the smith care ; why should the bellows-blower care !

(Smiths in India keep a man on fixed wages to blow their bellows, and the point of the proverb is, that the business is between the iron and the smith, and the bellows-man has merely to do his own work.)

**Lohā karē apnī bāpāī, ham bhī kāsī Mahādeo ke bhāī.**

The iron to extoll himself becomes the brother of Mahādeo.

(Said when mean people claim a right to

relationship with some great man : allusion to the iron *tirāī*, or trident of Mahādeo (Śiva), now itself regarded as a god.)

**Lohe ki manḍī meṅ mār hī mār.**

In the iron mart, it's hammer, hammer, hammer.

**Lomṛī ke shikār ko jāī, to shēr kē sāmān kar āṅṅīye.**

If you go a fox-hunting, prepare to meet a lion.

(Even a small work needs large appliances : make more of your object.)

**Lugāī rahē to āp se ; nahīn, jāē sage bāp se.**

(1.) If a woman will stay in the house, stay she will : if not, her own father can't keep her.

(2.) If a woman is chaste, chaste she will be ; if unchaste, she will go with her own father.

**Luhār ki kūchī, kabhī āg meṅ, kabhī pānī meṅ.**

An iron-smith's brush, sometimes in the fire and sometimes in water.

**Lūr na ūr, chālā miyān Jāgdāpūr.** E.

Nor sense nor skill and he goes to Jagdāpūr.

**Lutāyā bigānā māl : bandī kē dīl daryāo.** Mah.

Wom. It is another's property that is plundered ; pitiless is the slave's heart.

(She cares nothing as to what happens to her master's wealth.)

**Lūt kē mūsāl bhī bahut.**

Even a pestle is something to plunder.

**Lūt koclōn kī, mār barakhī kī.**

In plundering charcoal to get a wound from a spear.

(Much loss, little gain.)

**Lūt lāe, kūt khāyā.**

Got by plunder and eaten in comfort.

(A successful thief or cheat.)

**Lūt meṅ charkha nafa.**

In plunder even a spinning wheel is a gain.

## M

**Mā bāp jīte harām kē nahīn kahāidē.**

Whose parents are alive, is not called a bastard.

(Used by those who assert that they can prove their claims.)

**Mā beṭ gāne-vālī, bāp pūt barāṭī !** Wom.

Mother and daughter for singers, and father and son for wedding procession !

(A poor man's marriage.)

**Mā beṭiyōn meṅ larāī hū, logōn ne jūdā bair parā !** Wom.

Mother and daughter quarrel and people think them enemies !

(Lover's quarrels : kiss and make up.)

**Mā bhāṭyārī, pūt Fateh Khān.** Wom.

The mother an innkeeper and the son my Lord General.

(See preceding.)



**Mā bhatyāri, beṭā ār-andā.** Wom.

The mother an inn-keeper and the son an archer.

(All trades and occupations in India are hereditary and hence the sting of the proverb.)

**Mā chāhe beṭi ko aur beṭi chāhe mote dhīng ko.** Wom.

The mother on her daughter doats and the daughter on her stout lover.

**Machhī ke bachchō ke tairnā kaun sikhā?**

Who shall teach young fish to swim?

(That is, one descended from virtuous parents will naturally be virtuous; innate good quality; instinct; allusion also to the hereditary nature of all occupations in India.)

**Machhī to machhī, kī sar jāyē.** Wom.

It is not fish, that it should putrify.

(Said in deprecation of unho hoists.)

**Mā chhō, mausi se mauiy.** Mah.

You can flirt with your aunt, but not with your mother.

**Mā chhō ho, to kyā bachchō hī ko khāyē?** Wom.

Even an ogress will not devour her own child.

**Mā dhoban, pūt bāsā.**

The mother a laundress, the son a draper.

**Madhure āche, roṭi mith.** Bhōj.

A slow fire makes the bread sweet.

(Slow and fire.)

**Mā elī, bāp telī, beṭā shukh-i-sāfrān.**

The mother a daily laborer and the father an oilman and the son a bunch of saffron.

(The metaphorical epithet of the son means a person who gives himself airs.)

**Maggha des kanchan purī, des achchhā, bhūki buri.**

Maggha is a land of gold with a vile speech! (A skit at the rough dialects of Behar.)

**Maggha meṭ marnā, aṅg janam meṭ gadhā bannā.** Hin. Superstition.

Who dies in Maggha will be an ass in his next life.

(Superstition based on the doctrine of the transmigration of souls.)

**Maghe jār na Pāse jār, bādāse jār.** Agric.

December and January make no winter, but the wind does.

**Magh kā jāra, Jeth kī dhūp,**

**Bara kashī se upjā vikh.** Agric.

With frost in February and heat in June, The sugar-cane grows with difficulty.

**Magh nanje, Baisākhē bhūke.**

Naked in January and hungry in May. (Downright misery.)

**Magh talāt lāche, Phāgun gora kāche.**

We draw up our knees in January and straighten them in February.

(The weather is getting warm, and people no longer sleep huddled up.)

**Machal se talāt lak.**

From the cradle to the grave.

**Mahalle meṭ āi barāt, parausan ko lagī ghobrāt.**

When the procession came into the street the neighbours got excited.

(Although it did not concern them.)

**Mahvat barāi aur sādhī sarāi.** Agric.

With winter rains the spring crop thrives.

**Mahinā purāyā aur kamērā aghāyā.**

When the month is over the workman wants his pay.

(Wages are paid by the month in India.)

**Mā bāp ke lātan māre, mehri dekh jurāt;**

**Chārōn dhām jo phiri āve, tabhūt pāp na jā.** Hindu.

Who kicks his parents to please his wife, His sin will cleave to him though he makes all the pilgrimages.

(It is a great sin for a Hindu to neglect his parents in favor of his wife.)

**Māda aur shahāb kī sī loi.**

A red and white loaf.

(A pink and white face.)

**Māla kaprā, pākar deh, kutā kāte kaun sandeh?**

It is no wonder if a dog bite a man with dirty clothes and a weak body.

(A bit at the exactions of native subordinates from the weak and defenceless.)

**Mail kā bul banā'e haik.**

To make a bullock out of a speck of dirt.

(To make a mountain of a molehill.)

**Mainā jo "main-nā" kale dūdh bhūi nī khā:** Bakri jo "main main" kare ulī khāl khichā.

The mainā cries "not I" and eats milk and rice for ever. The goat cries "I, I" and loses his skin.

(Said to a boaster: There are puns upon the words mainā and mainā nā "not I" and upon main "I" and also the bleating of a goat. The point is that the humble mainā is well treated and the boastful goat is killed.)

**Main aur merā mānas; āre kā mūkh bhūlas.** Hin. Wom.

I and my husband; let every one else's face (burn!)

(Selfishness.)

**Main bhātī, tū shābāsh!** Wom.

I am all right and hurrah for you!

(Mutual praising.)

**Main bhi hūn pānchvān savārōn meṭ.**

I, too, am one of the five horsemen.

or This proverb is founded on the following story. Four horsemen were going to the Dakhān and were joined by a man riding a very miserable hack, who replied in the words of the proverb to any one that enquired who he was.

**Main bhātī kī panthā?** Wom.

Which is the simpleton, I or the peddler?

**Main hī pāl karā mustāfā, moṭ hī māre le-ko dandā!** Wom.

I brought him up to be a strong man and he beats me with his stick!

(A woman to her undutiful son.)



**Māl par sakāt hai.**

Charity is for the wealthy.

**Māl-vālā hāre, gāl vālā jite.**

The real owner loses while the loquacious wins.

(Allusion to the practice of special pleading before the British Courts.)

**Mā māre, aur 'mā hī mā' yukāre.**

His mother beats him and still he calls out "mother."

(The dog licks the hand that beats him.)

**Mā mare, mausi jive!**

Let my mother die, my aunt is alive!

(In India an aunt bears great affection for her sister's children.)

**Māmū ke kām men bāliyañ, bhānjā aīñdā aīñdā phire.**

The uncle wears the ear-rings, and the nephew struts proudly.

(Proud of another's wealth: reflected glory.)

**Mā, na mā kā jāyā: sabhī lok parāyā.**

Nor mother here, nor any of my mother born: all the land is strange to me.

(Said of a strange country.)

**Mā nārangi, bāp kolā, betā Rāushan-u-d-daula,**

The mother an orange, the father a lemon, and the son Mr. Light-of-fortune.

(Said of a half breed.)

**Mānas kasne ko mudāmā kasauñ hai.**

Business is the touch-stone for men.

**Man bhāṣ to dhelā supārī.**

If you like it, a clod is a betel-nut.

(Love is blind: the proverb is based on the fact that women and children will sometimes eat small lumps of earth.)

**Man bhar k. sir hūlāte haiñ, paisā bhar kī sabāñ nahīñ hūlāte!**

The ton-weight head waggles, but the ounce weight tongue won't waggle.

(Said of a person who in answer to a salutation nods his head, but does not say "good morning.")

**Man bhoig, karam dilāddī.**

Desirous of pleasures, but doomed to poverty.

**Man chāhe, munḍyā hūlā.**

The heart desires, but she refuses.

(A woman's 'say' is 'yes'.)

**Man chālā hai, par tūñ nahīñ chālā.**

His mind goes, but his hack won't.

(Want of means.)

**Man chāchal, karam dilāddī.**

Desirous of pleasures, but doomed to poverty.

**Man chāṅā, to kṛhauñ meñ Gāṅgā.**

If your mind be pure, then Gāṅgā is in your kṛhauñ.

(Gāṅgā is the holy water of the Ganges and kṛhauñ the vessel used by a leather-worker for tanning hides and so a thing much despised by Hindus.)

The following story is told about Rāṣ Dās, the Chamār Bhagat, or saint. Rāṣ Dās was at his work when a company of pilgrims to the Ganges passed by him and he asked them to offer

a few kauris to the Ganges for him, on the condition that the goddess Gāṅgā appeared and held out her hand for the kauris. Gāṅgā duly appeared and took the kauris and gave them in return a golden *karā* (wristlet) to be given back to Rāṣ Dās. The pilgrims however took the *karā* to the Rājā of Rāṣ Dās's country, who gave it to his Rājū and she desired to have it matched. In their extremity the pilgrims again went to Rāṣ Dās and told him what had happened, and he having pity on them showed them the pair to it in his kṛhauñ, and hence proverb.

**Mañḍe ke āte meñ shart kyā?**

What conditions are made on buying mañḍ-vā flour?

It is customary in buying things of value to stipulate a certain price on condition that on examination the article proves of good quality; but the flour of mañḍā (a millet) being of little value, no such condition is required.

**Māne na jāne, 'main bhī naushā kī khālā.'**

Mah. Wom.

Nor known nor recognized and "I am the bridegroom's aunt."

(Unreasonable interference: having a finger in the pie on any pretext.)

**Māne to deo, nahīñ bhūt kī leo!** Hin. Wom.

Believe and he is a god, otherwise he is only plaster!

(Faith can move mountains.)

**Mañḍāī chīnt, lāyā int.**

He called for chīnt, and they brought him bricks.

(To ask for bread and get a stone.)

**Mañḍāī hīng, lāyā adrak.**

The one asked for asafoetida and the other brought ginger.

(Cross purposes.)

**Mañḍan gāṛ so mar gāṛ aur mareñ jo māṅgan jāñ;**

Woh nar pahle hī mare, jo hote kardenāñh.

Those that begged were disgraced and those that will beg will be disgraced; But he is most disgraced, that can but won't give!

(A saying of the Brāhmins to encourage almsgiving.)

**Māṅge bhīt, pūchhe gāñ kī jama!**

A beggar! and he wants to know the rental of the village!

**Māṅge har, de baherā.**

He asks for har and he gives baherā.

(Har and baherā are two kinds of myrabolans: Cross purposes.)

**Māṅge ke mañḍnī, guryā kā singār.**

A doll dressed up in borrowed clothes.

(Borrowed plumes.)

**Māṅge meñ tāṅgā.**

A gift of a borrowed thing!

**Māṅge par tāṅgā, burhīyā kī barāt.**

Begging from a beggar, is like marrying an old woman!

**Māṅge tāṅge kām chāl, to byāñ kyon karē!**

If a man could do with borrowing (a wife), why should he marry?

*Mān ghaṭe nīṭ ke ghar jāḍ.*

*Gyān ghaṭe ku-sangat pāḍ,*

*Bhān ghaṭe kuchh mukh ke māṅge,*

*Rog ghaṭe kuchh aukhar k'āḍ.*

Every day visits lessen esteem, Bad company lessens holiness, Asking favors lessens self-respect, Using a remedy lessens illness. Respect is lessened by constant visiting. (Familiarity breeds contempt.)

*Māṅg jāneh-ke gae jāhānjā: māṅg leṭe to lāge lājā.*

If he give he is angry over it: if he take back he is put to shame.

(Unwilling charity.)

*Manṅī ke baul ke dānt nahīn dekhē haṣī.*

Never look at the teeth of a gift ox.

(Never look a gift horse in the mouth.)

*Manṅī ke satvā, sās ke pindā.* E. Wom.

Borrowed meal is offered to the mother-in-law

(Expresses the dislike young brides have in India to their mothers-in-law, who are apt to treat them as slaves.)

*Manṅī kī chādar, tā par pachās kā ādar!* Wom.

A borrowed sheet, and she offers it to fifty different people!

*Man hamrā pās, dhau ān kā pās.* E. Wom.

My mind is mine, his wealth is his.

(Contentment: my mind to me a kingdom is.)

*Man hulaṣa, gāve gīt.*

A merry heart sings songs.

*Man jāne pāp; mā jāne na bāp.*

The heart knows its own sin; not mother, nor father.

*Man kī ankus gyān.*

Conscience is the goad of the mind.

*Mān kā māhur, aur aymān kā laḍḍā.*

Neither poison with respect than dainties with contempt.

(Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Proverbs xv. 17.)

*Mān kī pān bhī bahut hot i hai.*

A betel-leaf presented with respect is a great gift.

*Mān kā pān, hīrā samān.*

A betel-leaf presented with respect is as good as a diamond.

*Mankā pheraṭ janam gayā, aur gayā na man kā pher.* Kar kā mankā chhor-ke, tū man kā mankā pher.

In counting your beads you have spent your life, but the crookedness of your mind has not gone; Give up the rosary in your hand, and devote yourself to the rosary of the heart.

(There is an elaborate play on the words man, manka, pher, and pheraṭ in this saying. Servants be obedient to them that are your masters; not with eyeservice as men-pleasers,

but doing the will of God from the heart. Ephesians vi. 6.)

*Man karbe moṭā, kharab soṭā; man karben meṭhīn, sgre teṭhī.* Bhoj.

Be niggardly and get blows, be generous and get everything.

*Man kare puhiran chaurā, karam l'ike bheṛī ke bār.* Wom.

Her heart on satins, but her fate on sheep's wool.

*Man ke hāre hār hoī, man ke jīte jīt.*

*Pār-Brahm ko pāy, man hī ke partū.*

Lose heart and lose all; brace up your mind and win, Almighty God can only be found through faith in the heart.

(Ask and it shall be given you: seek and ye shall find; knock and it shall be opened unto you. Luke xi. 9.)

*Man ke laḍḍā phoṛnā.*

To break imaginary sweets.

(To build castles in the air.)

*Man ke laḍḍuṭh se bhūk nahīn mīṭī.*

Hunger is not appeased by imaginary sweets. (The belly is not filled with fair words.)

*Man kī māri kā se kahūn? Peṭ masoḍ de de rakhūn.* Wom.

To whom shall I tell my grief? I can but press my belly!

(To show very extreme hunger, said by beggar-women.)

*Man malin, sundar tan kaise?*

*Bikh ras bhara kanak ghot jaise!*

With a foul mind shall the body be fair?

It is a golden vessel filled with poison!

*Man māne, ghar jāne.*

Going home when so inclined.

(Independence.)

*Man mānī, an-jānī.*

My heart knows though I don't.

(Pretended ignorance.)

*Man manjī jorū ko kahē 'bhaui.'*

A jolly fellow calls his wife a sister-in-law.

(In order to crack jokes with her: allusion to the custom often mentioned above of cracking jokes with the elder brother's wife in India.)

*Man-manjī, karam diladdī.*

The heart would indulge, but fate is adverse.

*Man meṭhā base, so supne dase.*

What is in the mind will be seen in dreams.

*Man meṭhā gāī, ṭas ṭas rove!*

*Chūhā khasam kar sukh se rove.*

Happy in her heart she sheds tears!

For married to a rat she sleeps in comfort.

(Allusion to marrying grown girls to small children, encouraged by the Brahmins.)

*Man meṭhā mārakh, jūn meṭhā dukhī koī nahīn hai.*

No one thinks himself a fool, and no one is tired of his life.

**Man men Shekh Farid, bagal men iai.**

A Shekh Farid at heart, a brick under his arm!

(A saint in intention, but prepared for mischief. Hell is paved with good intentions.)

☞ Also to describe a hypocrite. The saying is said to have originated with the act of a thief, who became the disciple of Shekh Farid, the saint of Pakpattan, and professed repentance for his evil deeds, but was unable to resist the temptation of an ingot of gold, which he found on the road, and concealed under his arm.

**Man mile ka melā, chit mile ka chelā.**

When hearts agree there's a company; when minds agree there's a following.

**Man motiyā byāh : man chālotā byāh.** Hin. Wom.

A man of pearls and it is a marriage : a man of rice and it is a marriage!

(A man is Rs. 80. The point is that a marriage is valid whatever be spent on the ceremonies.)

**Mān na mān, main dūhā kī chāhī!** Wom.

Believe me or not, I am the aunt of the bridegroom.

(Said of a stranger who claims a near relationship from interested motives.)

**Mān na mān, main terā mehmān!**

Recognised or not, I am still your guest!

(Addressed by way of reproof to an impatient intruder.)

**Mantri bīnd rāj sūdā.**

A kingdom is empty without a minister.

**Man umārō, karam dilārdār.**

His heart bent on riches, but poverty in his fate.

**Manvā mar gayā, khel bigar gayā.**

Lose heart and you will lose the game.

(Faint heart never won fair lady.)

**Mā Pankhārī, bāp Kanjar, betā Mirā Sanjar!** Meh. Wom.

The mother a chamber-wench, the father a basket maker, and the son my noble Lord!

(Said of an upstart.)

**Mā pe pūt, pūt par ghora : bahut nahīn, to thora hī thora.** Wom.

The son is as the mother, the colt is as the sire: if not altogether, at least somewhat. (The child is father to the man; a chip of the old block.)

**Mā pisanhārī acchhī, aur bāp haft-hazārī kuchh nahīn.** Wom.

A mother that grinds corn is better than a father that is captain of seven thousand men.

(The love of a mother is of more value than the love of a father.)

**Mā pisan-hārī, pūt chhailā, chūtār par bādhē bār kī thailā!**

The mother a grinder of corn and the son a fop, swaggering with a bag of chaff on his buttocks!

**Maqdūr kī mān kaurī kī ragarī hai.**

The scowring of kauris is the mother of opulence.

(Take care of the pence and the pounds will take care of themselves.)

**Mā rā che aīn qissa, kī gāo āmad o khar raft?**

Per.

What is it to me, that a cow hath come and a donkey gone?

(Expresses a feeling of no desire to intermeddle with what does not concern one.)

**Marā bachhiyā Bāman ke dān?** E.

The dead cow is given to the Brāhman.

(Said of a useless gift.)

**Marā mūkh tabaq āge dhārā na khāh.**

A beaton man is afraid to eat, though the platter is before him.

**Maran chālī aur Sūkh sāmhe!** Wom.

Going to her death and (the planet) Venus in front of her!

☞ It is a rule among Hindūs not to go upon any business, particularly a religious ceremony, if the planet Venus be in front. Hindū married girls will not go to their father-in-law's houses if Venus be in front of them on the road. The meaning of the proverb is, when she goes to die of what consequence are good or evil omens!

**Marā Rāvan faīkhāt ho!**

A dead Rāvan is disgraced.

(Allusion to the story in the *Rāmāyan* : Rāvan is a typical tyrant and his fate in the legend is here likened to that of ordinary oppressors in power who come to destruction.)

**Mār aurāt rāzī to kyā karegā Qāzī!**

When man and woman are agreed, what shall the Qāzī do?

(The Qāzī or Muhammadan priest performs marriages and has usually a considerable voice in settling the engagement.)

**Mār jekrā gāth rūpaiyā!** E. Wom.

A man with silver in his pocket.

(Born with a silver spoon in his mouth.)

**Mār kī dikhāyā na khāiye, mār kī lāyā khāiye.** Wom.

Eat not before your husband; but eat what he brings you!

(Indian custom: one of those which must make their homes so happy!)

**Mār kī hāth phirā aur aurāt ubhri.**

Toyed with by a man the woman develops.

**Mār kā kyā hai? ek jūtī pahni, ek jūtī utāri.** Wom.

It's nothing to the man: he puts on the new shoe and throws off the old one.

(He gets a new wife as soon as the old one is dead or misbehaves herself. High caste women cannot of course marry again at all.)

**Mār kī nahānā, aurāt kī khānā barābar hai.**

A man's bath and a woman's diuner are soon over.

(Men spend very little time in beautifying themselves, and women in India usually eat quickly.)

**Mard kē nauhar mare baras bhar meh :** rangī  
kē nauhar mare ohhac mahine meh.

The servant of a man may live a year, the  
slave of a prostitute will die in six  
months.

(Because her many visitors will over-work  
him.)

**Mard kē chār nūbhā durst haih.** Hin.

It is lawful for a man to have four wives.

(Hindū chaff of the Muhammadans.)

**Mard kē bāt, aur gārī kē pahiyā aye ko chaltā  
hai.**

A true man's word and a carriage wheel  
always go forwards.

**Mard ko gard sarār hai.**

Labor is the lot of man.

**Mard mare nām ko, nā-mard mare nām ko.**

The hero dies for a name and the wretched  
for mere bread.

**Mardoh kē ek gaul hold hai.**

A true man has but one word.

(He will never go back from it.)

**Mare kē koi nahin, jise ji kē sab lagū haih.**

None cares for the dead, all follow the  
living.

(Worshipping the rising sun.)

**Mare ko mar jāne de, halwā pūrī khāne de.**

Let the dead be counted with the dead, and  
let me eat the sweets.

(Allusion to the custom of holding a feast at  
the death of an old man among the Hindūs.)

**Mare na chūht, nām Fateh Khān!**

He never killed a rat and they call him my  
Lord Conqueror.

**Mare na jiye, hukur hukur kare.**

He neither dies nor lives, but only gasps.

(Which is very painful to his relatives : said  
of a very old man.)

**Mare na mājhihā le.**

Nor dead nor taken off the bed.

(We wish him dead. Among Hindūs a dying  
man is taken down from his bed to the  
floor as it is believed to be irreligious to  
die on a bed.)

**Mare na pichhā chhore.**

He neither dies nor relieves us.

(Of his presence: see preceding.)

**Mārē mehar, aur bhāge parausin. E.**

The wife is beaten, and the neighbour flies  
through fear.

(Of being beaten too if she were mixed up  
with the quarrel : selfishness.)

**Mare pe baid.**

After death the doctor.

(After meat mustard.)

**Mare sipāhī nām Sardār kā; Kāfē bār, nām  
talwār kā.**

The soldier fights and the credit is the  
General's; The edge cuts and the credit  
is the Sword's.

**Mare to shahid, mare to gāsi. Mah.**

A martyr if killed, a gāsi if he kills.

(A gāsi is a man who fights for the faith.  
The saying is to encourage Muslims to  
fight and alludes to the doctrine of the jihad  
or war to the death against all unbelievers.)

**Mar gāsi maridā, jin kī fāteha na darūd. Mah.**  
The wretch has died without ceremony or  
burial.

(Without extreme unction.)

**Mār, gusaiyāh, terī de.**

Master, you may beat me, yet I still depend  
on you.

(Addressed to a master or patron and com-  
monly by an aggrieved wife to her husband.)

**Marihoṭ par farīhoṭ nāhiṭ / E.**

I'll die before I budge from here!

**Mari kyōṭ? sāhe na dyā? Wom.**

Why did she die? For want of breath!

**Mār ke aye bhūt nāche.**

A devil will dance to a beating.

(Spare the rod and spoil the child.)

**Mār khānā, masjid meṭh so rahnā.**

To live by robbery and sleep in a masjid.

(To live in a very disorderly way; sleeping  
in a masjid implies having no home, like  
sleeping under the arches of a bridge in  
London.)

**Mār khānā jāṭ, aur kahe "sarā mārō to sahi."**

He gets a beating and still says "beat me  
if you dare."

(Said of cowards : of the Banyās especially.)

**Mār mār ke satī karnd.**

To beat a woman until she becomes satī.

(Satī is burning at the husband's pyre, and  
the custom is dissuade a woman from becom-  
ing satī, at any rate, as far as show goes;  
so the proverb means downright bullying.)

**Mār mār kiye jāṭ, fāteh dād ilāhi hai.**

Fight your battle, for the victory is with  
God.

**Mar mar na jāte, to bhar ghar hote. E. Wom.**

Had none of us had died the house would  
have been full.

**Mār, mūṭ, mār, terī hatrīyāh pīrāṭh; merī  
ālat na jāṭ! Mah. Wom.**

Beat me, you wretch, beat me till your  
hands ache: but my habits will not  
leave me.

(An obstinate wife to her husband.)

**Marnā bhālā bides kā, jahān na apnā koṭ.**

Better die abroad where you have no friends.

(A saying of the Bhagats: die where your  
death will be a grief to no one.)

**Marnā jīnā sab ke sāth lagā huā hai.**

To be born and die is the fate of all men.

**Mār na jure, mānge tāpī! E.**

He has no right even to butter-milk and  
demands tāpī.

(Tāpī is a brew from the juice of palm trees  
and is expensive, whereas every peasant  
can command butter-milk.)

*Marne jāñ, mālhar gāñ.*

He goes singing to his death.

(*Mālhar* is a song of rejoicing sung especially to bring on rain.)

*Marne ko jī chāhe, kafan kā tōñ.*

He wishes to die, but is at a loss for a shroud.

(It wishes were horses beggars would ride.)

*Marne ko kyā hāthi ghore jurē haiñ?*

Do you want horses and elephants on the road to death?

*Marne pe Dom rājā.*

The Dom is the lord of death.

(Doms are employed to perform the funeral ceremonies.)

*Marne-vāle se jilāne-vālā barā dātā hai.*

The life-giver (God) is greater than the life-taker (man).

*Mā rove talvār ke ghāo se, bāp rove fir ke ghāo se.*

The mother mourns a sword wound and the father an arrow wound.

(They appreciate a son's demerits or blemishes differently.)

*Mār piche sūvār.*

To strike and apologize.

(To kiss and make up.)

*Martā kyā na martā?*

What will not the dying man do?

(The desperate man all things can.)

*Marte kā hāth pukrā jāñ hai, kahte kī sabān nahīn pukrī jāñ.*

You can hold the hand of the striker, but not the tongue of the reviler.

*Martē ke piche, bhāgē ke aghrī.*

Behind the fighters and ahead of the flying.

(Said of a coward.)

*Marte ko sūth marā nahīn jāñ.*

No one dies with the dead.

(Why weep to death for one that's dead?)

*Marte Khāñ se sab darte haiñ.* Mah.

Every one fears my lord Tyrant.

*Marte ko māre Shāh Madār.*

Shāh Madār is beating the dying.

(Shāh Madār the famous saint of Mekanpūr who died in 1433 A.D. the words are here a corruption of *shāmat-sadāh*: see next. Hit a man when he is down.)

*Marte ko māre shāmat-sadāh.*

The truly shameless beats the dying.

(See preceding.)

*Mari-ishq ko dīdār kāfī hai.*

For the love-sick the pleasure of the eyes is enough.

*Marz-i-Maulā az hamāh aulā.* Pers.

God's will before all things.

(Thy will be done!)

*Mās binā sab sāg rasōī.* Mah.

Without meat a dinner is but greens.

*Māsē bhār kī chār kachaurī, khurmā māsē ghātī kī,*

*Ghar meñ roveñ bahān, bhāñjī, bāhar roveñāī kī,*

*Dhīre dhīre jīmōñ panchon: dekho gajāñ Khudāī kī,*

*Lālā-jī ne byāñ rachāyā lahāgā bech lugāī kī!*

Cakes of one grain weight, sweets of two and a half:

Sister and niece weeping in the house, the barber weeping outside:

Little eat the wedding guests: see the wrath of God:

The gentleman is celebrating the wedding on the proceeds of his wife's petticoat!

(Used as a skit at the extravagant weddings indulged in by the poor in India.)

*Māshālchī maro to patijīñā ho, yāhāñ bhī chamkē!*

When a torch-bearer dies he turns to a glow-worm, that he may shine there as he shines here!

*Māshā'chī andhā hotā hai.*

The torch-bearer cannot see his own way.

(Darkness under the lamp.)

*Masjid dhvā gāī, mihrāb rah gāī.*

The mosque is destroyed, but the arches remain.

*Mās khāñ mās barhe, ghī khāñ bal hoī,*

*Sag khāñ ojh barhe, bātā kahāñ se hoī?*

Eat flesh, and you will make flesh, eat butter and you will get strength,

Eat pot-herbs and your belly will swell and no strength will you find.

*Maskharī ke chūpā bhār bhāī gāt.* E.

Filling his cheeks with flattery's cakes.

(Said of a toady.)

*Mastāī bakrī bok kī mūñh chāmūī hai.* E.

The she-goat on heat kisses the buck-goat's mouth.

*Māshūy kī sāt be-vafā hai!*

Mistresses are a faithless brood!

*Mātā bargī māntā, saukan bargā bair;*

*Dūjā ko rākhē nahīñ, dekhā sājñ savor.* Rus.

Wom

A mother's love, a co-wife's hate;

There is nothing like them, though thou search from morn to eve.

*Mātā kā hāth, bhāī kī sāt.*

A mother's love and a brother's company.

(Are most worth having)

*Māñ ke parsē, Bhāññōñ ke barsē se peñ bhartā hai.* Agric.

The meal served by a mother, like August rains, fills the stomach.

*Mat ho chūpar, yīrē tābar.* Agric.

Sow not on a stony soil, or you will ruin your family!

*Mā teli, bāp Pathāñ, betā Shākh-i-sāfrāñ.*

The mother an oil woman, the father a Pathāñ, and the son is a Bunch-of-saffron.

(Said of a low-born man. Saffron is a most expensive thing.)

*Mā feni, bāp kulang, bachche niblēt rang ba rang.*

A short mother and tall father produce children of all sizes.

(Said of a mixed breed.)

*Māthe gathri, madhuri chāl; "āj na pahūn-chab pahūnchab kāl."* E.

A bundle on his head, and easy his gait; and, "I'll reach to-day or at any rate to-morrow."

(An easy-going man.)

*Māthe kā muraund, bel kā khiana.* E.

No sooner was his head shaved, than a bel fruit fell on it.

(The bel fruit or wood-apple is a fruit with a very hard rind: proverb expresses great misfortune.)

*Māh murā-ke phajihat bhāē, jāi pānī donon se gāē.*

He shaved himself to his own disgrace, and lost both caste and clan.

The story goes that an idle man shaved his head to become a *fajir* under the impression that begging meant an easy life, but he soon found that it was very hard work; in former times if a man became a *fajir* he could not be received back into his caste.

*Māh par moṭri, Basant ke gīt.* E.

With a bundle on his head, he sings the songs of spring.

(Vanity: the idea is of a man who is so unlucky as to be a common labourer pretending to be perfectly happy and careless.)

*Māthā de ḥunda, lubhāve das guṇḍā.* E. Wom.

With spangles on her forehead she lures ten lecherous men.

*Māthvā, Madārī kā kyā sāth?* Rus.

What has a Hindū to do with a Muham-madan?

*Māṭi meṭ māṭi mīlī, mīlī paun nū paun,*

*Mānī toe pūchhūn, ē sakhi, donon meṭ muā kaun?*

Earth mixed with earth, and air with air: Which of them dies, I ask you, dear?

(The soul never dies.)

*Māt kā māṭ hī bōyā hai.*

The entire vat is spoiled.

(The whole family are tainted.)

*Mat kar sās burāi: tere bhī āge jāi.* Wom.

Mother-in-law, don't ill-treat me: you too have a daughter to come after you.

(Said by a young bride to her mother-in-law when she ill-treats her, as is often the case in India.)

*Matā sāf huā.*

The sky is clear.

(All obstacles are removed; my wishes are accomplished. The coast is clear.)

*Matā māngan chālīn, aur malaiyā pichhe lukāi!* E. Wom.

She asked for butter-milk with butter behind her back!

*Matī kā ghayā bhī thokē bajā-bar lēte haīn.* Mercantile.

Even an earthen pot is rung before it is bought.

(Look before you leap: earthen-pots are of hardly any value.)

*Matī meṭ hāth dālē sonā hoc haī.*

If he touch earth, it will turn to gold.

(A lucky man.)

*Maulā hāth barhāiyān; jis chāhēt tīs deṭ Mah.*

Greatness rests with God; He gives to whom He pleases.

*Maulā yār, to berd pār.* Mah.

If God be kind you will succeed.

*Mauṅe kā ghūnsā talvār se barh kar.*

A box on the ear in time is better than a sword-cut.

(A stitch in time saves nine.)

*Maut aur gāhāk kī sebār nahīn, jāne kis waqt ā-jāē.* Mercantile.

None can tell when death or a customer will come.

*Maut bhālī kī jān-kandan?*

Is death best or the agonies of death?

(Better a sudden death than a lingering one.)

*Maut ke āge kīsī kā bas nahīn chālā.*

No one's might avails against death.

*Maut ke āge sab hāre haīn.*

Every body is baffled by death.

(See preceding.)

*Maut kī dārā nahīn.*

There is no remedy for death.

(Death shames the doctor.)

*Maut sir par khelī hai.*

Death hovers over our heads.

(The sword of Damocles.)

*Māyā ganṭh, aur biddiyā koṭh.*

Let your money be in your pocket and your knowledge in your head.

*Māyā huī to kyā huā. hīrdā huā kothor?*

*Nau neze pānī chaphā, tūn bhī nū bhīyē kar.*

What boots his wealth if his heart be hard?

Put him into nine fathoms of water and he won't be wetted.

(i.e. nothing has any effect on him; said of misers.)

*Māyā kā kyā jorṇā, khal khānā kambal oṭhā?*

What is the use of wealth heaped up by living on oil cakes and wearing a blanket?

(Said of a miser who mortifies himself to hoard money.)

*Māyā ke bhī pānī hōte haīn; āj mere, kal tere.*

Riches have legs; to-day they are mine, to-morrow thine.

*Māyā aurī nū manṛe, mar mar gae sirir.*

*Asī trishūnā nū marī: kuh gāē Dīs Kōr.*

Nature hath never died, nor hath mind died; only men's bodies have died:

And desire and hope have never died: saith Kabir.



*Māya vare Rām ki Dharm-dhar ki deh,  
Paapi Sahakar ki, jas ko kar le.*

Money is God's lent by the Lord of the Earth,

The wealth is of (God) the Banker, and any one can take the credit.

(Of being generous with it: said to encourage charitable gifts.)

*Māya se māya mile kar-ke lambe hath:*

*Tulsi Dās, garib ki koī na pāchhe bāt.*

The rich salute the rich with out-stretched hands: Saith Tulsi Dās, it is the poor that none regards.

(Tulsi Dās; the author of the Hindi *Rāmāyan*.)

*Māya se māya mile, mile nich se nich:*

*Pāni se pāni mile, mile nich se nich.*

The rich join with the rich, the low with the low: Water mingles with water, and mire with mire.

(Bipeds of a feather flock together.)

*Māya tere ān nam: Parā, Parā, Parā Rām.*

Wealth hath three names; Parā, Parā, and Parā Rām.

(A man is respected according to his means: when poor he is nicknamed Parā, a diminutive form; when he gets on in the world he becomes Parā, still a familiar form of address: when he becomes wealthy he is Parā Rām the full form of his name.)

*Mān mān mān. Arab.*

What is past is past.

(Let bygones be bygones.)

*Mehariya ke āge sugan āgen.*

With women good omens are bad omens.

(Women in India are generally very superstitious and given to believing in omens, of which they know an extraordinary number.)

*Mehmā ghaṭī samudr ki jo Rāvan basā parāus.*

The greatness of the sea diminished when Rāvan was its neighbour.

(The proverb is based on the story in the *Rāmāyan*: evil communications corrupt good manners. Rāvan is typical of everything that is bad.)

*Mehnat āram ki kunjī hai.*

Labor is the key to rest.

*Mehr gat, muhabbat gat, gāi nām aur pān,*

*Huqce se muhā jhulas, ke bida kiya mehmān.*

Neither hospitality nor civility, neither bread nor betel-leaves, the guest got a whiff of a pipe, and his leave.

(Said of niggardly host.)

*Mehr hai, par dūdh nahī.*

There is kindness, but no milk.

(Fair words won't fill empty bellies: sham affection.)

*Mehri ki-rok, jān ke sak.*

Check your wife and she'll make you suffer.

*Mehr kar, to mekh baredāse.*

When (God) is pleased he sends rain.

*Mele mek jhagela hūā hī karīā hai.*

A quarrel is sure to occur at a fair.

*Meekhi ko Mā subhān hūā!*

The very frog has caught cold!

(A sailor and afraid of the sea! Said of an insignificant person, who gives himself airs of importance. A poor man falling in love with a rich man's daughter.)

*Meek, aur tarīk, aur naukri, ghaṭī ghaṭī nahī hūā karī.*

Rain, posterity and service are not to be had at command.

*Meek barsegā to bauchār ā hī jāgī.*

If it rain heavily some of the spray will come over me.

(Spoken by one who expresses a hope that he will come in for a share in the bounty of a liberal person.)

*Meo bet jab de, jab okhī thar rupayā rakh-vale.*

When the Meo gives his daughter in marriage he receives from the bridegroom a mortar full of silver.

(The Meos are low Musalman fishermen and the proverb alludes to their marriage customs.)

*Meo kā pūt bārāh baras mek badlā letā hai.*

The Meo's lad can take his revenge at twelve years old!

(The Meos are popularly a well-grown and powerfully made race.)

*Meo marā jab jāniye, jab tūjā ho jāi.*

Know that the Meo is really dead when the tūjā has been performed.

It is related that a Mevātī who was indebted to a Banyā caused a report of his death to be spread abroad. His creditor, to assure himself of the fact, followed the body to the grave where he saw it interred. The friends of the reputed dead man, however, as soon as he had gone away returned and rescued their friend from his living grave. The Banyā seeing him alive again gave utterance to the proverb above quoted. The tūjā is one of the funeral obsequies performed by Muhammadans on the third day after death.

*Merā bail montig nahī parhā hai.*

My ox doesn't know logic.

The story goes that a logician enquired of an oilman the use of the bell which he had hung from the neck of his ox. The oilman replied that when he was away from the mill, he could tell that the ox was working by the tinkling of the bell. Whereupon the logician said, "suppose the ox were to stand still and shake his head and ring the bell, how could you tell whether the ox was working the mill or not?" Upon which the oilman replied in the words of the proverb.

*Merā dil be-dil hūā dekh jagat ki rī.*

My mind is ill at rest from watching the ways of the world.

*Merā mūkh usi vagt thūkā thā. Wom.*

It was hammered into my forehead at that very time.

(Said on hearing that any thing distressing has happened.)

*Merā thā, so terā hū; barā Khudā tū  
dehne de!* Mah. Wom.

He was mine and is yours: for God's sake  
let me see him sometimes.

(The proverb is put in the mouth of an old  
mother remonstrating with her daughter-  
in-law, who has acquired great power over her  
son.)

*Mere byāh, jī kē thik thik.* Wom.

The wedding is in my house, and my sister  
has the music.

(Jī is the wife of a sister's husband, who  
can have no concern in the matter: hence  
proverb means a stupid waste of money.)

*Mere gāch kā kūrā, nām rakhā indarjau.*

In my village it is *kūrā*, but here it is  
called *indarjau*.

(Both words are names for the same plant,  
*nerium antidysentericum*. Proverb is ap-  
plied to a man who in his native place is in  
a low station and assumes airs of conse-  
quence abroad: cheap swaggar.)

*Mere hai, so Rājā kē nahā, aur Rājā merā  
māngā.* Wom.

I have what the Rājā has not, so he must  
come begging to me.

(Applied to one who boasts of his own comforts  
or possessions.)

*Mere hī se āy lāi nām dhārā basandar.* Wom.

She got the fire from me, and now she calls  
it sacred fire.

(*Basandar* is the sacred fire which no *Hindū*  
can give away, hence the point of the  
proverb is that, having borrowed the fire the  
woman calls it sacred fire, when asked to  
return the favor: unmindful of an obligation.)

*Mere lālā hī ulṭī rī! Sāvan mās chundāven bhī!*  
Wom.

The eccentricities of my husband! He  
builds his wall in August!

(Walls in India are made usually of mud  
and hence it is folly to build one in August,  
the wettest month in the year.)

*Mere lāl ke sasu saw yār, dhunī, julāhe, aur  
manihār!* Wom.

My son has hundreds of friends; wool-  
carders, weavers and bangle-sellers.

(A man is known by the society he keeps: all  
the trades mentioned are followed by the  
lowest people only.)

*Mere, mere milāh kī sī; tere, tere milāh kī sī  
karta phirā hai.*

He tells the story my way to me and your  
way to you.

(A flatterer.)

*Mere miyāh ke do kapre, suttan, nārā, bas.*  
Wom.

A pair of trowsers and a string compose my  
husband's apparel!

(Great poverty.)

*Mere yakhā āj gurrah hai.*

It is a fast with me to-day.

(I have nothing to eat.)

*Merā ek bolī, do bolī, merā nahī saṭ saṭ bolī.*  
Wom.

I speak once or twice, that impudent wretch  
speaks a hundred times.

(By 'speak' understood 'abuse'.)

*Merā hī billī aur majh se hī miyot!*

My own cat mewing at me!

*Merā tere āge, tere mere āge halāl aṭhālā  
nahī.*

Speaking of me to you, and of you to me is  
not good.

(Never tell tales out of school.)

*Mil gāṭ hī cālām alāh hai.*

When he meets he salutes.

(Said of a false friend.)

*Milki kyā jāne parāḍ dīl kī?*

What do the wealthy know of what's in  
others' minds?

(One half the world never knows how the  
half lives.)

*Milki nā kahē dīl kī; paṭhā darrā, niklā  
bhīkī.* E.

The wealthy keep their own counsel, going  
in by the front door and out by the back.

(Under native rule to expose your wealth  
meant losing it.)

*Mintar voh mar jāṭ, jo aṭī meṭ hām nā dī.*

Perish that friend who serves not in distress.  
(A friend in need is friend indeed.)

*Mirā gor bārābar.*

Mirān and his grave sit each other.

(Expenditure as the income: eating your  
coat according to your cloth.)

*Mirān kī boṭī hai.* Mah.

A dish of offerings to Mirān.

(A thing to be let alone. The *mirān* and  
attendants at the shrine of any saint are in  
the habit of putting aside a large portion of  
the offerings and dedicating it to the 'saint',  
the rest they distribute among the worship-  
pers. They warn them that if they touch  
the dedicated portion they will have to pay  
a heavy fine in kind.)

*Mirg, oṅṅṛā, ṭṭar, mor; ge chāṛṭ kharā ke  
chor.* Agric.

The deer, the monkey, the partridge, and  
the peacock; these four are the thieves  
of the field.

*Miry kī sī dāṭhā, chāṭe kī sī hamar.*

Eyes as the gazelle's and waist as the leop-  
ard's.

(A beautiful woman.)

*Mir Sahib kī sūt ālī hai, māṭhā āṭhā aur peṭ  
khālī hai!*

Mir Sahib is truly of a high family, with  
his smooth cheeks and his empty stomach!

*Mir Sahib, samāna nāṭhā hai; donāṭ kharā ge  
thāmāṭe dastār.*

Mir Sahib, times are difficult; put both your  
hands to your turban.

(The last paragraph is an Indian proverb: "Put  
the greatest care." The proverb is also a  
warning against a strict superior.)

*Mirā phoṇā !*

Prince fool !

*Misā, kājā his ko ? Mityā chāl bhū ko !*

Mah. Wom.

For whom shall I stain my teeth or blacken my eyelashes ? My husband gathers straw !

(To express scanty means : *res angusta domi.*)

*Mithā aur kathāutī bhār !*

What, sweet and a platter-full !

(Good things are scarce.)

*Mithā mithā hap hap ; karā karā thā thā.*

Sweet is gobbled up ; bitter is spat out.

*Mithē se marē, to makhur kyā dījē ?*

Why give poison, if he can be killed with sweets ?

*Mithā bātā mek dīā rāt khatē mālūm nahān hote.*

Pleasant conversation makes the time pass without your knowing it.

*Mithā ohāurī.*

A sugared sword.

(A gilt pill : temporary suffering or inconvenience leading to future advantage. Also a velvet glove : a man pleasant in conversation, but dangerous to deal with.)

*Mithā pakre sonā ho.*

If he takes up dust it turns into gold.

(A lucky man.)

*Mityā bīt rāt, to kya karayā Qāst ?*

When husband and wife agree, the judge has no cause to interfere.

*Mityā gāl raund, bīt gālā pāt raund.*

When the husband goes abroad the wife also goes abroad.

(When the cat's away the mice may play.)

*Mityā hāth aṅgūṭī, bīt kē han pāt.*

*Laṅgūṭī kē dāst mīst, āṅgūṭī kē āt bāt.* E.  
The ring on a husband's hand, the ring in a wife's ear, the black on a slave-girl's teeth, are all alike.

(All three are of a foppish kind : as the master so the servant.)

*Mityā kā dam aur kīdār kī fort ?*

My Lord's life and a pair of doors !

(Are all my Lord's possessions ; to express genteel poverty : shabby genteel.)

*Mityā kē Mityā gāl, bure bure supnē dī !* Mah. Wom.

My husband gone and bad dreams as well !

(Misfortune never comes singly.)

*Mityā kī dāstī nāh nāhī mek gāl !*

My Lord's beard is pulled off in flattery !

(See story under *mālū kī*, etc.)

*Mityā mek se nīkī kī parā hai !*

He is all too ready to draw his sword.

(A fire-enter.)

*Mityā nāh hāṅs ko ghīvā, bīt hāṅs, "nāh garā dō !"* Wom.

The husband comes to cut off her nose and the wife says, "buy me a nose-ring !"

(Cross purposes.)

*Mityā ne toht, sab hām se khoi.* Mah. Wom.

Her master toyed with her and she ran away.

(Losing a good servant by a foolish act.)

*Mityā phirē lāl gulāl, bīt kē hāth bure hāṅs !*

Mah. Wom.

My Lord enjoying himself and my Lady in distress !

*Mityā kō krun pakregā ?*

Who will stop the cat's mewing ?

(Belling the cat.)

The story goes that a company of rats agreed to kill a cat, and agreed also which part of each would take for himself, but when the chief rat said, "who will stop her mewing ?" they all ran away from fear !

*Mityā kyā hai ? kī ek tamāshā !*

*Gharī mek tola, gharī mek māshā !*

What is his temper like ? As good as a play ! One moment a pound and the next an ounce !

*Mityā jūh kī tāt, kumbā dābē kyū.*

The account is correct and why is the family drowned ?

(See story under *Hīāl jūh kī tāt*, etc.)

*Moharē lūṭ jūh, koolā par mohar.*

His gold is squandered, and his charcoal marked with care.

(Penny wise and pound foolish : pun on the word *mohar*, a gold coin and also a seal.)

*Mo kō na to kō, le chūlha mek jhōk.* Wom.

Not for you, nor for me ; take it, and throw it into the fire.

*Mom kō to pigle, kakhā patthar bīt piglā hā ?*

Were he wax he would melt, but can you melt a stone ?

(Said of the miserly and hard-hearted.)

*Mom kī nāh.*

A nose of wax.

(A credulous man.)

*Momē bāp kē upjāl kapde, momē lehke parāl tūdr.* E. Wom.

My father's cotton crop has come up, but for me there's only hail (misfortune.)

(She cannot expect any thing out of it : according to orthodox Hindū law a daughter is not entitled to a share in her father's property while he has male issue to succeed him.)

*Morī kī tāt chāudāre chārāī.* Wom.

The brick of the drain is raised to the terrace.

(Said of an upstart or of a worthless man raised to high position : also of a mesalliance by which a girl of low birth is married above her.)

*Mor sāyān chikanyā, pachāṅ bīṛā khā ;*

*āge picheṅ rinihā ; dīṛānd bāne jāī.* E. Wom.

My husband is a fop eating 50 betel leaves (a day) ; and when his creditors surround him he feigns madness.

(Betel leaves are expensive luxuries.)

*Mose kâ ghao miyâh jānâh yâ pāoh.*

The owner of his foot knows where the shoe rubs.

(Every one knows where his own shoe pinches.)

*Mud ghora bhi kahiâ ghâs khâta hai?*

Does a dead horse ever eat grass?

(1. An objection made against offerings made to the dead. 2. A reproach to those who in old age seek the pleasures of youth.)

*Muchh-marora, rosti tora!*

Twirling his moustache and eating his bread!

(An idler.)

*Muddai, muddâllah nâo men; shahid tairte jāh.*

The plaintiff and defendant go in a boat, while the witnesses are obliged to swim.

(The proof of the transaction resting with the witnesses, they have more occasion to exert themselves in court than the parties. Moral,—never be a witness.)

*Muddai sust, gadâh chust.*

The plaintiff careless and the witness eager.

(Allusion to the false witnesses who keep constantly hanging about courts to give their evidence to the highest bidder.)

*Mûe bail ki bari bari akhkh.*

The eyes of a dead ox are always large.

(Said when praises are bestowed upon a deceased person. *De mortuis nil nisi bonum.*)

*Mâhge aur so rahenge!*

When we die we sleep well!

(The long sleep.)

*Mâi gar nu durreh.* Mah.

A hundred stripes on the dead.

(Hitting a man when he is down. Dead men tell no tales.)

*Mâi sher se jûi billi bhali.*

A live cat is better than a dead tiger.

*Muflis hamesha khud.*

The poor are always in disgrace.

(No crime like poverty.)

*Muflis aur fâsle kâ sharbat.*

Indigence and fâsle sharbat.

(Incompatibility of circumstances and pretensions: fâsle is a small plum, and a very costly article.)

*Muflis aur hâi ki sair.*

Indigence parading in the market.

*Muflis mein âp gila.*

In poverty the flour is sodden.

(Misfortunes never come singly.)

*Muflis sab bahâr khoti hai, Marâ kâ strâbâr khoti hai.*

Poverty spoils all pleasures and ruins a man's credit.

*Muflis kâ chirag roushan nahî hote.*

The poor man's lamp is never lit.

*Muflis ki jorâ sadâ nahî.*

The poor man's wife is always under-clad.

*Muflis se savâl harâm hai.* Mah.

It is wicked to beg from the poor.

*Muft kâ chandan ghise ja, bilalki!* Wom.

Thou fool, thou art grinding the sandal wood for nothing!

(Sandal wood ground to powder is used only by the wealthy; the point here is that the poor woman addressed has no business to be grinding it.)

*Muft kâ karnâ aur dâr lejandâ?*

To do it for nothing and carry it a long way.

(To take needless trouble.)

*Muft kâ mâl kis ko burâ lagî hai?*

No one objects to taking a gift.

*Muft kâ sirkâ shahad se miâh.*

Vinegar for nothing is sweeter than honey.

*Muft ke chivra bhâr bhâr phankte.* E.

Parched rice for nothing is swallowed by mouthfuls.

*Muft ke khânâ-vâlê, ham aur hamârâ bhâi.* Wom.

We two eat for nothing, I and my brother.

(Allusion to the affection between brother and sister in India, which makes the sister spend her husband's goods on her brother.)

*Muft ki dâvat mein sagat rosti hi josh hai.* Mah.

A feast of bread which costs nothing is as (good as) meat.

(Never look a gift horse in the mouth.)

*Muft ki sharab Qâsi ko bhi hald!* Mah.

Even the Qâsi may drink of a present of wine!

(Wine is of course unlawful to the orthodox Muhammadan.)

*Muft mein nikle kâin, to kâhe-ko dije dâm?*

Why pay for work that can be got for nothing?

*Muft râ che guft?* Pers.

Why cavil at a gift?

*Muharram ki paidâyash.* Mah.

Born at the Muharram.

(Said of a sulky fellow because of the mourning observed by Muhammadans of the Shia sect in memory of Hasan and Hussein who fell martyrs in battle with Yazid.)

*Mûi bachhiya bâmra ke dâh.* Hin.

A starving heifer given in alms to a Brahman.

(A useless gift.)

*Mûi kyôn? Sâas na âyâ.* Wom.

Why did she die? For want of breath!

(A misfortune that cannot be avoided.)

*Mûi tolo âhân par.*

The dead penis falls on the testicles.

(The ire of the weak falls on the innocent.)

*Mûi mât, fâli sagâi.*

When a mother dies, the relationship is shattered.

(Death spares not any worldly tie. Death is no respecter of persons.)

*Mujarrad sab se âla, jî ke laqâ na bala.*

The bachelor is happiest of all, that hath nor child nor child.

*Mujhe aur, na tujhe thaur.*

For me no other, for you no whither.

(The wife to her husband after a quarrel: "I may not take another husband and you could not be happy elsewhere.")

*Mujhe de rūp, tū hāthon phānk!*

Give me the winnowing fan and winnow in your own hands!

*Mujh ko na mārē, to sārē jahān ko mār dāh!*

If no one would whip me I should whip creation!

*Mukhādim Khān ke sālē.*

My Lord's brother-in-law.

(Said of a poor man who gives himself airs. Also of the protégé of a rich man who bullies under the protection of his patron.)

*Mukh meñ "Rām Rām," hogañ meñ chhurī.*

"God" on his tongue, and a knife under his arm!

(Said of a scoundrel.)

*Mukhā māl bānār liye, Bed liye aggyān,*

*Param sundar jogī liye, kāgar hāth kamān.*

A pearl for a monkey's share, the Vedas for a fool, A beautiful wife for a jogī, a bow for a coward's hand.

(Are pearls before swine.)

*Mulānim-i-naus-er-ras.* Pers.

A new servant is very active.

(A new brood sweeps clean.)

*Mūli apne hī pātōñ bhārī.*

The weight of its own leaves is too much for the radish.

(Applied to one, who labors under difficulties of his own and is thereby unable to relieve others.)

*Mūli aur mūli ke patvātōñ par ton kī dālī!*  
E.

Radishes and radish-leaves with a pinch of salt!

(Applied to one who in a pompous manner enumerates possessions of no value.)

*Mūli hāth parāiyāñ; jis chāhe tū de.*

The radish is in others' hands: they may give it to whom they please.

*Mullā-jī kyā kahēñ, ākhūñ-jī āge hī samjhe hue haiñ!* Mah.

What can the priest teach, that the high priest has not learnt before?

*Mullā kī dāhī tabarruk meñ gai.* Mah.

The Mullā's beard goes in relics.

It is related of a Mullā who was distributing sacred tokens among his disciples, that a wag taking a fancy to his beard, plucked a hair which he desired to keep as a sacred relic. Thereupon another and another did the same till at last, in spite of the poor man's protestations he was left without a beard. The proverb is used when any one gives away his whole substance in alms or in presents to his friends.

*Mullā na hogā, to kyā, masjid meñ asāñ na hogī!* Mah.

If there be no priest, will there be no call to prayer in the mosque!

*Mul-k-i-Khudā tañg nest, pāē marā tañg nest.*  
Pers.

God's universe is wide enough, no helpless cripple am I.

(I can shake another oak. "Are ye able to drink of the cup that I shall drink of?" They say unto him, "We are able." Matthew, xx, 22.)

*Mul se byāī pyārā hotā hai.* Mercantile.

The interest is dearer than the principal.

(The love of making money will induce a trader to risk his capital in order to secure a high interest on it. The more you get the more you want.)

*Mundā jogī, aur piñ dāvā, pahchāñ nahīñ jāñ.*

A shaven jogī and a powdered drug cannot be recognized.

(You cannot tell his caste, or what it is made of.)

*Mundē sir par pāñī parā dhal gayā.*

Water runs off a shaven head.

(No good counsel produces any effect on a shameless or headstrong person: water off a duck's back.)

*Mundā mundā, jāñ dharā, nagan phirēñ jūñ bhāñsā,*

*Khalī upar rākh lagā; man jāise kā tāsā.*

Some shave their heads, some let their hair grow, some go naked as a buffalo, Some rub themselves with ashes; but their minds remain as before.

(A skit at the sādās or faqirs.)

*Mundā mundā tū gun: gai tūñ kī khōj,*

*Bāhā ho jag meñ phirē, pē bhār khāyā nā.*

The three benefits of a shaven poll: the disappearance of itching, The reverence of the world and a belly-full of corn.

(A shaven poll denotes the mendicant who is highly respected and who is a successful beggar.)

*Mundā dī, māñg khāo.*

I have shaven you, go and beg for yourself.

(A jogī to his novice.)

*Mūñg, moth meñ barā kaus?*

"Twixt pea and pea, which is larger?"

(Caste brethren are all equal: like as two peas. Mūñg and moth are varieties of pulse.)

*Mūñh chīkñā, pē khālī.*

Smooth face and an empty belly.

(Said of a dandy or swaggerer.)

*Mūñh dekhe kī muhabbat hai.*

Friendship before one's face.

(Cupboard love.)

*Mūñh dekhi sō kahīe haiñ, Khudā lagī kōi nahīñ kahīa.* [to please God.

All say to please the countenance, and none

(Men prefer to say what is pleasing to what is the truth. Mūñh dekhnā is to watch another's face while speaking to him.)

*Mūñh dekhe kī bīd aur chāter dekhe kī pāhā.*

Look at the face and offer betel-leaf, look at the buttocks and offer a seat.

(i. e. be civil when you see a man and be friendly when you know him)

*Mūñh dho rakho.*

Go and wash your face.

(Addressed to a person who asks any thing of another, which he does not intend to give him. Go to school. Said in reply to a preposterous request.)

*Mūñh gail tamāche haiñ.*

As the face so the slap.

(As the person so the respect.)

*Mūñh hāl, satṭar baḍā fāl.*

Grind the jaws and keep off seventy evils.

(Said to a sick man.)

*Mūñh hī mūñh māre aur tobā tobā pukāre.*

When boxed on the ears he promises amendment.

(Spare the rod spoil the child.)

*Mūñh kahe "bhāyā bhāyā," hālāq kahe "savād na āyā."*

The mouth says, "I have eaten," and the throat says, "I felt no taste."

(Said of a very small quantity of food.)

*Mūñh kālā, bakht ujāl.*

Foul face, fair fortune.

*Mūñh kī nirdā to nahīñ hai.*

It is not a morsel of food.

(That can easily be alped down. Said of a difficult task. Home was not built in a day.)

*Mūñh ke āge khanday nahīñ.*

No ditch before his face.

(Nothing prevents tall talk.)

*Mūñh knūñ, āñkh lajāñ.*

The mouth eats, and the eyes are kept down.

(To place oneself under an obligation.)

*Mūñh kī mīñt, hāñh kī jhāñt. Wom.*

A sweet tongue and a false hand.

(To excite false hopes.)

*Mūñh ko kālak lag gā.*

The face is blackened.

(A badge of infamy : allusion to the favorite oriental punishment.)

*Mūñh lagāñ Domnī, bāl bachche samet āñ.*

Encourage a songstress and she will bring her whole family.

(Give him an inch and he'll take an ell. Applied to one, who having been encouraged to expect patronage and protection, presumes to recommend several others. The Doms are a very low class of singers.)

*Mūñh lagāñ Domnī gāñe tāl be-tāl.*

Favor a songstress and she will sing out of time.

(Three years a good servant, three years a pleasant companion, three years a hard master. *Morāñ*, don't favour a servant too much.)

*Mūñh lagī gur fel more peñ meñ.*

The vice was in my stomach before I put it to my lips.

(A villain sober is a villain drunk.)

*Mūñh māñge dām nahīñ mīlñ. Mercantile.*

The price asked for cannot be had.

(Allusion to the haggling that is habitual in Indian markets.)

*Mūñh māñgī mant to mīlñ hī nahīñ.*

Not even death will come when called.

(Death shuns the wretch.)

*Mūñh māñgī murād mīlñ !*

May you get your heart's desire !

(A beggar's cry.)

*Mūñh meñ āyā so bak diyā.*

To blurt out what comes into the mouth.

(Speaking without thinking.)

*Mūñh meñ dīñt, na peñ meñ āñt.*

No teeth in his head, and no guts in his belly.

(Said of a very old man.)

*Mūñh na tūñ, nām Chāñd Khūñ.*

Neither face nor countenance and his name Mr. Moon.

(*C.āñd* (Moon) means a beautiful face in India, hence the sting of this saying.)

*Mūñh nār, na peñ nabūr.*

Nor light on the face, nor patience in the belly.

(To have neither fortune nor philosophy.)

*Mūñh par havāñyāñ urne lagīñ.*

The air is playing upon his face.

(His looks betray him. To turn pale with fear.)

*Mūñh par kahe so mūñhñ kā bāl; pichhe kahe so jhāññ kā bāl.*

Who speaks to your face is as a moustache; who speaks behind your back is as cast off hair.

*Mūñh par kahñā khushāmāñ hai.*

To praise before the face is flattery.

*Mūñh par mumāññ, pīñ pichhe sār-khāññ. Mah Wom.*

Relations to their faces, pigs behind the backs.

(Said of a treacherous woman.)

*Mūñh par pūt, pichhe harāmī mūt. Mah. Wom.*

A son to his face, and a bastard behind his back.

(See preceding.)

*Mūñh pe phūñkār barāñne lagī.*

Curses rain upon his head.

(Said of a bad character.)

*Mūñh rañte, nāk se pāññ pīñ.*

He drinks water with his nose, while he has a mouth.

*Mūñh se bolo, sir se khelo !*

Speak with your lips, or shake your head !

(Said to one who assumes taciturnity.)

*Mūñh se hazār chāñr khāññ, nāk se eko nā. E. Wom.*

With your mouth you may eat a thousand grains of rice, with your nose not one.

(You may do as you like, as long as you do it properly.)

*Mūñh se lām kāñ mat nikālō. Ped.*

Let not lām hāñ out of your mouth.

(This is one of the bad puns the *literatī* are so fond of; *lām* and *kāñ* are the first letters of the words *lāñ* and *kāññ* which mean jabber and be silent.)

*Mūkh se mahāba,*

The face creates fear.

(The master's eye keeps the horse fat.)

*Mūkh se niklī hut parāi bā,*

Out of the lips is another's property.

*Mūkh se rāl taphī parī hai,*

Saliva drops from his mouth.

(To water at the mouth: an unmannerly man.)

*Mūkh sū, pēt kūt,*

His mouth like the eye of a needle, and his belly like a well.

(1. One who eats in small quantities, but consumes a great deal. 2. One mild in appearance, but mischievous in reality.)

*Mūkh kī taffī, aur Gujrātī lālā,*

A shutter of grass, with a Gujrātī lock,

(Gujrāt in the Panjāb is noted for its lock-smiths: the strength of a chain is in its weakest link.)

*Murabbī biyār o murabbā bikhur.* Pers.

Get a patron and eat dainties.

*Murakh ke samjhāte gyan gāthī ko jā,*

In teaching an idiot knowledge gets knotted,  
(It is thrown away on him.)

*Murakh kī sārī rain, chātar kī ek ghāṭ,*

Better, an hour with a clever man, than a whole night with a lout.

(Better fifty years of Europe than a cycle of Cathay)

*Murakh ko samjhāonā saras bij chālī jā,*

Just patting the mare's cheek for wisdom.

In teaching a fool the whole principle is lost, as in hitting a stone the best arrow is broken.

*Murakh se kyā kahīye, jā se kyā hausāl?*

Why speak to a fool whom nothing avails?

*Murdaḥ ba dast-i-sindāh.* Pers.

The dead are at the mercy of the living.

*Murdaḥ bahisht meḥ jāe yā dōstāḥ meḥ, yuhāt*

to halve māde se kām. Mah.

The dead may go to heaven or hell, my concern is with the sweets and cakes.

(Put into the mouth of a Mulla who reads prayers over the dead, and receives a present of sweetmeats.)

*Murde ko baith-kar rote hain, aur rangār ko*

khare ho-kar.

[standing.]

They mourn for the dead sitting and for food

(They take their ease over mourning for the dead, but are active enough in mourning over loss of means.)

*Murde par sau man pūṭī, to ek man aur bī*

sakt.

There are a hundred tons of earth on the

body, so a ton more makes no odds,

*Murda se shart dāndh-ke qat hai.*

He will challenge a dead man in sleeping.

(Said of one who sleeps long and is not easily awakened.)

*Murga bāg na degā; to kyā subāḥ na hogī?*

If the cock should not crow, will there be

no dawn?

*Murgā hasam, bakrī par dam.* Mah.

He has gobbled up a fowl, and is waiting for a goat.

(A greedy man.)

*Murgā pasham, bher bhasam.* Mah.

What's a fowl to one who has swallowed a sheep?

*Murge kī ek hī tāng hoī hai,*

Fowls have only one leg.

(A transparent excuse. Tell a lie and stick to it.)

The story goes that a great man once had a roast fowl with only one leg set before him, his cook protesting that the fowl belonged to a breed that had but one leg. Next day, he drew his master's attention to a fowl standing on a dunghill on one leg, saying "there's another!" But the master cried "ahu," and the fowl flew away displaying both legs. "Well," said the servant, "if you had said 'ahu' to the other fowl he would have shown another leg too."

*Murgi apnī jān se gat, khāne-vāle jā masā na*

dyā. Mah. Wom.

The fowl lost its life, and the eater was not

satisfied.

(Said of a service performed with toil, and accepted with indifference. To take kindness as a right.)

*Murgi ke khwab meḥ dāndā hī dānd.*

Fowls dream but of grain.

*Murgi kī azān kaun sunē hai?* Mah.

Who minds the crowing of a hen?

(No one relies on a woman's word. See next.)

*Murgi kī bāg hī kyā aḥar?* Mah.

What trust is there in a crowing hen?

(A woman's word is not to be depended on. A whistling woman and a crowing hen are neither good for God nor men.)

*Murgi ko takle hī kī jūṭo bas hai.* Wom.

A wound from a needle is enough for a fowl.

*Musafir chālē hī jāte hain, kuttē bhauṅkte hī*

rahte hain.

The travellers go on, while the dogs keep

barking.

*Musallā pasār, bagal meḥ pūr.* Mah.

Kissing a girl over the praying carpet.

(Said of a hypocrite.)

*Musalmānān dar goṛ, va Musalmānī dar kīṭā.*

Pers. Mah.

The Musalmāns are in their graves, and their faith in their books.

(No true Muhammadans are left.)

*Musalmānī, abādānī.* Mah.

Where there are Musalmāns, there is population.

(Allusion to their habit of herding together.)

*Musalmānī meḥ dād kāmī kyā?* Mah.

There should be no reserve among Musalmāns.

(Addressed to one who declines partaking of a meal to which he is invited.)

*Muski dā ast ki khud boyad, na ki astār goyad.* Pers.  
Pera.

Musk is known by its smell, not by the praises of the perfumer.

(The best wine has a bush.)

*Muskī-i-mat ki dādā na shavad :*

*Mard bāyad ki hirsādā na shavad.* Pers.

No difficulty so great but it may be overcome : A true man never sinks under it.

*Māt kā chullā hāt mek.*

To throw dirty water.

(To cast in the teeth.)

*Māt kā chungāl.*

The clutches of a miser (tyrant.)

*Māt kā māl, nibhī phāt kē khāl.* Superatition.

The miser's wealth breaks out in sores.

(It is unlucky and brings evil on his heir.)

*Māt kō namdī chor-kā mārē.* Mah.

You may leave your prayers to kill an obnoxious beast.

## N.

*Nāche Bāman, dekhē dhobi.*

The Brahman dances and the washerman looks on.

(Society upside down.)

*Nāchēgē se pāseyā.*

Who dances (works) gets.

*Nāche, bādē, torē tū, vā kē dūyā rākhē māt.*

Who dances, skips and plays, is loved by the world.

*Nāch kād bāndrā, mērē māl madārī khāz.*

The monkey dances and skips, and the scrobbler gets the present.

(The cat's paw.)

*Nāch na sūbhā āngan tēphā / Wom.*

I can't dance because the floor is uneven.

(When the devil couldn't swim he laid the fault on the water. Bad workmen quarrel with their tools.)

*Nāchne nibhī to ghūngat kyā / Wom.*

When you come out to dance, why be veiled ?

(Dancing women in India are of course unveiled. Moral : don't be above your work.)

*Nāchi ān yē nā, "āngan bānkē,"*

*kāndhā yē nā, "ol lōnkē." E.*

Not knowing how to dance (he says), "the floor is uneven !" Not knowing how to cook (he says), "the greens are tough !"

(A bad workman quarrels with his tools.)

*Nādān bāt karē, dānd gayē karē.*

The fool speaks, but the wise man thinks.

(Think before you speak.)

*Nādān doṣt se dōnd dushman bhāl.*

Better a wise foe than a foolish friend.

*Nādān kī doṣt, jī kē sigdā.*

The friendship of a fool is the plague of one's life.

*Na dāvī chālāinge, na phās lapegē. E.*

Who runs not, stumbles not.

(Look before you leap.)

*Nadi kināre rākhē jāb tāt hōc bīndē.*

Trees on the river bank are apt to fall.

(Applied to those who follow a dangerous profession.)

*Nadi mek jānd aur pipāsē dād /*

To go to a river and come back thirsty !

*Nadi nāo sanjog.*

The union of boat and river.

(A chance union.)

*Nadi, tū ghurrāi kyā hai ? Māt phāt kī nāhī rākhī.*

Pray, Mr. River, what are you clattering about ! I will not deign to wet my feet in you.

(Addressed to one who evinces much pride and ostentation. I wouldn't touch you with the end of a barge pole.)

*Nadīyā, nāo, ghāt bāhōrā, kākōt Kabīr, "nām kē phērā."*

There are many rivers, boats and ferries, but, says Kabir, "they all have different names."

*Nāī bāwarchī, sūg mek shorbā /*

An untrained cook and a soup of greens !

(Shorba is made of meat.)

*Nāī nāī hākīm, nāī nāī bātē /*

New rulers, new laws !

*Nāī namāsi, aur bōriyē kē takmād / Mah.*

A new Muslimān and a ma. for apron !

(Muhammadans usually wrap a cloth round their legs reaching down to the knees while engaged in prayer.)

*Nāī navāb, dāmān par dīd /*

A new lord and his pride in the sky !

*Nāī sipāhī, mālchā mek jāndā /*

A new soldier and a stick in his moustache !

(To keep it erect, as a sign of youth and boldness.)

*Nāfī mek nāhīrā kyā /*

There is no disputing daily wages.

*Na gāē kē thar, na kīdān kē bhāndā.*

The cow has no udder, nor the milkman a can.

(Spoken of any thing useless.)

*Na gārī bhār dekhāt, na jāv bhār nāhī.*

Nor a cart-load of friendship, nor a barley-corn of relationship.

(He is nothing at all to me.)

*Na gūth mek phālā dālō, na chhīṭēn urōt.*

Throw no clods into mire, and you will not be spattered.

*Nahā-kar khāve, bhā-kar sove, Us kō ausak kabhī na hōve.*

Who bathes before his meals and sleeps after them will never get ill.

*Nahay dānd, putr kē oḡ, Nis upī panē chālē jo log, Nīnī bīrdhā mek mār gāī nārī, Bin dī yēk jar gāī chārī.*

Who is wrongly sued, Who mourns a son, Who is ever on the tramp, Who loses a wife in old age : These four are burnt without fire.



*Nai baki, tāt kē laṅghā.*

A new wife and a gown of canvass !

*Nai basti aur aramāḥ kē phulē.*

A new village, and castor-oil for hair-wash.  
(Said of any thing of no value. Castor oil is not a substance proper for use as hair oil.)

*Nai, dāt, baid, q. - ai ; is kī sūlak kadhi na jā.*  
Hin.

Barber, d. i. s., leech and butcher; these four a eal ys defiled.

*Nai fawjārī a: murgī par saqḡrah.* [bnok.

A new gov - ment and its drum on a hen's  
(Express the speaker's disapprobation and contempt of some new rules or regulations: *sagḡrah* are used by Rājās and here represent his insignia of royalty.)

*Nai ghosm aur . . . nā kē takḡā!*

A new milkman and a pillow of cowpats.

*Nai javdī, mātāḥ dāḡ.*

Youth and a shabby bed.

(Indolence in the young: too idle to make it up properly.)

*Nai kī bardī meḥ sū kī ṭākur.*

Every body is a lord at a barber's wedding.  
(*ṭākur*, a nobleman, a lord; but used also as an honorific title towards barbers (*nai*): hence the joke.)

*Nainā det batās sab āḡe ho ket ahet,*  
*Jais nirmal dūri bhāḥ bari kaḥ det. E.*

The eyes show the love and hatred of all hearts, As a clear glass showeth both fair and foul.

"*Nai nai, tāl kīne ? "Jyān, āḡe kī dīe haiḥ."*

Pray, Mr. Barber, how much hair is there on my head ! "Sir, it will presently be laid before you."

(In reply to one, who inquires after the result of something which will soon become evident of itself. In India the Hindu head is usually shaven.)

*Nainā ko sūh na tāḡe, jais bel bīrachh ko lipḡ, sūh jāḥ na chhḡ.*

Love leaves not the eyes, as a creeper clasps a tree, and clings to it till it die.

*Nai sāḡan, tūpe par phān !*

A young snake, with its hood on its tail !  
(Applied to one who foolishly engages in a business which he does not understand: the allusion is to the cobra which has a hood on its head.)

*Nainā, toḥ paṭak dūḥ, tāt tāt ho jāḡ!*  
*Pahle nēh togḡḡḡ, pāḡḡḡ aḡḡ ho jāḡ.*

Eyes, I could cast you down and break you in pieces ! You entangled me in love and then: took yourselves off !

*Nai nau dām, purānī oḡḡ dām !*

A penny for a new thing, and a farthing for an old one !

*Nai sāḡan aur bāḡ kī nahāḡnī !*

A new barber with bamboo nail-scissors !  
(These should be of steel or iron. Applied to those who introduce dangerous innovations. A leap in the dark.)

*Nain chhupāe nā chhupē, paṭ ghūḡḡḡ kī oḡ :*  
*Chatar nār aur sūḡḡḡ kareḥ lāḡḡ meḥ chot.*

Veils do not hide their eyes : Clever women like warriors slay their thousands.

*Nai sūb ke pāḡḡ dhoḡ, apḡ dhote tajāḡ !*

The barber washes every one's feet, but is ashamed to wash his own !

*Na tāḡ dālo, na chhīḡḡḡ dhāro.*

Nor throw a stone, nor get splashed.

*Na jīne kī shādī, na marḡe kā gam.*

Nor delight in life, nor dread of death.

*Nak chane chabvāḡ.*

To make one eat peas through the nose.  
(i. e. to torment one.)

*Nak de, yā nahāḡnī de.*

Give me your nose or your nail-cutter.  
(To put one on the horns of a dilemma.)

*Nākhāḡḡ beḡe se beḡḡ bhāḡ.*

Better a daughter than an undutiful son.  
(Sons are valued in India, daughters not; hence point of proverb.)

*Nak ho to nāḡḡyā sobḡ.* Hin. Wom.

The nose-ring becomes a nose.

*Nakh se sikh tak.*

From top to toe.

(Said in praise of personal charma.)

*Na Khudā kī milā, na vīḡḡḡ sanam :*

*Na idhar ke hue, na udhar ke huḡ.*

I met neither God nor my love; So I am fit neither for this nor for the next world.

(Said by a disappointed faḡir.)

*Nai kaḡḡ balā se, dūshman kī bad shūḡḡḡ to huḡ.*

If my nose is cut it is well, because it is then a bad omen to my enemy.

(It is a bad omen to meet a noseless man when starting on a journey, hence the proverb is put into the mouth of a shameless man, who thus consoles himself for having no nose (honor).)

*Nai kaḡḡ mubārak, kān kate salāmāt.* Mah. Wom.

If her nose be off it is lucky, if her ear be off it is blessed.

(To describe a very impudent person.)

*Nai ke bāl ho rāḡḡ haiḡ.*

He is the hair of his nose.

(Said of a favorite.)

*Nai kapḡe dam nikālā hai.*

He will die if you pluck him by the nose.

(Very weak.)

*Nai par dīyā bāl-kar āḡ haiḡ.*

He is come with a light on his nose.

(i. e. by candle-light: too late.)

*Nai par sapḡḡḡ toḡḡḡ haiḡ.* Wom.

He cracks betel-nuts on his nose.

(He is very irascible.)

*Naiḡḡ, bāḡḡḡ, sūb se shāḡḡḡ !*

No nose, no ears, and yet the highest of the high !

(Both conditions implying personal shame in India.)

**Nakā five bura haval !**

Noseless he lives in a miserable state !  
(Spoken of one who has fallen from a prosperous state into distress.)

*Na-koī dūā thā ghar meḥ, Na-koī jāī thā,  
Na-koī god meḥ le-kaṛ mujhe sulāṭā thā.*

No-body came into the house and No-body left it, No-body took me into his lap and put me to sleep.

☞ The story goes that a husband left his wife at home and went on a journey. During his absence a stranger was in the habit of visiting her, and her child asked her who he was. She replied "nobody (na-koī) came and went," and henceforth the stranger's name to the child was Na-koī (No-body.) When the husband returned he petted the child and put the child to sleep, and when he remarked that in his absence there was no one to do this for the child, it replied in the words of the proverb; the meaning to it and the father being of course quite different. Cross purposes.

**Nakṭe kṛ khāṭiye, ukṭe kṛ na khāṭiye. Wom.**

Better be fed by the noseless than by the disagreeable.

(Ukṭa is a man who reminds of an obligation.)

**Nakṭe kī nak kaṭī, sarā gas aur barī.**

The nose of the noseless grows an ell and quarter.

(A person who has suffered public disgrace becomes callous to the loss of reputation and is more likely than ever to sin.)

"*Nakṭī māiyā, pānī pilā !*" "Pāṭā, uḥin gun-  
van so !" E. Wom.

"My nose-less mother, give me some water!"

"What upon such language, my son!"

**Nak to kaṭī, par voh khāṭ hī meḥ marī !**

Her nose is cut off, but she will still die a beauty !

**Nālvin, tahatū'l-ain. Arab.**

Keep your shoes under your own eyes.

(Or they will be stolen.)

**Nāl mānj bagar, nāl Deḥī dā darshan. Punj.**

Both mānj and bagar and also the worship of Deḥī.

(To kill two birds with one stone: *Mānj* and *bagar* are kinds of coarse grass used in making ropes for beds and grow by river sides, where the shrines to Deḥī are usually located. The point is that the pilgrims go to worship Deḥī and take the opportunity of bringing back mānj and bagar to turn an honest penny.)

**Nāl kṛ māṛā nālṛā tāṭe.**

A blow with a reed may break the shins.

(i. e. can open a vein.)

**Na maiṁ jalādūṁ terī; na tū jalā merī. Wom.**

I will not burn yours, and don't you burn mine.

(I'll throw no dirt at you, don't you throw it at me.)

**Na maiṁ kahūṁ terī; na tū kahō merī. Wom.**

I speak not ill of you; don't you speak ill of me.

(Said after a quarrel is made up.)

**Na māre mare, na kāṭe kāṭe.**

He neither dies from a blow, nor is cut by a gash.

(Invulnerable.)

**Namāṣī kṛ jāṭī. Mah.**

The holy man's penny.

☞ The story goes that a mischievous boy was in the habit of pulling back the legs of the worshippers at prayer in a masjid. He did so to an old man who gave him a *jaṭā* (penny). This encouraged the boy, who next chanced on a Pāṭhān, who turned round and killed him.

**Namāz chhūrāṁ gāṭh thā, rōs gālē pāre ! Mah.**

They went to get rid of their prayers and were obliged to fast as well !

☞ The story goes that the people begged Moses (*Mūsā*) to pray to God to relieve them of their five obligatory prayers, the result was that God added fasts to the prayers owing to the wickedness of mankind.

**Nām Basantī, mūṭh kākūr as. E. Wom.**

Her name Beauty and a dog's her face.

**Nām barā, aur darshan thōre.**

A great name, and little to see.

(Great cry, little wool.)

**Nām barā ūṇchā, kām donāṁ bāḥā. E.**

A great name, and both ears cut off.

(A stain on the family escutcheon.)

**Nām barā yā dām ?**

A good name is better than wealth.

**Nām Hirā Mai, damak kankar vī bhī nahīn.**

His name is Mr. Diamond, but he has not even the lustre of a pebble.

**Nām Imritī, pilīṭ bī. [drink.]**

His name Elixir and he gives poison to

**Nāmī shāh kamā khāṭ, nāmī chor māṛā jāṭ.**

A famous banker makes much profit and a famous thief is hanged.

(Give a dog a bad name and hang him.)

**Nām ke Bābājī, karṇī chhāvar.**

Reverend his name and dust his deeds.

**Nām kī Nanuṁ, uṭhā le jāṭ dhan !**

Her name Trot and she can lift a beam !

**"Nām kyā ?" "Shakar-pārā." "Roṭī kīnī khāṭ ?" "Dus bārāḥ." "Pānī kīnī piye ?"**

"Makṭā sārā." "Kām karne ko ?" "Lūṭā bichārā !" Wom.

"Your name ?" "I'm Lollypop." "You eat ?" "Loaves ten or twelve." "You drink ?" "A large jar full." "You work ?"

"I am but a lad, you know !" "

**Nām leṛā, na pānī-deṛā.**

None to take his name or perform his funeral.

(Destitute of issue: in Hindū law the *pānī-deṛā*, or the one who performs the obsequies of the dead, is a son or male issue of a daughter.)

**Nām merā, gām terd.**

The name mine, and the village yours.

(i. e. I get the benefit of your property.)

**Namūd, be-bād. Pers.**

Show without substance.

*Nanad kã nandol, galc lãg lãg rof.* Hin. Wom.  
She embraces and weeps over her husband's  
sister's husband.

(Applied to one, who pretends great affection  
for another with whom he has none or a  
very remote connexion.)

*Nãnd ke tukre khãve, daddã kã totã kahãve.*  
He eats the bread of his mother's father  
and is called the grandson of his father's  
father.

(One does the work, another gets the credit.)

*Nãnd kã daulat par navdãt aĩdã phire.*  
The grandson consequential on his grand-  
father's wealth.

*Nãnak, nãnnã ho raho, jãis nãnnã dũb,*  
*Per bare gir jãnge, dũb khãd kã khũb.*  
Saith Nãnak, be humble as the lowly dũb  
grass, Tall trees fall, but the dũb is ever  
well.

(Bãbã Nãnak was the founder of the Sikh  
religion and flourished 1469—1538 A. D.  
The sacred dũb (husk) grass is a fresh low  
growth much valued in India.)

*Na nas mas tel hogã, na Rãdhã nãcheyt.*  
No nine mas of oil, no dance from Rãdhã.  
(Applied to one, who conceals his ignorance  
of any art by offering to exercise it on im-  
practicable conditions.)

¶ The story goes that a dancing girl called  
Rãdhã, conscious of her inability to dance well,  
would only do so on the condition that her  
employers should burn nine mas of oil while  
she was dancing, knowing very well that they  
could not afford it.

*Nãn chuk deotã, tilak urãde.* E.  
The tilak destroyed the wretched little god.  
(Ironical honors. The tilak is a mark made by  
rubbing sandal wood on the forehead of an  
idol: hence the point is that rubbing it on  
destroyed the god.)

*Nãgã khãrã ujãr meñ, "hai koi kapre le?"*  
Stark naked in the wilds he cries, "Who  
dare strip me?"  
(A beggar dances before a thief.)

*Nãgã khudã se barã!*  
A bad man is greater than God!  
(He is more feared.)

*Nãgã mãdar-sãd.*  
Naked as on the day he was born.

*Nãgã nãche phãte kyã?*  
A naked dancer tears no clothes.

*Nãgã sãth rupãe kamãe, tin paise khãe.*  
A single man earns sixty rupees and spends  
only three pence.  
(Said of a man who has no family and hoards  
money.)

*Nãgã dhãrãng.*  
Stark naked.  
(Shameless or bare-faced.)

*Nãngi bhãli kã chhĩnkã pãon?* Wom.  
Is it best to go naked, or be hung up by  
the heels?  
(Of two evils choose the least.)

*Nãngi bhãli kã jãfãk machãd.*  
Is it best to be naked or to create a row?  
Wom.  
(See above.)

*Nãngi ho-ke kãdã rãt, budhãt ho-ke jãyã pũt.*  
Wom.  
She spins when she is naked, and bears  
when she is old.

(If she had spun sooner she would not have  
been in want of clothes; if she had borne a  
son when she was young he would have  
supported her in her old age. Shutting the  
stable door after the horse is stolen.)

*Nãngi kyã nãcheyt, aur kyã nichoregt?*  
With what shall a naked woman bathe her-  
self, or how shall she wring out (a cloth)?  
*Nãngi ne ghãt rokã, nãhãne na nãhãne de.*  
A naked woman has stopped the bath, and  
neither bathes, nor allows others to  
bathe.

(The dog in the manger.)

*Nãgõs ho bhãkhõs ne lãt lãyd.*  
The hungry have rifled the naked.

*Nãnt ke ãge nãndr kã bãtã!* Wom.  
She speaks ill of her grandmother's relations  
before her grandmother.  
(Want of tact.)

*Nãnti khãson karã, navdãt chãffĩ bhãre.* Wom.  
The grandmother goes astray, and the grand-  
son pays the fine.

(One person is punished for the crime of  
another: allusion to the custom of fining a  
family by the caste panchoyat when one of  
its female members goes astray.)

*Nãnti marĩ, nãnti jãtã.*  
When the grandmother is dead the relation-  
ship with her family is broken off.

(The Hindũ custom is for the relations of a  
man's mother or grandmother to cease com-  
munication with him as regards family  
ceremonies on the death of either of them.)

*Nãnti to kudrĩ kã mar gãt, aur munde ke sãrhe  
sãrhe bãm.*  
The grandmother died a virgin and 17½  
baths for the grandson!

(Said of an upstart: a man without a grand-  
father! Bãm is an ablation which the bride  
and bridegroom perform before marriage:  
the proverb means that the grandson goes  
through all these ceremonies when none  
were performed at his grandmother's wed-  
ding.)

*Nãnnã ho-kar rãhiye, jãis nãnnã dũb.*  
Be lowly as the dũb grass is lowly.  
(The dũb or sacred husk grass is a low growth  
and of course much valued.)

*"Não kã ne dãbã?" "Khudãjã Khizãr ne."*  
"Who upset the pot?" "Khudãjã Khizãr."  
(Khudãjã Khimã is the god of the flood in  
modern days. This superstition is of extra  
Indian origin and was brought in by the  
Muslimãns, who often confound Khudãjã  
Khizãr with the Prophet Eliãs.)

*Nāpe sau gas, phāre na ch gas.*

He would measure a hundred yards, but would never give even one.

(Said of one who always promises but never fulfils.)

*Nāp na tol, bhar de jhol !*

Never mind weight and measurement—fill my wallet !

*Nāpūti kā ghar sūnā, mūrakh kā mīrdā sūnā, dilāddri kā sab kuchh sūnā.*

The sonless house is empty, a fool's heart is empty, and the unfortunate's all is empty.

*Nāqad ko chhor nase ko na dauriye.*

Don't part with your ready cash for profits in the future.

(A bird in hand is worth two in the bush.)

*Nāqal rā che aql ? Pers.*

Imitation is not intelligence.

*Nāqd hū hurmat hū. Arab.*

Pay cash and keep up your credit.

*Nāql-i-kufr, bufr nabāshad. Pers.*

To copy an infidel is not to be an infidel.

(Allusion to the habits of the *naqqāls* or mimics, who personate all kinds of people for public amusement.)

*Naqqāre bāj dammāmē bāj gas !*

The kettle drums have sounded, great and small !

(Birth's shrill trumpet and the muffled drum of death ! *Naqqāra* is a kettle drum used at the births of sons and at the deaths of old people.)

*Naqqār-khāne men tūli ki dāz houn sūnā hai !*  
Who minds the voice of a parrot in the midst of drums ?

(A poor man's voice is not heard against the rich.)

*Na rahegā bāns, na bajegi dānsī.*

When there are no reeds there will be no flutes.

*Na rahe mān, na rahe mānī, ākhir dunyā sanā jānī, Mah.*

Nor respect nor pride can last for ever, for all the world will die at last.

*Nārī ke bas bhāṣ gusāṭ, nāchat haiṁ markat kī nāṭ.*

A man in the power of a woman dances to her like a monkey.

(A hen-pecked husband)

*Nārm chob rā kirm mī-khurad. Pers.*

Weevils eat soft wood.

*Nārī ki kuchh surāt nahīn hai, dāvā sabhon kī karte haiṁ !*

*Haidon kā kyā jātā hai, bīmār bechāre marte haiṁ !*

He has no knowledge of the pulse and doctors all ! What matter it to the doctor if the helpless patients die !

*Nār ne nikālā dāt, mard ne tārā ant !*

When the woman shows her teeth, the man knows the end.

(The woman who laughs is half won.)

*Nār sulakkhāt kufumb chhikāve, ap talē kī khurchon khāve. Wom.*

A good housewife feeds the household well and is content with the leavings for herself !

*Nāryal men pānī nahīn jāntā, khaṭṭā kī mithā.*

No one knows whether the water in the cocoa-nut is sweet or sour.

(Used to express that what is spoken of is doubtful.)

*Na sānp marē, na lāṭhī ṭūṭe.*

Nor let the snake die, nor the stick break.

(An amicable settlement.)

*Nasha us ne piyā ; khumar tumhen chahā !*

He drank the wine ; why are you drunk ?

(Said to a great man's relatives when they give themselves airs.)

*Naṭp dūse jog, na chalni sarāhe jog. Wom.*

The winnowing-fan is not worth abusing, nor the sieve worth praising.

(Arcades ambo.)

*Nātā na gotā, khārā ho-kar rotā ! Wom.*

Neither kith nor kin, so what are you howling at !

(Said when people make a fuss about what does not concern them.)

*Nātā sab se (āṭhā).*

The shortest men are strongest.

*Nābiddyā pāi jāṣ, Jūbiddyā na pāi jāṣ.*

You may fathom the acrobat's art, but not the wit of the Jāt.

☞ The story goes that a king having promised his kingdom to a female acrobat if no one were found to surpass her, a simple Jāt to the astonishment of all, took up the gauntlet she had thrown down and forthwith scrambled up the pole. On reaching the top he discharged a stream of water from his person all round the place ! So the woman was beaten and the kingdom restored.

*Nāt kā bachchā to kalā-bāsi kī karegā.*

The rope-dancer's son is always turning summersaults.

(What is bred in the bone will come out of the flesh.)

*Nāt kā na got kā, bāṭhā mānge poth kā. Rus.*

Nor relative nor clansman, and he has the assurance to ask for a share.

(In the hereditary property.)

*Na tel talī, na ūpar pālī. Wom.*

Nor oil at the bottom, nor in the ladle.

(Said of a very small dole.)

*Nātin sikhāve dī ko, kī bārā deorhe dīh ! E. Wom.*

She is teaching her grandmother that twelve times one and a half makes eight !

(Go and teach your grandmother to suck eggs.)

*Naud dekh le, kākhe bār. Bhoj. [armpit.*

On seeing a barber he finds hair under his

*Naud kī ghar chorī bhāl, ān chongā bār gel. E.*  
There was a theft in the barber's house and three cups full of hair stolen.

*Nau din chāl arhāi kō !*

In nine days he walked five miles !  
(A very lasy man.)

*Nau Kannaui, aur nabbe chālhe.*

Nine Kannaui's and ninety hearths.

☞ The Kannaui Brahmins are noted for their religious scruples, and the proverb is a skit purporting to say that nine Kannaui's had to build ninety hearths to prevent pollution by eating with each other.

*Naukar āge chākar, chākar āge kārkar.*

A servant's servant is a servant's dog.

*Naukar kō chākar, manai kō usārā ! E.*

A servant to a servant is a shed to a hut !  
(The one is as absurd as the other.)

*Naukar Lātkapūr kē honth matō aur haq lōh.*

The servants of Lātkapūr take their rights forcibly.

☞ Applied to idle and insolent servants. Lātkapūr was a famous singer in Akbar's time and the noblemen at whose houses he performed, used, in the usual complimentary style, in giving him a present to say it was for his servants. These are said to have been so insolent as upon this to claim it from their master.

*Nau kī lakṛi, nabbe dhuldi.*

The wood is worth nine, and the freight ninety.

*Nāi kī āi ārai har kākū kē pās.*

Like a barber's looking glass, now in one hand, now in the other.  
(Easy as a barber's chair.)

*Naukri arand kī jar hai.*

Service is like the root of the castor tree.  
(Which has no roots to speak of : service is no inheritance.)

*Naukri hai yā bhāi-bandi ?*

Is it service or brotherhood ?  
(That is our mutual relation : said when a servant makes excuses.)

*Naukri kī jar sabān par.*

The root of service is on the tongue.  
(Of the employer : he can discharge any time.)

*Naukri nū nai.*

Servitude is ever new.  
(There is always fresh work to be done. Said also of an uncertain master.)

*Naukri pōhe kā ghar hyā ? kabhi yalān, kabhi sahān.*

Who serves another has no home ; (and lives) now here, now there.

*Naukri tār kī chhā.*

Service is the shadow of a palm tree.  
(Very transient : there is no telling how long it will last.)

*Nau kātde aur das negi. E.*

Nine platters, and ten to receive them.  
(The negi is a present made to relations and servants at weddings.)

*Nau mahine mā kē peṭ mā kaise rahā hogā ?*

How came you to live in your mother's womb for nine months ?  
(Said to a mischievous boy.)

*Nau man tel khāi, phir tiler kā tiler.*

He has consumed nine tons of oil and is still as thin as a starling.

*Nauṁ Gūgā Pīr manān, nā charkhe kē hāth lagān.* Wom.

At Gūgā Pīr's nauṁ I cannot spin my wheel.

(The feast in honor of Gūgā Pīr, who died in 1024 A. D., is held on the ninth (nauṁ) of Bhādon (August) : to shrink from working on a lame excuse.)

*Nau naqad nā terah udhār.*

[credit. Nine in cash is better than thirteen on (A bird in hand is worth two in the bush.)

*Nau sau chūhā khā-ke bilti haj kō chūh.* Mah.

After eating nine hundred rats the cat went on a pilgrimage.  
(A death-bed repentance : at the eleventh hour.)

*Nau terah bāis nā batāiye !*

Don't tell me nine and thirteen make twenty two !

(Said to a person who will not be convinced. A man compelled against his will, is of the same opinion still.)

*Naya aṭi, perū par ādo.* Hin.

The unversed ascetic squats on his haunches.  
(Which will soon tire him out : the aṭi sit with their hands on a bairāgan, a kind of wooden support, which enables them to remain in one position for a very long time.)

*Naya chikanyā, reṇḍi kē phulē ! E.* Wom.

A raw youth with castor oil for cosmetic.

*Naya dānā, naya pāni.*

New grain and fresh water.  
(Used to imply a change of masters or situation.)

*Naya hukim, de aṣim.*

A quack gives poison.  
(Doctors kill more than they cure.)

*Naya jogi aur gūjar kā saṅkh.*

A movie with a conch of a carrot-root.  
(Saṅkh is the shell-horn used by jogis when begging to attract attention : it should be a sea-shell, or failing this of brass, copper or deer-horn.)

*Naya Musalmān "Allāh hī Allāh" pukāre.* Mah.

A Musalmān convert cries "Allah Allah" all day long.

(Allusion to the proverbial seal of all converts.)

*Naya nau din, purānā sau din.*

The new is for nine days, the old for a hundred.

(The conservative feeling : distrust of what is new.)

*Naya nau ganḍā, purānā chhā ganḍā. E.*

For the new nine, for the old six.

*Naya naukar māre hiran.*

A new servant will catch a deer.  
(A new broom sweeps clean.)

*Naya naukar sher māre.*

A new servant will kill a tiger.  
(See preceding.)

*Nayā nayā rāj bhail, gagrīn antī bhail. E.*  
Changes of government fill the pitchers  
with grain.

(i. e. they create many poets.)

*Nayā nayā Rāj, dhāb dhāb bāi.*

A new Government makes a great noise.

*Nek andar bad, bad andar nek. Mah.*

Good out of evil, evil out of good.

(Used to express that good parents sometimes  
have unworthy sons and vice versa.)

*Nek bāt kē pūchhnā kyā?*

Why take counsel about the right thing to  
be done?

*Nekī aur ; ā-hī pūchh!*

Charity after enquiry!

(Charity should be freely given to all: in  
opposition to the teaching of Brāhmins,  
who maintain that only themselves should  
be objects of charity.)

*Nekī barbād, gunah dāim. Mah.*

The good is forgotten, and evil return-  
ed for it.

(Evil for good)

*Nekī Mī rah jāti hai.*

The good you do will last.

*Nekī kē badlā budī.*

Evil returned for good.

*Nekī kar aur daryā meñ dā.*

Do good and throw it into the river.

(Let not the left hand know what the right  
hand doeth.)

*Nekī karne-vale ko nekī kē masā, aur musī kē  
takkār kē.*

The doer of good has a taste for goodness,  
and the doer of evil for blows.

*Nekī karo Khudā se pāo.*

Do good and God will reward you.

(Beggar's cry.)

*Nekī kī jar Pātāl meñ.*

The root of good is in Pātāl.

(i. e. very deep. Pātāl is popularly the in-  
fernal regions below the earth.)

*Nek-nām banyā, bad-nām chor.*

The trader has credit and the thief none.

*Nemī pānde kamar meñ jāī.*

A scrupulous Brāhman has his locks down  
to the waist.

(i. e. only for show: the Pharisees.)

*Neotal Brāhman shatrū barābar. E.*

To invite a Brāhman is to call an enemy.

(A skit at the greediness of the class.)

*Nesā meñ bar-khūdārī.*

Children in poverty.

(Are a burden to their parents.)

*Nichān kūḍn, devīn pūjān. [ped.]*

The low are crushed, the gods are worship-  
(One man may take away a horse while another  
may not look over a hedge. The king can  
do no wrong.)

*Nighant sove Horā, jis ke gāṁ na gerā.*

Herd sleeps sound, because he has neither  
cow nor calf.

*Niche se jar kāṇn, āpar se pānt dend.*

To cut the root from beneath and to water  
from above.

(Said of hypocrites.)

*Nich hāns hūse rahē, Rye gēnd hī pot,*

*Jūh jūh māthe māriye, tiyūn tiyūn dhāt hot.*

The mean live happy and joyous, for like a  
ball, The more you hit them the higher  
they rise.

(The more you beat them the better they go.)

*Nich na chhore nichāi, nīm na chhore titāi. E.*

The base will not give up his baseness, nor  
the nīm (tree) its bitterness.

*Nich sū chhachhūdhārī, nak dhare gūstāi.*

The low man is like a muskrat, if you  
smell him you repeat.

*Nich sāt ek na ek ud-mād!*

The base-born have some vice or other!

*Nich sātōn meñ ab bhi barā ekā hai.*

Among the low castes still the bond of  
union doth survive.

(Said in reproof to a man who quarrels with  
his relatives. The low castes, such as  
Chāmārā, are apt to settle their family  
quarrels by the decision of caste pan-  
chāyats or assemblies. It is a fact that no case  
between the Khājūndas or cot-weavers has  
been instituted as yet in the courts: cases  
between Kūḍrās are rare.)

*Nihang lādā sūdā subhī.*

The free and easy are ever happy.

*Nikāhī na byāhī; munde bāhī kahān m. E. Mah.*

There was no marriage ceremony; so whence  
came this scold-head to be a wife.

(The byāhī is the formal marriage of a virgin;  
the nikāh is a marriage without public cere-  
monies: munde, scold-head, also a widow,  
as applied to women, is a term of great  
reproach.)

*Nikāh kī shart karnā.*

A marriage settlement.

(i. e. a bargain made with difficulty, as mar-  
riage settlements in India are always at-  
tended with squabbles.)

*Nikauriyā gāz hāt, kakri dekh jirā phāt. E.*

Without a farthing he went to the mart,  
saw a cucumber and broke his heart.

*Nikhāṭṭā ave lāṭā, kamāl ave dāṭā. Hin. Wom.*

The ne'er-do-weel comes home noisy, the  
bread-winner quietly.

*Nikī hātā; ee, chālī khālāq meñ.*

Out of the mouth is throughout the world.

(The eat out of the bag.)

*Nikī hōṭion chāṭī kōṭion.*

Out of the lips is upon the housetop.

(See preceding.)

*Nik nik more bhāg, ek ek machhalyā kī do do  
machhalyā! E. Wom.*

How fortunate am I, for every fish I have  
two!

(Little Jack Horner, sat in a corner, eating  
a Christmas pie: he put in his thumb and  
pulled out a plum, and said, "what a good  
boy am I.")

*Nishe chandā to another bhayo mandā.*

When the moon appears, the darkness flies.  
(Falsehood fails before the truth.)

*Nil kā māṭ bigṛā hai.*

The indigo vat is spoiled.

(Said when the whole of any goods is spoilt.)

*Nil-kāṣh kīṛā bhāṣe, muṛh meṁ birājeh Rām !  
Khot kapaṭ kīṛā dekhiye, darshan se haiṁ kām.*

The king-fisher eats worms and calls on Rām ! Why should you note its defects ? Your business is to look on it.

(The *nīl-kāṣh* is the vehicle of Rāma Chandra and is therefore very sacred. It is a good work for the faithful to behold it at the Dasahrā festival.)

*Nil kā fīk, koph kā dāg.*

A mark of tattooing and a stain of leprosy.

(Can never be effaced: applied to an indelible stain on the character.)

*Nil-īnā jī sir manjilāve, mubaṭ-paṭ sūā lābhā pāve.* Superstition.

The head round which a blue jay flies is marked for royal gifts.

*Nim hakim khātra-i-jān !*

*Nim mulla khātra-i-imān !* Pers.

Half a doctor and danger to life !

Half a priest and danger to the faith !

(A little knowledge is a dangerous thing.)

*Nim na mīṭhā hoe sūch gār ghō se ;*

*Jā kō jo rukkho, jāgā jō se.*

The *nim* is not sweetened by sprinkling sugar and butter; As the mature is, so it will be for life.

(The *nim* leaf is very bitter.)

*Nināndee ke phor meṁ par gāṛ.*

She fell into the toils of ninety-nine.

Two sisters married, the one a rich and the other a poor man. The poor sister asked for help, whereon the rich one gave her ninety nine rupees. Up to this time she had been contented though poor, but now she was always striving to make the ninety-nine into hundred, and so became wretched. *Moral:* contentment is better than wealth. Another story is that the content of a poor man and his wife who lived on four *paides* a day, having excited the envy of his brother's wife, who was very rich, by way of destroying their happiness, she placed in their house a bag of 99 rupees. The delight of the poor couple at the sight of the bag was, however, turned to mortification, when, on counting the money it was found to be one rupee short of a hundred. They resolved to make up this rupee by living on one *paide* less per day. When the rupee was thus made up, it occurred to them that by spending only two *paides* a day they could secure twice that sum. Thus their greed growing with what it fed on, brought with it only an increase of care and suffering.

*Nipāṭ ke mūṭh dekhle sū upāṣe.* E. Wom.

To see a barren woman's face is to go seven days without food. (Superstition.)

(Allusion to the belief in the "unfortunate face" very prevalent in India. To meet a barren woman early in the morning is to be sure of disaster during the day.)

*Nirdhan ke dhan Girdhārī.*

The poor man's wealth is God.

*Nis dīn khānd, kām kō aśatānd.*

He eats night and day, and dawdles over his work.

*Nīṭhālā banyā pāṭīher tola.*

An unemployed Banyā will weigh stones.

(Rather than do nothing.)

*Nit khodnā, nit pānt pīnā.*

Ever digging and ever drinking.

(Living from hand to mouth.)

*Niyāre chālhe bal bal jānā, Sarā khāṭī adhā khāṭī !* Wom.

I shall be so delighted to have a separate board, That half a meal will be a whole one to me !

(A young wife to her mother-in-law.)

*Niyat sabbī, mansil ārdn.* Mah.

Honesty makes the journey easy.

(Honesty is the best policy.)

*Noh bhar khāyā to khāyā, mūṭh bhar khāyā to khāyā.*

You have eaten all the same, whether it be a pinch or a mouthful.

(Steal a pin, steal a gridiron.)

*Nān-vālē kā nān gīrd, us ne uṭhā līyā ; tel-vālē kā tel gīrd, to kyā uṭhā legā ?*

When the salt dealer's salt falls he can pick it up again; but if the oil man's oil is dropped, how is that to be recovered ?

*Nān-vālē kā nān gīrd, dūnd hūṛ, tel kā tel gīrd, and hūṛ.*

When a salt dealer's salt falls it becomes double; but when an oilman's oil spills it becomes less.

(Because the former can then mix earth with it, and the latter can only save what has not been spilt.)

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*Ochhā pātr ubālā hai.*

A shallow vessel bubbles up.

(They are still waters that run deep.)

*Ochhe ke baṭ gīre.*

The mean man's oxen have fallen.

(Which is a matter of no consequence to any one: said in ridicule of an exaggerated account of a loss.)

*Ochhe ke ghar khānd, janam janam kā lānd.* Wom.

Dine with the mean, and be reminded of it all your life.

*Ochhe ke sūth chadn karnā aīṣā hai, jāise bālā meṁ mūṛnā.*

Favor shewn to the base person is as water made in sand.

*Ochhe kī pī jāise bālā kī bāt.*

The friendship of the base is a wall of sand.

*Ochhe sang na bāṭhiye !, ochhā buri bāṭ ;*

*Pal mēn ho gī kīchīṛ, pal mēn dīgar dhal.*

Sit not with the mean, for the mean are a

great evil : One moment thick friends,  
and the next moment venomous serpents.  
(Blessed is the man that hath not walked  
in the counsel of the ungodly, nor stood in  
the way of sinners. *Psalm*; i, 1.)

*Ochhe se Khuda kām na dhāle.*

God preserve me from any concern with the  
worthless.

*Ochhi ke hāth lagi kafori, pāni pī pī mari  
padoṛi.* Wom.

A mean woman got a cup, and drank till  
she burst.

(Set a beggar on horse-back and he'll ride to  
the Devil.)

*Ochhi lakṛi pharrā ki, be-biyāre pharrā :*

*Ochhe ke sang baith-ke, sugroṛ ki pat jāt.*  
The brittle branches of the fir break without  
a wind: Good men lose their character by  
mixing with the base.

(Evil communications corrupt good manners.)

*Ochhi gūṛi khamoṛ khāṛ.* Mercantile.

A small capital ruins its master.

(A small stock swallows up the owner. The  
aggregated profits are insufficient to cover  
the expenses.)

*Ojḥ bhare, na rog jhāre.*

Nor stomach filled, nor illness cured.

(Unfulfilled desires.)

*Olai kē pāni balaiṛi naktā jāṛ.*

The water of the caves does not run up to  
the ridge pole.

(Water does not run up hill.)

*Olai tale kē bhūt, raitar purāṅhō kē nām jāṛ.*

E. Wom. Superstition.

The ghost under the caves has known the  
names of seventy ancestors.

*Onā-māṛi na de, "maiṛi, poṛi tā de !" Hin.*  
Wom.

He knows not the alphabet and asks his  
mother to get him a book.

*Orhi chāḍar hui barābar, "maiṛi hui chāḍ ki  
khāḍ hui."* Mah. Wom.

She puts on a veil like a lady, and says,  
"I, too, am the king's aunt."

(Said to one who claims relationship with  
some great man.)

*Orhi ki baḍi lagi.*

Affected by the wind of a woman's cloak.

(He is a slave to his wife : a henpecked  
husband.)

*Oron pyḍe nahāṛi bujāṛi.*

Thirst is not quenched with dew.

(Spoken by one to whom any thing greatly  
short of his wants is offered.)

## P.

*Pāḥand phāṛe, dāḍd hāṛe.*

The free man laughs at the prisoner's chains.

(What's fun to you is death to me.)

*Pachhā chāl, khaṛi phāl.* Agric. [thrives.

When the west wind blows, the harvest  
(When the wind's in the west, the weather's  
at its best.)

*Padmāni Chamārōṛ meṛi hoṛi hai.*

Beauty will occur even amongst the Chamārs.

(Padmāni is the most beautiful of the four  
classes into which womankind is divided ac-  
cording to features and complexion. Chamārs  
are a low caste of black complexion  
and ugly features as a rule, so a padmāni  
amongst them is a rare one.)

*Padni dīl na prithā lāṛal.* E.

It is no market without the shameless wench.

(Prostitutes are always to be found at mar-  
kets in India.)

*Pādshāhō aur daryāḍō kē pher kis na pāḍ  
hai ?*

Who knows what course the ocean or the  
king will take ?

*Pāḍjame meṛi se kyōṛ nikle parṛe ho ?*

Why do you come out of your breeches ?

(i. e. why do you fret and fume so much ?)

*Pag bin kāṛe na panṛh.*

You cannot complete your journey without  
feet.

(No effort, no goal.)

*Pag pavit tirāṛh gavan, kar pavit kuchḥ dān,  
Mukḥ pavit jab hot hai bhāj Se Sṛi Bhagvān.*

Feet are made pure by pilgrimage, the  
hands by charity, And lips by calling on  
Bhagvān (God).

*Pagṛi aṛṛi hai.*

There is something catching at his turban.

(Said when a man's honor is at stake : pagṛi,  
turban, is constantly used metaphorically for  
honor.)

*Pagṛi bātār rakhā !*

Keep your turban inside !

(Keep your honor.)

*Pagṛi donōṛ hāthōṛ se thāmṛi jāṛi hai.*

Hold on to your turban with your both  
hands.

(Sustain your honor and fame : said when  
matters require delicate handling, especially  
when under the eye of a strict master.)

*Pagṛi rakh, gṛi chukḥ !*

Keep your turban, and eat butter !

(Honesty is the best policy.)

*Pāḥon meṛi kē mārō- chokḥā tir nāsāḍ !* E.

If you shoot at a stone, you will spoil a good  
arrow.

(Don't kick against the pricks.)

*Pāḥṛi gūḍhā, Pārṛi renṛ.*

A hill donkey with an Eastern bray.

(Said of natives who affect European manners  
and aimed especially at the Bengālī Babū.)

*Pāḥṛi kē aṛṛṛṛn sikh.* E.

The support of the hill is a stone.

*Pāḥṛi kē aṛṛṛṛn dāṛṛṛṛn pūr lūṛṛ.*

Cursing both up and down hill.

(An ill-tempered man.)



*Pahle apni hi darghi ki ag bujhāi jāti hai.*

Every body puts out the flames in his own beard first.

(Charity begins at home.)

*Pahle bhittar, tab deoti pitor.*

First fill your own inside then the gods' and ancestors'.

(See preceding.)

*Pahle bo, pahle kāt. Agric.*

Early sow, early mow.

(The early bird gets the worms.)

*Pahle chāme gāl gākhā.*

He bit the cheek at the first kiss.

(Applied to him who behaves ill in the first employment given to him.)

*Pahle ghar mek to piche masjid mek. Mah. Wom.*

First at home, and afterwards at the mosque.

(Charity begins at home.)

*Pahle ki b'ensi' lak galat. Mah.*

Wrong from the very beginning.

(For explanation see under avarā ki b'ensi' lak etc.)

*Pahle ki gusse mek bāl dā. Hin.*

Hair is the very first morsel of food.

(Bad omen: no good Hindu can eat food with a hair in it.)

*Pahle khāna, piche bāt karnā.*

Eat first and talk afterwards.

(Attend to the business in hand.)

*Pahle mēre so mēri.*

Who hits first conquers.

*Pahle pahre sab koi jāge, dōsre pahre bhogi.*

There pahre chor jāge, chāuhe pahre jogi.

In the first watch all are awake, in the second pleasure-seekers, in the third thieves, in the fourth ascetics.

*Pahle pite bhakrā, phir pite tamakhā, piche pite chilam-chā. E.*

The first puff is smoke, the second is tobacco, and the third is clearing the pipe.

(The tobacco in a Aqqa lights slowly and runs short quickly.)

*Pahle pite jogi, bich mek pite bhogi, piche pite rogi.*

The ascetic smokes first, the worldly man next, and the sick man last.

(See preceding: this proverb also alludes to the drinking of water while taking food, in which case read "drink" for "smoke.")

*Pahle soch bichār, piche kije kār.*

First think and then act.

(Look before you leap.)

*Pahli bōhat Allāh Miya ki ā. Mah. Mercantile.*

After hand-sell my hope is in God.

(Native traders never refuse hand-sell, as it would bring ill luck for the rest of the day.)

*Pāhond pyārā, par ek do din.*

A guest is welcome, but for a day or so.

(Don't outstay your welcome.)

*Paidā hūn nā-paid ho vātā.*

What is born is but to die.

*Paidal aur savār kā hūyā sath?*

Footmen and horsemen are not company.

(Drunk and sober can't agree.)

*Paisā gāth kā, jorā sath kī. [wife with you.]*

Keep your money in your pocket, and your

*Paisā kabhi nakhā tikkā.*

Money abideth not.

(The fickleness of fortune.)

*Paisā nakhā hāth, chālē Navāb kī sath?*

No money in his hand, and he accompanies my Lord!

*Paisā nahā pās, to kaise sūāghē bās?*

Without pence how shall you smell perfumes?

(The penniless are turned away from the cook-shop.)

*Paisā na kaurī, Bākhīpār kī soir?*

Without a penny to his name and rambling with the walls!

(Bākhī is a top, swell, and hence point of Bākhīpār, the city of Bākhī. Bākhīpār is also a well-known place near Patna.)

*Paisā na kaurī, bāzār mek dāurī. Wom.*

Without a penny to her name, and off to the market.

*Paisā pās kā, ghōrī rān kī.*

(Keep) your money in your pocket, and your horse under you.

*Paisā par dhar-ke doṭiyā urānā, tū bhi dard na dē. Mah. Wom.*

I could break your bones on the grind-stones and feel no remorse.

(Parents to their children.)

*Pājī to pājī, voh bād pājaurā hai. [scondrel.]*

A rogue is a rogue, but he is a great

*Pakāī so khāī, nakāī khāī koi aur; dāurā so pāh nahāī pās koi aur.*

Who cooks will eat, or somebody else will eat; who runs will get, or some body else will get.

(All work is of use.)

*Pakhal kī lādnā aur dākh chālānā ek sā.*

To carry a water-bag and to carry the post is the same thing.

(Both are quickly carried in India.)

*Pakāī hōnd chāhe, to pakāī kē sang khāī:*

*Kachhī sarson pēt-ke khāri hōi na tel.*

If you would be an expert keep company with experts: You can't get oil out of unripe mustard.

(There is a play upon pakāī ripe, complete, and kachhī unripe, incomplete, in this proverb.)

*Pakāī pān khāī nā sukām.*

In a ripe betel-leaf there is neither cold nor cough.

(An unripe betel-leaf is said to cause cough and a ripe betel to cure it.)

*Pakāī phorā hō rāhā hai.*

It is like a ripe boil.

(Smarting and aching.)

**Pakke am ke tapakne kã ñar hai.**

A ripe mango is on the point of dropping.  
(An old man is at the point of death.)

**Pakki phali nahin phirtã hai.**

He won't even open a ripe pod.  
(To describe extreme laziness.)

**Pakte gullar karve ke mind dã le?** Bhoj.

How can a crow sleep soundly when the figs are ripe?

(Crows are very fond of this fruit.)

**Pak nam Allah kã.** Mah.

Only God is pure.

**Pak rah, be-bãh rah.** Mah.

Be innocent and fear not.

(Innocent actions carry their warrant with them.)

**Palã ke tin pãt.**

The palã tree has but three leaves to a stalk.

(i.e. not enough for shade: used when expectations are not adequately fulfilled.)

**Pal, pakhvãrã, ghãrã, mahinã, chãu ghãrye kã sãl;**

**Jis ko Lãlã "kal" kahẽ, us kã hyã ahvãl?**

A minute, a fortnight, an hour, a month, a watch, and a year;

Which does he mean when Lãlã says "tomorrow"?

(Procrastination: putting off from day to day.)

**Pãl pãl tere jẽ kã hogã kal.**

Your fosterling will be your ruin.

(To nourish a serpent in your bosom.)

**Pãn aur imãn phere hĩ se achchhã rahtã hai.**

A betel-leaf and conscience are best when they are turned.

**Pãñhe ãm, pachãse imli.**

Five mango trees are better than fifty tamarind.

(With reference to their relative value.)

**Pãñhe mĩ, pachãse (shãkur.**

For five your friend and for fifty your ruler.

(For five rupees do not quarrel with your friend, nor for fifty with your ruler.)

**Pãñch jahãñ Parmeshwar.** Hin.

Where is the jury, there is God.

(In council truth comes out: by pãñch in this and the succeeding similar proverbs must be understood the tribal or caste gathering or syndicate that controls the morals, etc., of most Hindũs by immemorial custom.)

**Pãñch jũgiyãñ aur huqqe kã pãñi.**

Five strokes with a shoe, and the water of a huqqã.

(Are enough for you! said in reply to an extravagant demand: a shoe-beating is very ignominious in India and the water of a huqqã is of course filthy.)

**Pãñch kahẽ billĩ to billĩ hĩ ahi.**

If the jury say it's a cat it is a cat.

(Speaking against the majority has no weight: in a multitude of counsellors they are established.)

1 There is also a story of a Banyã who

caught a thief in the dark. The thief began to mew like a cat, whereon the Banyã said to him in the words of the proverb, "If in the morning the Court says you are a cat you shall be a cat, meanwhile I look you up."

**Pãñch mahĩne byãh ko bite, peẽ kahãñ se lãĩ?** Wom.

How is it that she has a child after five months' marriage?

**Pãñch mãne Khudã, Khudã mãne pãñch.** Mah.

The jury believes in God, and God believes in the jury.

**Pãñch mĩl Khudã, aur Khudã mĩl pãñch.** Mah.

Mah.

God is with the jury, and the jury with God.

**Pãñch mukh Parmeshwar.**

The jury's mouth is God's.

(For populi vox Dei.)

**Pãñchõ kã jũtã aur merã sir.**

The jury's shoes are upon my head.

(I am ready to do their bidding.)

**Pãñchõ kã kahãñ sir dũkhõ par, wãgar par-nãlã yahĩñ rahẽgã.**

I bow to the decision of the jury, but the drain shall remain where it is.

(Said of stubbornness: quarrel over payndãls or water drains from the tops of houses are very frequent among natives.)

**Pãñchõ Pãnde, chhãte Nãriyãñ.**

Nãriyãñ makes the sixth among the five Pãñdãs.

(Spoken when a person unexpectedly joins a company in which he is very welcome and wished for: allusion to the stories in the Mahãbhãrata and the Purãñs, which mix up the legends of the five Pãñdãvas or heroes of the Mahãbhãrata and those of Nãriyãñ or Krishna.)

**Pãñchõñ savdronẽ meñ m'ĩnã.**

To mix with the five horsemen.

(Applied to one who ranks himself among those who are greatly his superiors.)

or It is said that four horsemen, well mounted and armed, were followed by an unarmed clown on a sorry pony, who on being asked where he was going, said, "we five horsemen are come from Dehli."

**Pãñchõñ shãmĩl mar gũe, jãno, gũe barĩt.**

Suffering in company is as good as going to a wedding.

(We don't feel what is suffered along with our friends. All in the same boat.)

**Pãñchõñ uñgliyãñ barãbar nahĩñ hoĩ hãĩñ.**

The five fingers are not all of the same length.

(All men are not alike.)

**Pãñchõñ uñgliyãñ ghĩ meñ, chhãtã sir kãphã meñ.**

His five fingers in the butter, and his head in the pot.

(Metaphor from a cat, or other animal, head and shoulders in a butter pot. Expresses a having great abundance: to be in clover.)

*Pānch panoh mil tije hāj, hāre jite na dōe lāj.*  
When a company does business no one is blamed if it succeed or fail.

(Division of responsibility: the difficulty of fastening blame on the individuals composing a corporate body.)

*Pānch-phāñ Rāni bant hāñ.* Wom.

She sets up to be a Panchphala Rāni.

(Panchphala Rāni or Five-phala Princess is the heroine of many a fairy-tale in India, and is always of course very beautiful.)

*Pāñde dōd dīn se gāl.*

The Brāhman lost both faiths.

OR The story goes that a Brāhman wishing to better his condition left his original creed and became a Muhammadan. But after a while he, being disgusted at his new faith, desired to rejoin his former one, which, by Hindu custom, was impossible. Between two stools he fell to the ground.

*Pāñde, ā pāñchāñde, aur vāñ chāñe kī khāñde.*

You will repent, Brāhman, and eat the same pulse after all.

(Addressed to one who rejects a proposal made him, and used to express that he will afterwards gladly accept it. You may go further and fare worse.)

*Pāñdī bhāl to kya bhāl, gāl lapetē sāl ;*  
*Bhāl bhāgēt jāñ nāñ, bhāl jangāl kē bhāl.*

To be a Pāñdī naught avail, nor (sacred) threads about the neck; If he knows not true religion he is merely a demon of the wilds.

*Pāñdī Pōñ bāñchē, Mulla pāñe Qurāñ :*  
*Lōg dikhāñe lāñ hāñ, nāñ mīñe Bhagvāñ.*

The Pāñdī reads his Scriptures, and the Mulla his Qurāñ: Men make a thousand shows, but meet not God.

(The Pāñdī represents the Hindū here and the Mulla the Muhammadan.)

*Pāñdīñ kī nāñ nāñe kīñe.*

The Brāhman's wife speaks sweetly.

(A cooing woman.)

*Pāñ bāñh nāñ mēñ, ghār mēñ bāñh dām :*

*Dōñē hāñe uñhāñ, pāñe nāñēñ hāñ.*

Like much water in a boat is much wealth in a house: To bale out with both hands, is a pleasant business!

*Pāñ dōñ aur jār jārēñ !*

Cut its roots and water it!

(Strike with one hand and slay with the other.)

*Pāñ hē hāñe āñer dīñ hāñ.* [up again.

Throw slith into the water and it will come  
Combined enmity or wickedness comes to light at last. Murder will out.)

*Pāñ hē ēñ bāñhēñ hāñ.*

Like a water-bubble.

(Said of a thing very transient or feeble.)

*Pāñ mēñ mēñhāñ, nāñ nāñe jārēñ hāñ.* E.

The fish in the water, and is being divided into nine shares.

(Count not your children before they be killed.)

*Pāñ mēñ pāñhāñ, bhāñe pāñe bhāñe nāñhāñ :*

*Māñhāñ hē āñe gārēñ rīñe, pāñe bāñhē nāñhāñ.*

Throw a stone into water and it is wetted and nothing more; So a fool mocks at knowledge which he does not understand.

*Pāñ mēñ pāñhāñ nāñhāñe.*

Stones don't rot in water.

(A claim, though suspended, is not lost.)

*Pāñ pīñe chāñhāñ, gārēñ hāñe jārēñ.* Hin.

Strain your water before you drink it, and test your priest before you retain him.

*Pāñ pī ghār pāñhāñ.*

First drink their water, and then ask about the house.

(i. e. what caste the inhabitants are: see next.)

*Pāñ pī-kār sāl pāñchhēñ hē ?*

First drink his water and then ask his caste!

(In India the rules of caste do not allow a man of one caste to drink water from the hand of a man of another caste.)

*Pāñ pīñe chāñhāñ, sīñe mārēñ jārēñ.*

Who drinks water after straining kills life knowingly.

(Said of Jains, who are prohibited by the tenets of their religion from drinking unstrained water for fear of killing insects. The proverb is a skit at their excessive show of doing nothing which will destroy life.)

*Pāñ se pāñe pūñ bāñchhēñ hē.*

You throw a bridge before there is any water.

(Excessive caution.)

*Pāñ se pāñe hēñ dāñ.*

I have made him thinner than water.

(Reduced him to extremes.)

*Pāñe āñe shāñeñ hāñ.*

He is addicted to the five deadly sins.

*Pāñe purāñe, ghārēñ nāñe aur kūrēñ nāñe ;*

*Yēñ hāñeñ fāñ pāñe, fāñe pāñeñ hāñeñ Mārēñ.*

Old betel, new jāt, and a chaste wife; these three you may obtain when Kriakpa (God) is propitious.

*Pāñ ēñ pāñe, chāñeñ ēñ chāñeñ.*

Thin as a betel leaf, and round as the moon.

*Pāñe gārēñ mēñeñ bāñhēñ hāñ.*

His feet hang over his grave.

(To have one foot in the grave.)

*Pāñe hēñeñ, sāl hēñeñ.* Hin.

Prostration is the end of bowing, as a hundred is of reckoning.

*Pāñe mēñeñ, nāñe pāñe chāñeñ.*

Nor shoes for his feet nor cap for his head.

*Pāñe tālēñ sālēñ sālēñ jārēñ hāñ.*

The very ground trembles under my feet.

(An expression of disgust or horror at hearing any thing very false or wicked.)

*Pāñ hēñeñ chāñeñ ēñ chāñeñ hāñ ?*

Can a sin be concealed by hiding?

*Pāñe chāñeñ nāñe chāñeñ, fāñeñ hāñeñ hēñeñ.* [hid.

Like the smell of garlic, a sin cannot be

*Pāñ hēñeñ chāñeñ jārēñ.*

The wealth of the wicked runs to waste.

(Ill got ill spent.)

*Papī kē māi pīrāket jāi, dand bhare, gē chor le jāi!*

The wealth of the wicked is expended in expiation, is paid in fines, or taken by a thief!

*Papī kē man mek pap kī base.*

Only sin dwelleth in the sinner's mind.

*Papī kī nāo bhār-ke dābe.*

The sinner's boat fills and sinks.

(i. e. first he is successful and then ruined.)

*Papī kī nāo dābe par dābe.*

The sinner's boat must necessarily sink.

(See preceding.)

*Papīyon kē māne ko pap mahā bāt.*

It is their own sin that chiefly slays sinners.

(He is his own greatest enemy.)

*Pap kē ghayā bhār-ke dābē hai.*

The vessel of sin sinks when it is full.

(A sinner first flourishes and is then ruined.)

*Pap ubhre par ubhre.*

Sin will out.

(Murder will out.)

*Par-adhin supne sukā nāhī.*

Whosoever has no pleasure even in his dreams

*Parāi bards ādā kartē hai.*

To emancipate another's slaves.

(To out thence from another's leather.)

*Parāi bhāroes bhēlā jāi, āj na māi, kal māi.*

Who gambles on expectations will sink sooner or later.

*Parāi dhan par Lachhmi Nartāyan. Hin.*

He is the Lord of Wealth on others' property.

(i. e. he wastes it.)

*Parāi dhan par jhāgar nāhe.*

The cricket dances on another's property.

(Robusted glory.)

*Parā-gandah rok, parā-gandah dil. Parā.*

An uncertain living makes an uncertain mind.

(The miseries of a hand to mouth life.)

*Parāi gandah kē bhāroes na rahne!*

Put not your trust in another's charms.

(Use your own strength.)

*Parāi hāth pe shikrā pāte ho!*

You train your hawk upon another's hand.

(You live at another's expense.)

*Parāi dhī, aur hākech bāṭāi log.*

Wayfarers flirt with other men's daughters.

*Parāi jeb se apnē jeb mek dhārnā muskūl hai.*

It's not easy to transfer money from another's pocket into your own.

*Parāi māi pe, gē Humāin! Mah.*

Invoking Humāin with another's property.

*Parāi nakhri karāi aur aṅg kē khilānā bār-bar hai!*

Serving another is (as dangerous) as feeding a snake!

*Parāi carāi mek kām dāṭā karāi hai!*

He one raises a snake in another's house.

(i. e. he helps him by lighting his fire.)

*Parāi dāṭā kē mūth calāi.*

Other people's purses have a narrow neck.

(All are slow to give.)

*Parāi tonā kē ghūṭā!*

A blow in another's stomach!

(Does not teach me!)

*Par dād nī upā.*

Who relies on others always fails.

*Parās Nāth se chakkā bhāt, jo āṇā dāse pte.*

Kāh nar se murgī bhāt jo, āṇā dāse bte.

A mill-stone is better than Parās Nāth, because it grinds flour. A hen is better than a fool, because she lays twenty eggs.

(A skit at the Jains. Parasnāth is one of their Tirthankars or special objects of worship.)

*Parās oḥor pte karē.*

To leave out your neighbours in making friends.

(Said of a bad man: too well known at home.)

*Parāsi kē mek barsegā, to bauchhār yāṭhā dhī dūgi.*

If rain falls in my neighbour's house, some drops may extend to mine.

(Implies that some advantage may be derived from living near a man of property.)

*Parāyā dīl parās barābar.*

Another's mind is like a foreign country.

(Strangers yet.)

*Parāyā dīl samandar kē pdr.*

Another's mind is across the sea.

*Parāyā māi, jhāṅ kē bāt.*

Another's property is refuse hair.

*Parāyā sir kaddū barābar.*

Another's head is like a pumpkin.

(You may beat it without mercy.)

*Parāyā sir tāi dekh, apnā sir phor dāleṅge!*

Wom. Shall I break my own head because I see the red spot on another's?

(Blind women who live happy with their husbands, paint a red spot on their foreheads. Shall I bite my nose to spite my face?)

*Parāyā sir panserī barābar.*

Another's head is a lump of iron.

(See parāyā sir kaddū barābar.)

*Parāyā sir Qurān kī jagah. Mah.*

Another's head is instead of the Qurān.

(Oaths are usually sworn on the Qurān and on the head of another person.)

*Par-bas nīcē sukā hai nāhī, nī-bas kī sukā bhog. Yā te par-bas tyāg-ke, rahēn su-bas budh log.*

In servitude is no pleasure, in freedom pleasure is. 'Tis hence the wise shun servitude, and dwell in liberty.

*Parbat ko rās karē, rās parbat mān.*

(God) can reduce a mountain to a mustard seed, and can raise a mustard seed into a mountain.

*Parche parāi hai.*

Testing is believing.

(Being so believing: not trusting further than you can see.)

*Parde ki bitt aur chapai hā lahāgā!*

A lady in a mat petticoat.

(*Parde* nashin, or secluded woman, means a woman of respectability and a lady.)

*Parde meñ carāḍ lagāṭi haiñ.* Mah. Wom.

She has thrown a stain on the curtain.

(For *parāḍ* see preceding: she has cast a stain on her own character.)

*Pardeñ balam, terī de nahīñ, bāñ phūlōñ meñ bīs nahīñ.* Wom.

There is no hope of a lover gone abroad, nor scent in stale flowers.

*Pardeñ kāñ jī āḍhā hotā hai.*

The stranger has but half a heart.

(He is very sensitive. Natives inculcate tenderness towards the stranger, because away from home and friends, his feelings are easily wounded.)

*Pardeñ ki pīt ko sab kā man lāchāḍ;*

*Dot bāt kā khot hai!* rāhe na sāg le jāñ. Wom.

All hanker after a stranger's love: But there are two drawbacks: he'll neither stay, nor take you with him.

*Pardeñ kales nareḥan ko.* Hin.

Even kings suffer in strange land.

*Par gāḍ, mor ho āñ.*

Gone abroad and come home a peacock.

(Travellers' tales.)

*Par ghar kudeñ Mūsāl Chand.*

Squire Pesto jumps for joy in stranger's houses.

(The name of *Mūsāl*, or Pesto, is here applied to a busy-body, who goes uninvited to other people's houses, and officiously intermeddles in their affairs, because that instrument is very commonly borrowed, and goes the round of a whole village: Paul Pry.)

*Par ghar nahēñ āñ jāneñ: kāñṭh, baid, dald.*

Three people (thrive by) dancing attendance at other's houses: scribes, doctors, touts.

*Parghat āñ piche kah āñ:*

*Adham na ek jag tāñ hī samāñ.*

Who says one thing before (your face) and another behind your back: The world holds no baser man than he.

*Parhā na likhā, nām Biddya-dhar.* Hin.

He can neither read nor write, and named Mr. Doctor.

(Applied to one who lays claim to qualities to which he has not the smallest pretension.)

*Parhā na likhā, nām Mahammad Fāsil.* Mah.

He can neither read nor write, and is named Mr. Doctor.

(See preceding.)

*Parhe Fārsī beche tel; yeh dekho qadrat ko khol!*

He knows Persian and sells oil! Behold the caprice of fortune!

*Parhe ghar ki parh bitt!*

A learned house has a learned cat!

(Learning attracts learning.)

*Parhe ke āge tokṛa ḍālā; us ne kahā, "mujhe uplōḥ ko bhejā."*

Throw a basket before a learned man, and he will understand that he is meant to bring cow-dung cakes!

*Parhe ke pās baithiye dūnd lābh.*

Keep company with the learned and enjoy double benefits.

*Parhe to haiñ, par gune nahīñ.*

He has learnt, but not digested it.

(Read, mark, learn and inwardly digest it: parrot learning.)

*Parhe totā, parhe mainā, kahāñ sipāhī kā pūt bhi parhā hai.*

Parrots and mainads may read, but the soldier's son never.

(The military classes are very illiterate in India, as they were formerly in Scotland.)

*Parhet bārī dāḍ hai.*

Regularity is the best medicine.

*Parhet bāt āḍhā ilāj hai.*

Regularity is half a cure.

*Parhī na, qadāñ kī.* Mah.

Who does not know, cannot fail to pray.

(*Qadāñ karnā* is the sin of failing to pray at the stated times.)

*Parhiye, bhāṭiyā, soī, jā meñ hañḍyā khudbūd hot.* E.

My son, learn those things that will keep the pot boiling.

*Parhoñ meñ an-parhā, jāise hañsoñ meñ karāñ.*

The unlettered among the learned are as crows among swans.

(Crows are typical of what is objectionable in India; *hañso* or swan of what is honorable.)

*Parho to parho; nahīñ piñjṛā khālī karo.*

Learn or leave the cage.

(Metaphor drawn from talking parrots: used to a lazy servant.)

*Parjā marāñ, rājā kī hāḥṣī.*

The people die for the king's pleasures.

(Allusion to the oriental custom of forced loans to pay for royal pleasures.)

*Parhā dhan gauraiyā māt.* E.

Sparrows may eat up another's wealth.

(For all I care.)

*Pār kahēñ so vār hai, vār kahēñ so pār:*

*Pakar kinārah baith rah, yehī pār, yehī vār.*

This side is called that side, and that side this: Stick to one side and it is both this and that.

*Parhā ghor bhūsaule thāṭh.* E. Rus.

The tame horse runs to its stall.

*Par ke dhan par chor rove.*

The thief weeps over another's property.

(When recovered from him.)

*Par kī khetī par kī gāḍ, voh pāṭī jo mārañ jāñ.* Hin.

The field is another's and so is the cow: he is a sinner who drives it away.

(Don't meddle with what does not concern you.)

*Par ho kuttā khodige aur ap hī dāb dāb starige.*  
Who diggeth a pit for another shall fall into it himself.

*Parā, piyā, tore bas; jinnas chāhā tinnas ghas.*  
E. Wom.

I am fallen, husband, under your power;  
use me as you like.

(Said by an obedient wife to express meekness and contentment.)

*Par mātī sārū, esāh dī dānū.* E. Wom.

Last year her mother-in-law died, and now  
she is weeping.

(Crocodile's tears.)

*Par nārī painī chhūrī, kōī mat lāo ang.*

*Dānōh ēis Rāvan ke dhās gas ē nārī ke sāng.*

Another's wife is a sharp knife, have no  
dealings with her. Rāvan lost his ten heads  
for such a woman.

(Allusion to the story in the *Rāmāyana*:  
Rāvana the ten-headed king of Lankā carried  
off Sītā, wife of Rāma Chandra, and was slain  
in the war that ensued.)

*Par tiryā, par dhan ke āpar jo kōī sūtā dhare*  
*hai,*

*Jab chāhūe hain pīrān, piyāre, jāke Narak parē*  
*hai.*

Who looks with eager eye on another's wife  
or property, Will go to Hell when he  
dies.

*Parv gaman na kijiye, jo sarv sone ki ho.*

Commence no journey on parvā, even though  
it be all for gold.

(Parvā is the first of the lunar fortnight.)

*Par-vāle kahēn vār-vāle acchhe, vār-vāle kahēn*  
*pār-vāle.*

This side calls that side good and that side  
this side.

(No one is satisfied with his lot: every body  
would like to be somebody else.)

*Par upārti, dharam dhārti.*

Philanthropy is true religion.

*Par vārā, to bahrā dā.*

If I got to the other side, I will offer up  
a goat.

(A vow in time of danger, which is forgotten  
when it is over. The devil was sick, the  
devil a saint would be; the devil got well,  
the devil a saint was he.)

☞ The story is that a Meo crossing a river  
made a vow to kill a goat if he could get to the  
other side safely. When he had got into the middle  
of the stream the danger from the water grew  
less and his love for his goat grew stronger, so he  
altered his vow from a goat to a hen. But when  
he got to the opposite shore all safe and sound,  
being loth to kill even a hen, he picked a house  
out of his coat and killed it as a fulfilment of  
his vow, saying, "a life for a life!"

*Pārang kē chor tin jagah dāhdā;*  
*Jhūtā tole, rūkām de, pārang dikhā.* Mor-  
cantile.

The thief with false weights gets punished  
in three ways; Giving over weight, making

a bad bargain, and showing the difference  
in his scales.

(*Pārang* is the weight put into scales to  
balance any difference their may be in the  
natural weights of the pans. The point  
here is that the rogue who keeps a false  
*pārang* has to give overweight in order to  
prevent detection.)

*Pāsā parē, andrī jīte.*

Even a fool can win with dice.

(The cards will beat their makers.)

*Pāsā parē so dāo, hakim karē so nīyā!*

What the dice does is chance, what the  
king does is justice!

*Pās kē kuttā na dār kē bhāt.*

A dog at hand is better than a brother at  
a distance.

*Pās kaupī na bāsār lekha.*

Nothing with him and no credit in the  
town.

(Tom Bowling was a citizen and though of  
some renown. Of not much credit in his own  
or any other town.)

*Parū kē satānā, nīrā pāp kamānā.* Hin.

To torture an animal is a great sin.

*Pathān kē pūt, gharpī mēn auliyā, gharpī mēn*  
*bhūt.*

A Pathān is now a saint, and now a devil.

(Observation of the race, very superstitious  
and very cruel.)

*Pathān laṛḍī māron, aur bahān dāṛḍī pāt-*  
*kāron.*

The Pathāns fight and their sisters stroke  
their beards.

(i. e. the whole race are pugnacious.)

*Pathānōn ne gāon māra, julāhōn kī chāṛḥ banī.*

The Pathāns conquer the town and the wea-  
vers get the benefit.

(By serving them, the better classes of course  
holding aloof from their conquerors.)

*Pator tā kō gāī nahīn, bevād orhe khād!*

The virtuous woman cannot get sack-cloth,  
and the prostitute is clothed in fine linen!

*Pāt pāt kō ap lūḍān, kālā muḥḥ kar jag dikh-*  
*lāre, tab lālōn mēn lālī pāve.* Riddle.

First it dissipates every rag of its clothing  
and shews its black face (diagram) to the  
world, and is then distinguished among  
the honorable (red.)

(Answer, the *pālā* tree: which first sheds its  
leaves, then puts out flower-buds of a dark  
color, and afterwards displays its beautiful  
scarlet blossoms, with which the whole  
forest appears in a blaze. There are puns  
on the words *kālā* mālā black face and  
diagram, and *lālī*, redness and honor.)

*Pathār kō jōk nahīn āṛḥī.*

Leeches cannot stick to a stone.

(Stories of distress make no impression on  
a hard and avaricious heart, or instruction  
has no effect on a blockhead. The heart  
of a wheel-barrow.)

*Pattkar mēre mauṣ sahitā āh.*

A blow from a stone is not death.

(A person cannot die until the appointed time.)

*Pattkar mauṣ sahitā hōd.*

Stones will not melt.

(You cannot draw blood from a stone.)

*Paturya hā gerd jāies (ghagad hā ghara.*

The harlot's home is a robber's den.

*Paturya rāst, dharam baakh.*

When the harlot gets angry your righteousness is safe.

(Because you will not then go to her.)

*Pan bārah āo gah.*

It is the ace and twelve.

(A fortunate chance: the ace and twelve is the best throw at the games of chance and pastime.)

*Par bōe baikh hē, to am baikhā se khāi?*

If you sow acacias, whence shall you eat mangoes?

(Do men gather grapes of thorns, or figs of thistles? To express that evil deeds have evil consequences.)

*Par chāpē yōh āi dikhāi detā hai.*

It appeared so from the top of the tree.

(If you were I you would do as I do.)

*Pasha habībē 'llāh jo na karē so lānat 'llāh. Mah.*

The love of God on those who work, and the curse of God on those who won't.

(The devil finds some mischief still for idle hands to do.)

*Pash-i-tābīb maraṣ, pash-i-hār-amūdah bīrau.*

Para.

Don't go to the doctor, go to the experienced.

(Experience beats learning.)

*Petakh chākar, ghastāda ghōr, khāi baṣuṣ hām hāre thōr. E.*

A pot-bellied servant and a fat horse eat much and work little.

*Pet bhar aur pīth lād.*

Fill the belly and you may load the back.

*Pet bhare hē gun.*

The result of a full stomach.

(Used to servants when they grumble at work, and towards persons who are hard to please.)

*Pet bhare hē khoṣe chāde.*

The evil habits of a full stomach.

(Sinful pleasures are the portion of the rich.)

*Pet bhare hē bāṭā.*

The words of a full stomach.

(To express indifference about employment and demand of exorbitant terms for the performance of work.)

*Pet bhare rōṣe aur bāṭā bhāle-māṣe se dārjā.*

Feed the well-fed clown, and the hungry gentleman.

(A few men mixed to fortune is likely to be mischievous, and so is a man of pleasure reduced to poverty.)

*Pet hī bhāṭ, pet hī bhāṭ. Wom.*

Womb and lap are both empty.

(Her child nor child.)

*Pet hīṭ parṭ rōṣā, tāt sahit gāṭā mōṣā.*

Panji.

Now that his belly is filled, he talks big.

(Said of one who was humble whilst in low circumstances, but gives himself airs upon acquiring affluence.)

*Pet hūṛī bāṭā hai.*

The stomach is a dreadful plague.

(The belly teaches all arts.)

*Pet chāle mauṣ bākhāṭ hē.*

He is purged and yet longs for pulse.

(Applied to one who is already involved in misfortune, and yet follows courses which are calculated to increase it.)

*Pet hai yā bē-imān hī qabar?*

Is it a belly or an infidel's tomb?

(Said of a pot-belly.)

*Pet hai yā kufhār?*

Is it a belly or a coru-binn?

(Said of a great eater.)

*Pet jo chāhe so karāṭ.*

The belly makes you do what it chooses.

*Pet hē dō "na" hai.*

The full stomach says "nay."

(Satety.)

*Pet hē vātē pardes jāte hai.*

For the stomach's sake men go abroad.

(Needs must when necessity drives.)

*Pet hai, wāṭā ṣī.*

His belly a well and mouth a pin-hole.

(Said of a great-eater.)

*Pet mēt dāt, qā wāṭā mēt dāt.*

No guts in his belly and no teeth in his head.

(Said of an old man.)

*Pet mēt chāṭe gāṭhāṣiyān hī rāṭe hai.*

Rats are racing up and down his belly.

(He has a wolf in his belly.)

*Pet mēt ghūse to bād mīl.*

You'll know him when you can get into his inside.

(Pumping secret.)

*Pet mēt pāṭ hai.*

The feet grow from the stomach.

(No food no work.)

*Pet mēt parṭ chāṭā, bāṭāṣe lāṭ bāṭāṭ. Wom.*

When he had filled his belly, he began to show his pranks.

*Pet mēt parṭ bāṭā, mām rabīb Mahmūd. Mah. Wom.*

No sooner she conceives than she calls the child Mahmūd.

(i. e. a son: to count one's children before they be hatched.)

*Pet mēt, hīr camṭ.*

Forget your stomach to do your work.

(Said when work is omitted on insufficient wages.)

*Pet pākāṭ hūṛī hī jāmā hai.*

A dog, too, knows how to fill his own stomach.

(Said of extreme selfishness.)

*Pet p'art, makh sup'rt.*

His stomach a big basket, and his mouth a betel-nut.

(Betel nuts are very small. See above *Pet hai, makh hai*.)

*Pet sab rakhte hain.*

Every body has a stomach.

(No food no stoves.)

*Pet se p'oon k'arhe hain.*

They take their feet from out of their bellies.

(Applied to those that are insolent under cover of humility.)

*Petd mare pet ho, namd mare nam ho.*

The glutton dies for food, the ambitious for a name.

*Phaled p'at, gach l'at.*

When the gate is broken open the village can be robbed.

*Phal bhind danda naita.*

It is not easy to eat fruit.

(The plant must be first grown.)

*Phard na haidr, bard k'hai haridr.* E. Agric.

Nor hoe nor spade, and a big field is mine.

(Undertaking what is beyond one's power.)

*Phardd ha nam gul-saf.*

The word for a hoe is *gul-saf*.

(To express that one has long danced attendance on another in vain, and has no longer any hopes of deriving advantage.)

See Taken from the story of a *far* whose pretensions to wisdom and wisdom induced a man to attach himself to him as a disciple. After twelve years' attendance, during which he had never got any instruction, he asked his preceptor the word for hoe and got the foregoing answer. *Gul-saf* has no meaning.

*Phar se phart, haytakh ho ndon.* E.

Nor fruit, nor vegetables, and called a garden!

*Pharyd na art, bari robbd hamdi.* E. Wom.

No gown and no petticoat, and great credit is mine.

*Phatkh tilah aur madhuri b'ni, Daga-b'is ki p'at gachdi.*

A wide *tilah* and sweet words are the signs of a cheat.

(The *tilah* is the scartrial mark on the forehead borne by the higher castes of Hindus.)

*Phatkh p'at, garh l'at.*

When the gate is broken, the fort can be plundered.

*Phate ho na aye, aur r'atke ho na mande to h'od-har g'ardd ho?* Wom.

If you don't appear runs and conciliate the offended how can you get on?

*Phate mat p'at, d'afar mat ndon.*

Mixed up with a quarrel, he gets on to the court rolls!

(He is, in smooth, an officer of the court, for his name is on the rolls—as a witness.)

*Phate na phate, jio jio na ch'at.*

It neither reads nor breaks, and nor given up its life.

(The cat's nine lives.)

*Phate se jarte naita; h'atn h'are up?*

Man most our death was *h'atn* *phat* *h'atn*.

If parted once they'll never join again; however much you try: This is the quality of the heart and pearls and milk.

(Nothing really puts those who have quarrelled on the old footing.)

*Phardd ki g'achd'ar hai.* Him

The marriage tie is her only sin.

(Said of a child-widow, who by orthodox Hindu custom is never allowed to marry again.)

*Phir, be ghore, g'atkh se!*

Back, horse, back out of this!

(Get thee behind me, Satan.)

*Phir hai makh ki makh roke.*

A cobbler he is still.

(Said to those that won't improve.)

*Phir, murdi, bai tak.* E. [der the *hai* tree.

Again, you shaven-head, have you come un-

(The *hai* fruit or wood-apple is a hard fruit which falling on a bald head would much hurt it, & c. again expunging yourself to danger.)

*Phit, va ha j'at, to tate parat de!*

Alas, for his life, who is dependent on another!

*Phiar ch'ale, nau ghur h'ale.* Wom.

When the nunny walks abroad, nine houses tremble.

(i. e. because her scolding tongue will do so much mischief.)

*Phiar jurat, aye mat ch'ard.* Mah. Wom.

The silly house-wife makes gravy of pot herbs.

*Phiar ki mal h'atn h'atn h'atn.*

The fool's property you can freely take.

(A fool and his money are soon parted.)

*Phiar ki mal sarat sarat h'atn.*

The fool's property you may enjoy by flatterer him.

*Phiar h'are singar, mat'at h'atn se phare.* Wom.

The nunny decks her forehead by rubbing brick-bats into it.

(Native women deck their foreheads with vermilion paint, made of red lead (*ch'ard*) and the point is that the fool rubs red brick-bats into hers and so of course hurts herself.)

*Phiar he ghar h'atn l'at,*

Sab kutton ko ch'at p'at:

*B'atda kuttu b'atke aun,*

"Lagi ta hai, par d'at h'atn?"

A window was made to the nunny's house,

And all the dogs felt anxious:

Till up got a tailless ear and said,

"A window there is, but who will shut it?"

(i. e. we can get in as easily as ever. A fool does not make use of his advantage.)

*Phiar he ghar utt ch'at,*

G'ober mat'at utt par g'at.

Wom.

A jessamine grew in a nunny's house,

And she put her cow-dung cakes on it.

(i. e. she knew not what it is.)

*Phiar ch'at b'atke, sab utt tore.* Wom.

When a nunny sews she breaks her needle.

(A bad workman quarrels with his tool.)



*Phūtā phūtā har-ke talāb bhartī hai.*

Drop by drop fills a tank.

(To express that small savings, long continued, amount to a great sum; or that trifling efforts, long and often repeated, produce great effects: many little make a mickle.)

*Phūla badan meñ nahīñ samāñ.*

He has grown till his body can't hold him.

(The world can't hold him.)

*Phul āñ haiñ, to phal bhī dāge.* Wom.

When you see the blossom, you may expect the fruit.

(*Phāl* here means the menses of women and *phal* means issue: when her menses have commenced a woman begins to conceive.)

*Phūle phūle phirat haiñ, "āj hamāro byāñ."*

Tulsi, "gāñ bajāñke dīyo kākñ meñ pāñ."

He goes rejoicing: "to-day is my wedding day." Saith Tulsi Dās, "your singing and dancing will put you in the stocks."

(A hit at the expense of married life.)

*Phūlī phūlī gaune ho; phasak nikal gai raune ko.*

Wom.

Full of pride comes the bride to her husband; crest-fallen returns she from her father's house.

(A Hindū bride visits her parents soon after her marriage and it is when she finally settles in her husband's house that her life of trouble begins.)

*Phal jharo to phal lage.*

When the flower falls, the fruit comes.

*Phal hī bairan dhup, gñ kñ bairi kñp.*

The flower's enemy is the sun, and the butter's the bag.

(*i. e.* a flower withers in the sun, and *gñ* spoils in the leather bag in which it is kept.)

*Phal hī dāl niche ko jhuke.*

A flower stalk hangs down.

(The true gentleman is never proud or stuck up.)

*Phal nahīñ pankhṛī hī sahī.*

A leaflet if not a flower.

(A penny if not a pound.)

*Phul phul kar-ke changer bhartī hai.*

Heaping flower on flower fills the basket.

(Many a little make a mickle.)

*Phul rūñgh-kar rahīe ho?*

Do you live on the scent of flowers?

(Said to a small eater.)

*Phul tahñ hī meñ acchhā lagṛā hai.*

A flower is best on its stalk.

(*i. e.* it does not droop there. Every thing is best in its own proper place.)

*Phūñke ko na phūñke ho, tāj uñh-ke tāj ko.*

E. Wom.

She'll neither blow nor stir the fire, but she'll warm her legs at it.

(Said of the selfish and idle.)

*Phūñk māñhāl, uñh chupālā.*

Light the torch, and take up the palanquin.

(To describe great haste.)

*Phūñk phūñk-ke qadam rakhte haiñ.*

To walk carefully at every step.

(Look before you leap: take heed is a good read.)

*Phūphī mī lēñ, bhātīe mī dēñ.*

Be an aunt and get, be a nephew and give.

(In India nephews (*bhātīe*) make presents to their fathers' sisters (*phūphī*.)

*Phūñi āññ kñ tāra.*

The apple of a blind eye.

(Said of a child whose mother is dead.)

*Phūñi degchī, qalāñ hī bhṛak.*

White-washing a broken pot.

(A painted face: a whitened sepulchre.)

*Phūñi sahī, dññi na sahī.*

He would rather lose his eye than apply a salve to save it.

(Applied to that species of avarice which will not expend a trifle to preserve or improve a valuable property.)

*Pichhā pichhā hī hai.*

Last is really last.

(No time like the present.)

*Pichhī roñi khāñ, pichhī mat dē.* Wom. Superstition.

Who eats the last cake will be a fool.

(It is unlucky among women to eat the last cake, which is accordingly always thrown to dogs.)

*Pich pi, nemat khāñ.*

I have swallowed your rice-water like sumptuous fare.

(Spoken by a person, who having put up with many inconveniences in the service or society of another, declares his patience to be exhausted *i. e.*, I have put up with these things as if it had been a state of enjoyment: I have heard enough of it.)

*Pi kārañ piri bhāñ, log kahēñ pind rog.*

Chhip chhip langhan main kiye, pi milan ho jog.

Silently I kept my fasts to meet my love:

For my love's sake have I become pale, and the people say I have jaundice.

(Unmerited blame.)

*Pi kī pāñ sir dharo, dharo charan par sī.*

Bād ho baikunṭh meñ phir to bieve bīe. Wom.

Lay on your head your husband's shoes, and on his feet your head, and you will be sure of your place in heaven.

(A woman's advice to her daughter on her marriage.)

*Pine ko pāñ nahīñ, chhiprakne ko gulāb.*

He has no water to drink, and he sprinkles rose-water.

*Pipal kātē, pāl bindē, bhagwad bhāñ cātēñ,*

Kāñd garhī meñ dayā na byāpe, jorṛ mill se jāve. Superstition.

Who cuts down pipal trees, pulls down houses, and distresses saints, and has no compassion in his heart, will be ruined root and branch.

*Pīpal pājan main chālī Nigam-bod ke ghāṭ,*  
*Pīpal pājan pī milē, ek pāntā do kāj.*

I want to worship at the *pīpal* tree, on the banks of Nigam-bod,

I met my love at the *pīpal* tree, and performed two objects at one time.

*Pī pyālā, mār bhālā.*

Quaff the cup and thrust your spear.

(*Morai* : get drunk before you go to battle !)

*Pīrā nā-mīparand, muriddā mī-pārdand.*  
*Pera.*

The holy man can't fly, but his disciples can make him.

(The fame of his miracles depends on the praises of his disciples: used in the sense of "union is strength.")

*Pīr ap hī dārmādāh; shafāt hī kī karāṅge ?*

The saint is himself in distress, for whom shall he make intercession ?

(He saved others, himself he cannot save. Mathew xvii, 42.)

*Pīr, bāvarchī, bhāṭhī, khar.*

Priest, cook, water-bearer and ass.

(I. e. the capacities of the above are all combined in one Brāhman, who is commonly employed by the richer natives as cook, priest and messenger (hence called *khar*), and also for giving water.)

*Pīr aur hāsār aṭh.*

Old age means a hundred vices.

(I. e. old men are not liked in India, because they have to be supported and bring no gist to the mill.)

*Pīrī kī sagāl, mīrī kī yāḥā. Mah. Wom.*

The *Pīrs* are betrothed to *Mīrs*.

(Birds of a feather fly together. *Mīr* is a title of the Seyyids, and both Seyyids and *Pīrs* lay claim to sanctity.)

*Pīr ko nā shahīd ko, pahle nakṣe deo ko ! Mah. Wom.*

Not to priest, nor to saint, but to the worthless devil first !

(Used when a worthless fellow demands what they have been prepared for his better. "Useless" in India means "worthless.")

*Pīr shav, bīdmos. Pera.*

Be old and learn.

(Never too late to mend.)

*Pīrānāṭī kī pūṭ ko shaband hī lāḥ.*

To the son of a wheat-grinder parched grain is a delicacy.

(The women that grind corn in India are of the very poorest class.)

*Pīr lāḥ to pīṭh. Wom.*

When I have done griding I will thrash you.

(Said to children. Don't think you'll be let off.)

*Pīr māt, pakṣ māt, āṭ lāṅke bhāṭ gae. Wom.*

I ground and cooked, and the louts came and ate it.

(A mother to her idle sons.)

*Pīrānāṭīṭh pīr le jāṅgī, kuchh hattā shorāṭ*  
*ukher le jāṅgī. Wom.*

When the corn-grinders have ground the corn, they don't take away the handle of the (hand) mill.

(So why don't you lend them yours ! the dog is the manger.)

*Pīrām basā pahār par, aur ham Jamnā ke sir !*

*Ab kā mīnā kathān hai, kī pāṭh pāṭī sanjīr.*

My love dwells on the hill, and I near Jamnā's banks; And now it is hard to meet him, for fetters are on my feet.

(She is too carefully watched and the distance is great.)

*Pīrām, torī prīṭ ko jhuk jhuk karāṭ sālām ;*

*Jab se to sang nehā karo suno, na sūṭh ko nām.*

I bow to your affections my husband; Since

I have been attached to you I have never felt rest.

*Pīrām, tum mat jānyo, bhāyo dūr kā bās.*

*Deh, geh kīṭhāṭh rahē, prān tīḥrē pās.*

Think not, my love, that I am far from thee.

Be body and country where they may, my soul doth dwell with thee.

*Pīṭārī māt band-bar rakhne kē lāyag hāsā.*

It is fit to be shut up in a basket and put by.

(Laid on the shelf.)

*Pīṭh pīḥhē bāḥāḥ ko āṭī dūr bāḥē hāsā.*

They can abuse even the king behind his back.

*Pīṭh pīḥhē Dām rājā.*

Behind my back the Dām is a king.

(The Dams are the lowest of the low.)

*Pīṭh pīḥhē kuchh hī ho.*

After me let it be as it will.

(*Après moi le déluge.*)

*Pīr kārī tī nīch se, pallē lāṅgī kīch.*

*Sis kātī āṅgē dhārā, ant nīch kā nīch.*

I loved a man that was base and he dragged me through the mire. I offered him my head, and still was he base.

*Pīr kī rīt nīṛāṭī hāi.*

The ways of love are peculiar to itself.

*Pīr to aīṭ kīṭīye, jāis rīt hōṭhē ;*

*Jīṭe jī to sang rahē, māt pe hōṭe sātī !*

Let your love be as a cotton robe; Round you in life and round you in death !

*Pīr to aīṭ kīṭīye; jāt Hindū kī jōṭ,*

*Jīṭe jī to sang rahē, māt pe sātī hōṭ.*

Let your love be as a Hindū wife; With you in life and with you at death !

(By committing self and burning at the husband's pyre.)

*Pīrās jīs chāḥē, vohī nūḥāṅ.*

She is a wife, whom her husband loves.

*Pīrās kī kamāt, mōḥe nāḥī lāḥnē :*

*Mō pe bāt-bāṭ nāḥī, aur sāt gāḥnē. Wom.*

My husband's earnings are of no benefit to me : I have no ornaments, though all other jewelry.

(Unreasonable discontent.)

*Piydā hā ke pās jāit hāi, hāi nāit āit.*

The thirsty goes to the well, not the well to the thirsty.

(What is not worth asking is not worth having. The mountain to Muhammad.)

*Poēt kī dākh spar ke nāit jāne kī.*

The smoke of opium does not evaporate.

(The smoke of opium lies heavy about the room. The point is that the cry of the distressed is not in vain.)

*Poēt to thoṭhī hāt, Pandit bhayā na koṭ.*

Dhāt anokhar prem ke purā, so Pandit hoṭ.

All the scriptures are vain; there is no such thing as a Pandit. Who reads two and a half words of love is a true Pandit.

(A Pandit is a doctor in Hindu divinity. My only books were women's looks and fully all they taught me.)

*Pratik hāi haro amānā, rog doṭh tum ke nāit āit.*

[avoid you.

Bathe early every day and sickness will

(Cleanliness is next to godliness.)

*Preṃ kaddai kakat hāi, suno, sakhi rī, āi.*

Pi dhāṅṅān ke ham gāt, āi āp harāi / Hin.

I tell thee a tale of love, come near, my love, to hear. I went in search of my love, and lost myself!

(A skit at the Sūfī sect of the Muhammadans, who use the terms of erotic poetry to express their love for God.)

*Preṃ pī kī rī rī mēt yeh anarī ruddī;*

Barān dākhā, sukhe kīyā, āg lage jīyā mēkh.

In the course of love this is not meet; That eyes shed tears, hearts pine, and bosoms burn.

*Preṃ piyālā wāh piye, jo āi dākhmā de.*

Lobhī āi na de sāk, nām preṃ kī le!

He can drink of the cup of love, who will offer his head. The coward that will not give his head, how shall he take the name of love!

(Faint heart never won fair lady.)

*Prīam, har āi nēh har, jāis khet kīān;*

Chāṭ de, aur jānā bhār, phir khet āi dhiyān.

My friend, love God as the husbandman loves his fields; He suffers losses and pays tribute and still he loves his fields.

*"Prīam prīam" sab bhāk, prīam jāne na koṭ.*

Ek bār jo prīam milē, sādā ānand phir koṭ.

All say "my love, my love," but no one knows his love. If once his love be seen, he will ever happy be.

(A skit at the Sūfī. See preṃ kaddai kakat hāi, etc. above.)

*Prī dāgar jab pag rahā, hōt hōt āi hō;*

Nāh nāgar kī rī hāi, āi mān dīno khōd.

When once you tread on love's true path; let it happen as it may; In the region of love you lose both body and soul.

*Prī jo hīe kī āi, jō mēt ras kī khān;*

Gāṭh gāṭh mēt ras nāit; gāṭh prī kī hān.

Love is made like sugar-cane full of nectar

sweet; but where there is a knot no nectar lies: this is the lot of love.

(The thorn within the rose.)

*Prī harā āi bhār, har-ke torē chāṭ.*

Gal mēt ras dā-ke or nibhōt bāi.

Who love are fools, who love and break are fine fellows. Who but an ox will live on with a rope around his neck?

*Prī na jāne jāt kī-jāt, nīd na jāne jāt khat,*

Bhāt na jāne bāt bāt, piyā na jāne dhoṭi ghāt.

Love heads not caste, nor sleep a broken bed, Hunger heads not stale food, nor thirst soapy water.

*Prī na jāne ān-mīl, uttam man kī lag;*

Sau jag pāt mēt rāhe, chāṅṅā tāj na āg.

No absence can break love, where virtuous hearts are set; As flint can lose no fire, though a hundred years in water.

*Pūchāte pūchāte so Dillī chāl jāne hāi.*

Ask your way often and you will get to Delhi.

(Seek and ye shall find: you'll lose nothing by asking.)

*Pūjā doṭh, chāpīe bhāt. E.*

Worship the gods and give up the devils.

*Pul bāṭṭhāl jāt, bāṭh kārī bhāt. E. Wom.*

The bride plays in the boat, while the bridegroom is being thrown across.

(The mother-in-law works, while the bride plays: upside down altogether in an Indian home.)

*Pālē pālē dākh hāi.*

Every bundle of hay is liable to be burnt.

(To express that every one has his portion of suffering.)

*Pālē talē gurān hāt hāi.*

To lie under a thatch.

(Great poverty.)

*Pan kī jar sādā hāt.*

Charity's a plant whose roots are ever green.

*Pārāb jāo yā Pāchkhām, vohī karam hē lūkhām.*

Go East or West, and get what is written in your fate.

(The doctrine of the fatalist.)

*Pārā tal, chāṭe māṅṅā bhāt. Mercantile.*

Let the weight be right, whatever the cost.

*Parāṭ kī māyā, bīrāṭ kī chāṅṅā. Hin. Wom.*

The reputation of a man is the shadow of a tree.

(As long as he keeps his reputation lasts.)

*Parāṭ sādā pākṣhī hāt nāit.*

No bird like man.

(Allusion to the wandering habits of the human race.)

*Parāṭ chāṭe āi pūjā, sārī bīl āi bhāt.*

A man at sixty is a young elephant, a woman at twenty is on the decline.

(Allusion to the rapid development and decline of women in India.)

*Parāṭ chāṭe āi pūjā, sārī bīl āi bhāt.*

An old potsherd well white-washed!

(An old woman doctored out as a young one.)

*Purāne chāvalon mek mast hōd hai.*

Old rice has a superior flavor.

(To express the advantage of conversing with men of age and experience.)

*Purāne gumbad par qalāl harnā.*

To gild an old dome.

(To decorate an old worn-out carcase.)

*Purāne tākire par nāl qalāl.*

Fresh whitewash on an old potsherd.

(New wine in an old bottle.)

*Purānā ko shikṛī, nāyān ko pyār.*

Ill treating the old and favouring the new.

(Be kind to an old and faithful servant.)

*Pārē gurū ghaṭāl hāi.* Hin.

An old priest is only a bell-ringer.

(Allusion to the services in Hindū temples.)

*Pārī lapet ghar mek bhāt,*

*Jhāt Dabī se de lagāt!*

She eats up the offerings at home, and puts false hopes in Devi!

*Pārī pāre to sapāt rahāyā.*

If a son supply all wants, he is called a good son.

*Pārī se pārī pāre, to sabhī na pārī bhāi?* Hin  
If pāris could fill, would not all live on them?

(Pāris are small light cakes of flour, considered delicacies, but are of course not sufficient of themselves to support life.)

*Pārē bahāl sūkhāl ghāo phaphāṇāl.* Bhoj.

When the east wind blows healed sores break out.

(When the wind is in the east, 'tis neither good for man nor beast.)

*Pās, kōhāt ghāe.*

In December men go into corners.

(To avoid the cold.)

*Pāt bhāt syāne, dukh ānās bīrāne.* Hin. Wom.

When the son grows up, discomforts depart.

(i. e. he is then able to support his parents.)

*Pāt faṭīrī kī, chāl ādīyōn kī ā.*

A beggar woman's son and strutting like an ash.

(The ashiks were pensioners under the Emperor Akbar, liable to service on an emergency, and in their own opinion persons of great consideration.)

*Pāt hare bhātīr ko dōs āre.*

The deeds of the son are on the father.

*Pāt ko pāt pāline mek pakhāne jāte hāi.*

The child's future is read in the cradle.

(From astrological predictions and their own experience, native women profess to read the child's future even in the womb.)

*Pāt kī cāt ko sū fōkōd.*

There are a hundred risks in a son.

*Pāt hupāt kī jāi to kō, par māt bāndī nāhī kōt.* Wom.

A son may be a bad son, but a mother a bad mother never.

*Pāt mājge gāt, bhātīr lēi āi.* E. Wom.

She went to get a son and found a husband.

(A skit at women going to *ṣupre* to procure sons, as is very commonly done.)

*Pāt mīṭ, bhātīr mīṭ, bīryā kōk har bhāi!* E. Wom.

My child is dear and my husband dear, which shall I swear by?

(The horns of a dilemma.)

*Pāt na bhātīr, pīchhōi jān jān.* E. Wom.

Neither her son, nor her husband, yet she howls at his absence.

(Spoken of a person who affects to sympathize with a sufferer, with whom he has no concern and about whose fate he is in reality indifferent.)

*Pātān rāt dūlamāst.* Hin. Wom.

The begetting of a son is uncommon.

*Pāt supāt to hōn sātāc!* *pāt hupāt to hōn sātāc!* Hin.

If your son is a good son you need not collect money; if your son is a bad son you need not gather wealth.

(In the first instance he will earn it for himself, and in the latter he will soon dissipate all you hoard.)

## Q

*Qabr kī mātā āhāt-kar āi hāi.* Mah.

I have just peeped into my grave.

(Snatched from the jaws of death.)

*Qabr mek bhī ān dīn bhārī hōte hāi.* Mah.

There's three days' misery even in the grave.

(Muhammads believe that during the three days after burial they have to render an account of all their doings in life.)

*Qabr mek pāt lāhāe bāhāe hāi.* Mah.

He has one foot in the grave.

*Qabr mek rāh-kē khābar kō na āyē kōt.*

*Mūs kī kōt nāhī jīe jī kī sāt kōt.* Mah.

When I am laid in the grave, no one will come to see me. None is for the dead; all are for the living.

*Qabr par qabr nāhī hōt.* Mah.

Grave upon grave is not proper.

(No one ever raises a tomb over a tomb. Two in a house can never agree. This is said in reproof of a widow's marrying again. Also of extravagance; one debt on another.)

*Qabā sātāc, jhagrā jāi.*

Possession is right, litigation wrong.

(Possession is nine points of the law.)

*Qadam-i-darveshān radd-i-bald.* Pers.

The feet of the holy scare away evil.

*Qadr-i-āfāq hāe dīnād, kī kī mūdāt-i-ṣīrīf āyāt.* Pers.

He knows the value of ease who once falls into difficulty.

*Qabr-dān kī Khudā pānīc bīṭhāt, kō-qabr kī sīrīnā hīn na bīṭhāt.*

May God rather place us under the feet of

one who appreciates us, than at the head of one who does not.

(Mankind loves appreciation under any circumstances.)

*Qadr-dân ki jātiyā uṣṭhiye, nā-qadre ke pāpōsh mārne na jāiye.*

Hold the shoes of the just, but deign not even to kick the unjust.

*Qadr-i-āfiyat malām hogi.*

The value of comfort is known (when it is lost).

*Qadr khodā hai har bār kī ānā jānā.*

Visiting every day makes one cheap.

(Familiarity breeds contempt.)

*Qadr ullā ki ullā jāntā hai;*

*Humā ko kab chugad pahchāntā hai?* Mah.

Owls know the value of owls. But how shall the owl know the value of the phoenix?

(The *humā* is an imaginary bird about which the Muhammadans believe, that if it sits on any one's head that person will become a king.)

*Qahr-i-darvāsh bar jān-i-darvāsh.* Pers.

The poor man's rage only hurts himself.

*Qamar dar Aqrāb hai.*

The moon is in Scorpio.

(An unlucky omen or time.)

*Qandāt baft dāulat hai.*

Contentment is the best of riches.

*Qand lūṭet oar kōṭōn par mohar.*

The sugar is squandered and a seal is set upon the charcoal.

(Penny wise pound foolish.)

*Qarar-dār chhāt par savr.*

The creditor sits upon the debtor's breast.

(When he refuses him his money.)

*Qaras kārḥ kare boḥār, meḥrī se jo rūṭhe bhātḥ, be-bolāval bole Darbār; yeh ānōn pasham ke bār.* E.

Who trades on borrowed money, who quarrels with his wife, who speaks at Court without being spoken to; these three are as cast off hair.

*Qaras kārḥ mehmānī kī, laṭṭṭōn mār dīdānī kī!* Mah. Wom.

The feast is on credit and the boys are driving me wild!

(By asking for dainties: a poor man's feast.)

*Qaras kī kyā mā marī hai?*

Is the mother of debt dead?

(i. e. debts can still be begotten: used when a request for a loan is refused: if you won't lend I'll borrow elsewhere.)

*Qasī bāchakā khatī na pāchakā, jo pāchakā to harām bāchakā.*

A butcher's boy is always a liar, if he speaks the truth, he is a bastard.

(i. e. not a butcher's son.)

*Qasī ko shāwes shikrā pānā.*

To rear a hawk on butcher's meat.

(Spoken of one who undertakes any thing for the accomplishment of which he must

depend upon others. A hawk of course should be taught to catch its own prey.)

*Qasī kī beṣṭ das baras kī umr meḥ bāchakā jāntī hai.*

The butcher's daughter bears a child when she is ten.

(i. e. much before the usual time: used to denote the alacrity with which people carry out the orders of a person in authority.)

*Qasī kī ghās ko kairā khā jāt?*

Will the buffalo calf graze the butcher's field?

(Said by the strong.)

*Qasam khāne kī ke tiye hai.*

Oaths are made to be taken.

*Qatal-mūṣī qabīl āsūd!* Wom. Mah.

Slay the serpent before he bites you.

*Qaul-i-marḍā jān dārād.* Pers.

An honest man's words carry weight.

*Qayāmat jāṭī hai.*

The Day of Judgment is arrived.

*Qayam misājī sab vasfōn kī bādhāḥ hai.*

Firmness of purpose is the best of all virtues.

*Qasā ke āḡe ḥakīm aḥmaq.*

In the face of death the physician is a fool.

*Qasā ke tār ko dhāl kī ḥāṣī nahī.*

Against death's arrows there is no shield.

*Qasā se chārā nahī.*

There is no cure for death.

*Qasī bahotērā harā rahē, par bāndāḥ na āsūd!*

The judge has given it against me, but

I have not lost my point!

(Stubbornness.)

*Qasī-i-dallāl.*

A broker of quarrels.

(A mischief-maker.)

"Qasī jī, duble kyōn?" "Shahr ke andashe se."

"Qasī, why are you thin?" "On the cares of the city."

"Qasī jī khānd āyā?" "Hamet kyā?"

"Tumhārē kī tiye hai." "Phir tumhārē kyā?"

"Qasī! the dinner waits." "What's that to me?" "It is for you!" "What's that to you then?"

(Said to a busy body.)

*Qasī kī piyādāḥ, ghore savr.*

The Qasī's footman is a horseman.

(A skit at the high-handed ways of the subordinates of officials in India.)

*Qasī ke ghar ke chūḡe bhī syāne.*

In the Qasī's house the very rats are knowing.

*Qasī ke mīṣāl meḥ nārā.* Mah.

The Qasī's pestle has a string (for drawers).

(i. e. he can make others do as he likes however improper his orders may be; native view of all government.)

*Qasī kī laṭṭī mārī, āsūd shahr āyā: Qasī marē, kī na āyā.*

If the Qasī's slave girl die, all the city attends the funeral; if the Qasī die, not a soul will be present.

(i. e. because the Qasī is alive in the first

case and the people attend to please him, but when he is dead there is no one to please.)

**Qasi ki misaj.**

The Qasi's rope of straw.

It is said that a new governor on arriving in a district, had occasion for a straw rope, and requested one from the Qasi, who sent it. The charge was inserted in the revenue books and afterwards became a standing one every year. Hence the proverb signifies the demand of a thing on the grounds that it has once been given.

**Qasi nigdo na karega, to ghar to aise dega.**

If the judge will not do justice, he will let you go home again.

(i. e., there is no harm in trying to get what you want, because if you don't succeed you are no worse off than you were before.)

**Qismat de yari, to kyon ho khudri?**

If fortune favoured where would then be misery?

**Qismat ko likhe ko ko nahita meq sakta.**

No one can erase what destiny has written.

**Qismat na de yari, to kyonkar kare faujdari?**

If fortune do not favour, how will you be a great man?

(The faujdar in the old days was the chief military, criminal and general administrator of a province or state, and was therefore a very great man.)

**Qorma aisa bhi dal se behar hai.**

Even spoiled dainties are better than plain pulse.

**Quran par Quran rakhe ka kyā musāḍḡa hai?**

Mah.

What harm is there if you put one Quran upon another?

(But it would be irreverent to put any thing else upon a Quran.)

**Qul thord manzil barī.**

Scanty provender and a long stage.

(Said of a person who undertakes anything beyond his strength.)

## R.

**Rab na rabri, is uthe khābri?** Rus.

(I never said a word) sweet or sour, and he drew his sword!

**Rachega pan, birachegi mehdi.**

If with love it is betel : with hate it is henna.

(Better a dinner of herbs where love is than a stalled ox and hatred therewith. Pan is a valuable and mehdi a very cheap article.)

**Radhe Radhe rajat haiñ ak dhak aru kair;**

**Tulsi, yā Brij-bhūm meñ kahā Rām se bair?**

The ak, dhak and kair repeat the name of Rādhā; Saith Tulsi, in this land of Brij what enmity is there to Rām?

A saying of Tulsi Das, the author of the Rāmāyan and so a stout votary of Rāma Chandra. In Brij—the country about Mathura, the worship is chiefly of Krishna whose mistress was Rādhā. The ak, dhak and kair are the

special products of Brij and hence the point of the saying.

**Rahab bhakhe, chotā fihukle. E.**

I may starve, but I will not stoop.

**Rahā Karimā, tau ghar gayā; gayā Karimā,**

**tau ghar gayā. Wom.**

If the wretched Karim remain at home, the house is ruined : if he go abroad the house is ruined.

(Observe the contempt thrown into the diminutive form Karimā.)

**Rāh chhor, kurāh chale.**

Who leaves a beaten track goes astray.

**Rahe ant mochi ke mochi.**

He is a cobbler to the very last.

**Rahe jhoppi meñ khudā dekhe mahlon kā.**

He lives in a hut, and dreams of palaces.

(Castles in the air; chateaux en Espagne.)

**Rahe ke bhuañul, ndon leve ke dharohar!** E.

He lives in a straw hut, and calls himself a banker!

**Rahe Mahmūd ke, ande deve Masūd ke.**

She lives with Mahmūd and lays eggs for Masūd.

(Kissling goes by favour.)

**Rahe nām Allāh ka.**

The name of God only will remain.

(i. e. all else will die.)

**Rahe to tek se, jāō to jar bekh se.**

Live with honor, or go altogether.

**Rahi bāt thori; jin, lagām, ghori!**

Very little is left : only saddle, reins, and mare!

**Rāk kī bāt hai.**

It is a matter of course.

**Rahmān jore pati pati, Shaitān lūchāve kuppe.**

Rahmān stores by ladle-fuls and the devil spills by can-fuls.

(Whatever a good wife saves, the cat eats. He heapeeth up riches and cannot tell who shall gather them. Matthew xxix. 8.)

**Rahmān ko Rahmān, Shaitān ko Shaitān.**

A Rahmān for a Rahmān and a Devil for a Devil.

(Good mind good food.)

**Rahm-dāñ bārāñ kī mihāñ hai.**

Compassion is the sign of magnanimity.

**Rahmā bhālā bides kī, jādāñ apnā nahitā kō.**

It is best to live in a strange land where you have no friends.

(A saying of the ants or free-thinkers, and attributed to Kabir.)

**Rako, ri kutya, meri de, main aāñ Kātā mās!** Wom.

Wait for me, you bitch, I'll be back in October!

**Rāk parā jāñye, gā bāñ parā jāñye. Panj.**

We know him when we travel or deal with him.

*Rah, rah, bhagna, hone de bilan; tui par  
atjage fir kamān. E.*

Stay, stay, you frog, until it is dawn, that  
I may shoot you with an arrow.

*Rāṣ bhār sātā, na gātī bhār dekhāṣ.*

A mustard seed of relationship is worth a  
cart load of friendship.

(Blood is thicker than water.)

*Rāṣ bhār sagātī, na pēthā bhār pirit.*

A mustard seed of kinship is better than a  
gourd-full of love.

*Rāṣ ko parbat karē, aur parbat ko karē rāṣ.*

He (God) can turn a mustard seed into a  
mountain, and a mountain into a must-  
ard seed.

*Rājā āge rāj; piche chhāṁ nā chhāj.* Wom.  
While there is a king there is a kingdom;  
after him there is not even a sieve and  
basket.

(Said by a widow.)

*Rājā Bhm kī qasā, Rām kī rām!*

By God's will Rājā Bhm died!  
(Bhima, a Pāṇḍava, was an Indian Hercules.)

*Rājā bulāve thāre āve.*

When the king calls, he comes quickly.

*Rājā chhōre nagri, jo bhāve so leve.*

When the king leaves his city, any body  
that wants can take it.

(Might is right.)

*Rājā chhāṁ aur rāṁ hō.*

Whom the Rājā takes up becomes a Queen.  
(Whoever enjoys the favor of the prince,  
rises to power and eminence.)

*Rājā, jogī, āgā, jal, in kī ulfī rīt:*

*Darī rahiye Paras Rām, yeh thōrī palē pirit.*

Kings, mendicants, fire, and water have  
awkward ways; Fear them, Paras Rām,  
they love but for a short time.

(Put not your trust in princes.)

*Rājā, jogī kī kī mī.*

Kings and mendicants are friends to no one.

*Rājā kī dān parjā kī aṣṇān.*

The Rājā's alms and the subject's ablutions.  
(Are equally efficacious: each is to perform  
acts of piety as he is able.)

*Rājā kī parohān aur chāp kī khilānā barābar  
hai.*

To meddle with kings is to cherish serpents.

*Rājā karē so nīdō, pādā payē so dāo.*

What the prince declares is justice, what  
the dice turn up is luck.

(The king can do no wrong.)

*Rājā kī ghar gāt, aur Rāṁ kahlāt.* Wom.

When she enters a king's house, she be-  
comes a queen.

(Whatever she might have been before. In-  
stances are not rare in India in which Rājās  
and others have married very undesirable  
women.)

*Rājā kī ghar kāj, hamārē ghar thāṁ thāṁ.*

In the king's palace feasting, and in my  
house thwack, thwack.

(Native rulers levy forced contributions to  
pay for the festivities on grand occasions,  
as marriages, etc.)

*Rājā kī ghar motiyōṁ kī kāl!*

A Rājā's house and a scarcity of pearls!  
(Said on not finding what might be expected.)

*Rājā kī beṣṭī, karṁṁ kī beṣṭī!*

A princess born, her fate forlorn!  
(Said of a mendicant.)

*Rājā kī sabhā Narak kī jāṁ.*

The king's council go to Hell.  
(For saying what they should not, i. e. false-  
hood to please their lord.)

*Rājā kī kī pāṁṁ, aur jogī kī kī mī!*

Who hath a king for guest? Who hath a  
mendicant for friend?

*Rājā kī mōṁ kī dūṁ!*

A king feeling the want of pearls!  
(An impossibility in India, for there he would  
take by force all he could lay his hands on.)

*Rājā Nal par bīṭā parī, bhāṁ machhī jal  
mōṁ tīrī.*

When misfortunes befel Rājā Nal, a broiled  
fish jumped into the water.

(Misfortunes never come singly.)

It is commonly related of the ancient  
hero Nala, who was deprived by a series of  
misfortunes of all his possessions and obliged  
to retire with his wife Damayanti into the  
forests, where they lived on whatever they  
could pick up, that once having caught a fish,  
they broiled it, and the Rājā finding it all  
covered with ashes went to wash it in the stream,  
when it recovered itself and swam away. Pro-  
perly speaking however this legend should be  
told of the divinely afflicted Harischandra,  
better known as Rājā Harichand.

*Rājā nīdō nā karēṁ, to ghar to jānē dēṁ.*

If the king will not do me justice he will  
at least let me go home.

(There is nothing like having a try.)

*Rājā rāj, parjā chain.*

When the king rules (with justice) his  
subjects prosper.

*Rājā rakhe, rāṁ khāve.*

The king saves and the queen spends.  
(Common observation in India.)

*Rājā rūṭhēṁ āṁṁ suhāṁ legā, kī kī kī kī bhāṁ  
legā!* Hin. Wom.

If the king be displeased he can take back  
his gifts, but he cannot deprive me of  
my fate.

*Rājā rūṭhēṁ apnī nagri legā.*

If the king be displeased he can but turn  
me out of his city.

(Spoken in a spirit of independence. Pre-  
pared for the worst. See preceding.)

*Rāj kī dāṁ, bāṁ kī dāṁ, dāṁ kī dāṁ.*

For the king a second son, and for the goat  
a third kid are both bad.

(The princes fight for the throne, and the

third kid would starve for want of milk,  
a goat having but two teats.)

*Rāj kē rāj meṁ, byāj kē byāj meṁ, nāj kē nāj meṁ.*

The king's wealth goes in his state, the money-lender's in his loans, the grain-dealer's in his grain.

*Rājput, Jāt mūsal kē dhanūt :*

*Jāt jā, naye nahit kabhī.*

Rājput and Jāts are like bows made of pestles : They will break, but never bend.

*Rakāt le gailōṁ sautīn kē naihar.* E. Wom.  
Go for blood to a co-wife's mother's house.

(Deep hatred.)

*Rakhan-hār dhac dhuj chār, to kyā bigre dhuj do kē bigrē.* Hin.

When he that has four hands (Viṣṇu) is my protector, what harm can his enmity do me that has only two ?

*Rakho is maqūle pe dār o madār,*  
*Kī nau naqā achēhē, naterah udhār.* Mercantile.

Depend upon this motto : That nine in cash are better than thirteen on credit.

(A bird in hand is wor a two in the bush.)

*Rakh pachhāṁ kuchh nahit, bech pachhāṁ achēhā.* Mercantile.

It is useless to repent that you have kept, and well to repent that you have sold.

(Better repent you sold too soon, than repent you did not sell in time.)

*Rakh pat, rakhā pat.*

Pay respect and respect will be paid you.

(Honor pay, honor get : as thou givest so shall thou receive : honor to whom honor is due.)

*Rakhā to chashmōṁ se, urā-diya to pashmōṁ se.*

If he keep me I am indebted to him, if he turn me out I don't care.

(Said by an independent servant.)

*Rakhē to pēt ; nahit, to pāt.*

If kept up it is love ; if not, it is dirt.

*Rak mile panahōṁ rahiye ; jān jā, par sach na bahiye !*

Keep in with the majority, and risk your life rather than tell the truth.

(Swim with the tide : time-server.)

*Rām baṛhāṁ so baṛhe ; baṛ-kar baṛhā na ko.*

*Baṛ-kar-ke Rāvan baṛhā, ahin meṁ dāre kho.*

Whom Rām (God) favours, prospers ; none prospers of his own strength. Rāvan prospered of his own strength, and was ruined in a trice.

(Allusion to the well known war between Rāma Chandra and Rāvaṇ in the Rāmāyana. I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill ; but time and chance happeneth to them all. Ecclesiastes, ix, 11.)

*Rām bhāroṁ dhāt hai !*

Reliance on God is a great thing !

*Rām bhāroṁ jo rahē ; arbat pe hariyāṁ.*

*Tulsi birāṁ bāg kē sīchat kī kumhāṁ.*

Who rely on God can thrive on a mountain.

(I have seen) saith Tulsi Dās, that garden plants will die while being watered.

*Rām binā dukh kaun hare ?*

*Barkhā bin sāgar kaun bhare ?*

*Lochmī bin ādar kaun hare ?*

*Mātā bin bhōjan kaun dhare ?*

Who can take away my pain, but God ?

What can fill the ocean, but the rain ?

Who will show respect, where is no money ?

Who will feed, but a mother !

*Rām chhoṛī Ajudhyā, man bhāve so le.*

Rām has left Ajudhyā, who pleases can take it.

(Ayodhyā (Oudh) was the kingdom of Dasaratha, the father of Rāma Chandra, who was banished through the machinations of his step-mother Kaikeyi in favor of her son Bharata. The point is, as Rāma had to go it did not matter who got it.)

*Rām kī Rām eat hai.*

God alone is true.

*Rām jharokē baith-ke, sab kē mujra le ;*

*Jaisī jā kī chakri, vaise vā to de.*

God sitting on his judgment seat hath mercy upon all ; As each man's service, so reward doth unto him befall.

*Rāmī kē āra hai !*

My hope is in God !

(Said by the childless.)

*Rām kē bhakt, kāt kē guriyā :*

*Din bhar thak thak, rāt kē ghuskuriyā.* Bhōj.

The worshipper of Rām is a wooden doll :

Praying all day and resting at night.

(A spit at the Vaiṣṇava pujāris or priests.)

*Rām kī māyā : khitā dhūp kahit chhāyā !*

Behold the mystery of God : here sunshine, there shade.

*Rām milāi joṛ ; ek andhā, ek koṛhī !*

God hath well-matched them : the one is blind and the other leprous.

(To describe two rogues, who are closely connected.)

*Rām na māre, āpas marāṁ de ku-matī chaphāṁ.*

E.

God did not kill him, but his own folly did.

(His own worst enemy.)

*Rām nām ko āskati, bhō'an ko taiyār.*

Slow to call on God, but very ready to eat.

(Said to an idle relative.)

*Rām nām laṭvā, Gopāl nām ghī,*

*Har kā nām misri, to ghōl ghōl pī.*

Rām's name is as sweetmeats, Gopāl's as butter, Har's as sugar, mingle them all and drink.

(A hymn or prayer constantly used at temples. Rāma, Gopāl or Kṛishṇa, Hari or Viṣṇu, are all synonyms for God.)



*Rām nām le so dhakkā pāsē, chātar hīlāsē so  
takkā pāsē.* Wom.

Call on God and be pushed about, skip and  
dance and make money.

(The harlot thrives where the honest woman  
starves.)

*Rām nām shamsher pakar ā, Krishn katārā  
bādh liyā, Dayā dharam ki dhāt banā le,  
Jam kā dudrā jū liyā.*

Make a sword of Rāma's name and a dagger  
of Krishn's; Make a shield of faith  
and mercy, and conquer the gate of Hell.

*Rām nām sumrān karo; yehi nām hai tant.*

*Tin lok, chaudah bhavan, chhāī rahē Bhagwant.*

Call on the name of God; his is the power-  
ful name. In the three worlds and fourteen  
quarters the power of the Holy one  
dwells.

*Rām, Rām jānā, parāyā wāl apnā.*

Calling on God, he makes others' property  
his own.

(A hypocrite.)

*Rām Rām kahē rahō, jab lag ghāt mēh prān !  
Kabhū to Din-dayā ki bhanaṁ parēgi kām.*

Keep on calling on God as long as life lasts;  
Some day or other the cry will reach the  
ears of the Merciful God.

*Rām Rām ke kārne sab dhan dāro khoṭ.*

*Murakh jānē gē parā, din din dūnā hoṭ.*

Spend all thy wealth on God. He is a  
fool that thinks it lost, for it doubles  
day by day.

(A saying of the Brāhmins to encourage  
alms to themselves.)

*Rām Rām ki lut hai; lūṭ jāī so lūṭ :*

*Ant kāt guphīṭāyā, jab prān jānēgi chhūṭ.*

It is plunder of the name of God; plunder  
it as much as you can: Otherwise you  
will repent, when your soul departs.

*Rām Rām lūṭh de, silā tir jānēgi;*

*Bhājīe Sitā Rām, mukh ho jānēgi.*

Write the name of Rām, and stones will  
float: Repeat the names of Sitā and Rām,  
and you will get salvation.

(The allusion here is to the bridge across  
the sea made by Rāma Chandra while in-  
vading Lankā to recover Sitā, the stones  
of which did not sink because the name of  
Rāma was written on them.)

*Rām Rām sab koi kahē, Jārath kahē na koe;*

*Ek bār Jārath kahē koi yag phal hoṭ.*

Every body calls on Rām, and none on  
Jārath; Who takes the name of Jārath  
once will reap the reward of a million  
sacrifices.

(Jārath or Damrath was the father of Rāma  
Chandra and is now completely neglected  
in Hindī ritual. The point is that, as the  
father of Rāma, he is greater than Rāma.)

*Rām Rām tū kahō, man mere,*

*Pāy katēngē chhīn mēh tērē.*

Call on God, my heart; And thy sins will  
be forgiven in a moment.

*Rām sahāī karē, to koi kyā kar sakē!*

While God protects none can hurt you.

*Ramān kē namāī, Muharrām kē sipāī. Mah.*

In Ramān a worshipper, in Muharrām a  
soldier.

(For the rest of the year he is neither:  
Said of a hypocrite. The Ramān is the  
month's fast prescribed to Muslims, and  
the Muharrām is the feast in honor of the  
martyrdom of Hāsan and Husain, prescribed  
to the Shīa sect, at which the *isās* or  
biers of the saints are preceded by men  
representing an army.)

*Rādhā gayā sagāī kō, āp kō lāī yā bhāī kō !*

If a widower negotiate a marriage, will it  
be for himself or his brother?

(He will be sure to do it for himself, so don't  
send him.)

*Rādh aur khānd kī jobān rāt kō.* (night.

Women and candy white shine beat at

*Rādh, Bhānd, sādā bigrē burē.*

The rage of a woman, a player, and a bull is  
something dreadful.

(Bhāṭe or professional bards are apt to be  
shockingly abusive when offended.)

*Rādhēn to bahotērī rahēn, jo rangrē rahnē deṭ.*

Widows would be chaste, if the widowers  
would let them be so.

(There would be no thieves if there were no  
recoverers of stolen goods.)

*Rādhō na sījho, mujhē bāṭhē khilāo.*

Nor boil nor fry it, but give me my food at  
my ease!

(If there is no bread in the house, give me  
some toast.)

*Rādhī fagīr kardē dam mēh shāh-i-samān kō :*

*Badshāh karē palak mēh suān nēk fan kō.*

A harlot will make a king of the world a  
pauper in a moment: She will make a  
wicked man of good man in a moment.

*Rādhī kī jobān rukābī mēh.*

A harlot's charms are in the dish.

(She goes to him who can pay her.)

*Rādhī kē ghar māṭhē, aur dahōṭ kē ghar  
karāṭhē.*

Delicacies for the harlots means starvation  
for their lovers.

*Rādhī kē nāh na hoṭ, to gūh khāṭī phīrē.*

Had a woman no nose she would eat dirt.

(Cutting off the nose for inconstancy was a  
favorite punishment. Every woman is at  
heart a rake.)

*Rādhī kē saikrōṭ yār.*

A harlot's lovers may be reckoned by the  
hundred.

(lagā.

*Rādhī kī gālī aur bhāt kē patthar kī choṭ nakhī*

A woman's threats and goblins' stones  
break no bones.

**Randī ki kamāi, ye khat chāhī, ye khat gāi.**  
The prostitute's earnings go to the musicians or to the cabmen.

(Dancing girls, who belong to the professional prostitute classes in India, are entirely in the service of the men who accompany their songs, and are also fond of being driven about in showy vehicles.)

**Randī kis ki jorū ? aur bhavse kis ke sale ?**  
A harlot is no body's wife, and a pimp no body's brother-in-law.

**Randī mom ki nāk hoī hai.**

A harlot has a waxen nose.

(By "waxen nose" understand "easy virtue.")

**Randī mānge rupaiyā—“Le le, merī maiyā.”**  
**Phakkur mānge paisā—“Chal be sālē, kuisā ?”**

If a harlot wants rupees it is—“Take, my dear.”

If a beggar wants coppers it is—“Go, you blackguard, how (can I give them ?)”.

**Randī paisē ki āshā hai.**

Money is the harlot's love.

**“Randī ! terā yār mar gayā.” Kaha, “kaun se gālī kī ?”**

“Harlot, your lover is dead.” “Which one ?” said she.

**Randīyon ki kharchī, vakīlōn kī kharchā, pesh-gī hī diyā jātā hai.**

A lawyer's fee and a harlot's wages are paid in advance.

**Randī kī sādī, chhīndī kī chhīnī.**

The widow's son a wandering bull; the adulterer's son a rake.

(The bit in the proverb is in the word *sādī*, which is a “Brāhmin” bull let loose from religious notions to wander at will, and the main use of which is to cover the cows of the neighbourhood.)

**Randī kī sādī, saudāgar kī ghōṛā, khāṛ bahut chālē thōṛā.**

A widow's son and a dealer's horse eat much and work little.

(*Saudāgar* here means professional horse-dealer, a class to be no more trusted in India than elsewhere in the civilised world.)

**“Randī” kē āge gālī kyā ?** Hin. Wom.

The height of abuse is “widow.”

(Among women generally, and especially among high caste Hindū women, to call a married woman, “a widow” is the height of abuse, and will keenly affect her, owing to the ill-omen contained in the expression.)

**Randī ke-charkhē kī tarāh chālā hī jātā hai.**

Always in motion, like a widow's spinning wheel.

(Indian observation.)

**Randī kī gūth meī māī kī tūl !**

There is very little in the widow's pocket !

**Randī ko beṭī kī bāl ; randīve ko rupai kī bāl.**

A widow's strength is in her daughter ; a widower's in his money.

**Randī māt, ghar sampat nāt ; mātā mātāḍe bhāṛ sonaydāt.**

His wife dead and his riches gone; he shaved his head and became an ascetic.

(i. e. owing to circumstances and not from any religious feelings. A hint at the *fagiri* or mendicant classes.)

**Randī rove, kuārī rove, sālī lagī sat khamsī rove !**

Widows weep, and virgins weep, and women with seven husbands weep with them !

(The force of sympathy.)

**Randī. sādī, sūrī, sanaydāt, in se backe to seve Kāshī.**

Be on your guard against the women, the sacred bulls, the stairs, and the devotees, and you may worship at Kāshī (Benares.)

**“Randī” se burh-ke koṁḍ nakhī.**

No curse so great as calling a woman “a widow.”

(See above “Randī” kē āge gālī kyā ?)

**Ran fātch ho gayā.**

He has conquered in the field.

**Rang hai usī ko, jo kahē na kīś ko !**

Blessed is he that calls no body names !

**Rānghar, Gūjar dō ; kutā billī dō ; yeh chārōn na hōn, to khulē kīṛōn sō.**

If there were no Rānghar, Gūjars, dogs and cats we could sleep with open doors.

(Rānghar, low Musalmāns of corrupt Rājput descent, and Gūjars, the coward class, are notorious for their thieving propensities.)

**Rang kavāṛ sā aur Mahtāb nam !**

As black as a crow, and named Mr. Moon !

**Rang kī khushī, man kī sandā.** [taste.

The choice of colours depends upon the

**Rang meī bhāng par gāl.**

All the enjoyment is spoilt.

**Rangas hātē, to apnī dāṛhī rangtē.**

Were I a dyer I would dye my own beard first.

(Charity begins at home.)

**Rang rūp dekh-kar na bhāliye !**

Let not gaudy hues beguile thy heart !

(All that glitters is not gold.)

**Rānī dīdāt hāt ; auroṁ ko patthar, apnōn ko tapdā mār-ke !**

The princess is quite mad; she pelts her own relatives with sweets, and others with stones !

(There is method in her madness.)

**Rānī gāt hāt, lātā rāj-kar chāṭhī kē pāt.**

When the Queen went to the market, it was the handmill that took her fancy.

(She had never known before how the corn was ground !)

**Rānī ko kaun kahē “āḡā dhāt ?”** Wom.

Who will tell a queen to cover her breasts ?

(Who can counsel a great man ?)

**Rānī ko rānā pyārā, kātī ko kātā pyārā.**

The lady loves her lord, and the one-eyed wife her one-eyed husband.

(Like crows to like: birds of a feather flock together.)

*Rānī rūthegī apnā mahāg lagī: kyā hīnā hā bhāg lagī?*

When the Queen is angry she can take back her ornaments, but she cannot take away any one's fate.

(The ornaments worn by the women at a native Court belong to the Rānī and of course are worn only during his pleasure.)

*Rānī bhānā hā sukā kām, jo nichīnā sūnā nā?*  
E. Wom.

What is the use of being a widow, if one cannot sleep soundly?

*Rapat pāre kī "Har Gangā!"*

Slipped into the water he cries on God!

(This involuntary ejaculation is attributed to one who has never bathed in the Ganges and so done a religious duty.)

*Ras diye māre, to hī kyān dīye?*

If sweets will kill him, why give poison?

*Ras māre rasdīn hā.*

Mercury dodged up turns to silver.

(Rasdīn is an alchemist, and one of the commonest tricks of these people is to turn mercury into silver or gold; the generic term for the precious metals treated alchemically is rasdīn.)

*Ras mek hī.*

Poison in nectar.

(Evil in good.)

*Rasoi aur rasdīn barābar.*

Cooking and alchemy are equally difficult.

*Rasī jūl gāl par bal nahīn gae.*

The rope is burnt, but the twist of it remains.

(Applied to one who is ruined, but yet retains his pride.)

*Rasī kī sūp ban gayā.*

A rope turned into a snake.

(A mountain out of a mole hill.)

*Rasoi jakre ab nahīn thairī.*

Though bound with cords, he will not be restrained.

*Rāt-go musīn, Majlis mek jānā!*

A truthful pauper is a liar in Court!

(A skit at the propensity of rich native suitors for procuring false evidence.)

*Rāt bhar gāl bajāī, bechke: hā nūnī hī nahīn.*

All night they played and sang, but the child yet lacked the organ.

(Lacking the very thing for which so much rejoicing and festivities were kept.—In India great rejoicings are made at the birth of a son.)

*Rāt gāl, bāt gāl.*

The night was lost and so was the object.

(The meaning is that the night was passed in fruitless consultation: applied to ill success in any matter.)

*Rāt hatāī, tarīn hī hī:*

*Bhāt bechā burt, re bhāt.*

Driven away at night, it appears in the morning: Truly hunger is a dreadful thing, my friend.

(Always turning-up like a bad penny.)

*Rāt hī mānānā, dīn hī khudān.*

A harlot by night, and a lady by day.

*Rāt hī niyāt harām / Mah. Superstition.*

Plans made at night are wicked!

*Rāt ko jhārā dent mānānā hai. Wom. Superstition.*

It is unlucky to sweep the house at night.

*Rāt ko sūp kī nām nahīn lete hāt. Superstition.*

Don't mention a serpent at night.

(Women at night won't say the word *sūp*, serpent, but through fear say *rasī*, a rope, instead.)

*Rāt mā kī pēt.*

The night is as the mother's womb.

(It covers a multitude of sins.)

*Rāt Narbadā utri, subah kī dekh dārī / Wom.*

She crossed the Narbadā at night and was frightened next morning at a well!

*Rātōn dātā kīnā, sir par nahīn nātā. Wom.*

All night long she spins and still has nothing to cover her head.

*Rātōn rot, ek hī mātā / Wom.*

Long nights she cursed and only one man died!

(Much labour, little profit: *rot* here means to call down curses.)

*Rāt pāre updāt, dīn ko khaṛe bāt. E. Wom.*

He passes the night hungry, and in the morning looks for the stale rice.

*Rāt parī bādā, nām rakhā Mahmūd. Mah.*

Wom.

She conceived last night and has already named the issue Mahmūd.

(i.e., a son, which is what every woman in India looks for most: to sell the bear's skin before catching the bear: to count one's chickens before they are hatched: first catch your hare.)

*Rāt rāt kī par rahād, dhōr bhas chāl denā.*

It is a sojourn for the night, and a march next morning.

*Rāt thōrī, kahānī bārī.*

The night is short and the tale long.

(The tune the old cow died of.)

*Rāt thōrī, sūp bahūt.*

The night is short and the play is long.

(i.e., the time is insufficient for the work.)

*Rātī bhar dhan sāt na jāve,*

*Jab tauk mar-kar jiv gahāve.*

Not a mite of thy hoards goeth with thee, When thou diest and givest up the ghost.

*Rātī bhar hī ān chapāī,*

*Khāne-vālē sāt sangāī. Wom.*

Three cakes of a pennyweight each, And all her friends to eat them.

*Rātī bhar sagī, na gārī bhar dānāī.*

Better a dram of kinship than a cart-load of friendship.

(Blood is thicker than water.)

*Rātī dān na dāī ko dīyā; dekho, rī, samdhan kī kīyā / Wom.*

Look at the liberality of the bride's mother;  
she has not given her a farthing!

(For dowry.)

*Ratī de-ka māṅge toḍ, vāto kaun batāse hōḍ.*

Who gives a carat and takes an ounce can  
never be called a simpleton.

*Rattiyōḥ jōre toḍōḥ khōve, vā ko lāḥḥ kahāḥ se  
hōve?*

Who spares the pence and dissipates the  
pound can never gain.

(Penny wise, pound foolish.)

*Rau, bandeh, kharīdār Khudā!*

Go along, slave, God is thy purchaser!

(A saying of the old.)

*Rau meḥ sab ravaḥ hai.*

What comes with the stream is a lawful  
prize.

(All is fish that comes into his net.)

*Rāvan kā sāḍā.*

The brother-in-law of Rāvan.

(Spoken of one who exercises oppression  
under the protection of a powerful person.

Rāvana, the opponent of Rāma Chandra,  
is the typical tyrant of the Hindūs.)

*Rāvan ne jab janam liyā, thī jis bhujā, das sis:  
Māḍ achāṅbe ho rahi, kis māṅḥ meḥ dūn khis?*

When Rāvan was born with twenty arms  
and ten heads, His mother was puzzled  
at which mouth to feed him!

(Rāvana is represented as having 20 arms and  
10 heads at the Dusahrā festival.)

*Rusāḥ ha qasā.*

Satisfied with (God's) decree.

*Rātḥ hainḥ him bhī us meḥ, jis meḥ terī rasāḥ hai;  
Yahāḥ grāḥ bhī wāḥ wāḥ hai, aur wāḥ bhī wāḥ  
wāḥ hai!*

I am pleased with what pleases thee (O  
God); I am content with this, and with  
that!

*Rasṭī kī do, na aḥṛāḥ kī sau.*

The blackguard's two to the nobleman's  
hundred.

(Foul language.)

*Rasṭī ke pher meḥ ā gāḍ.*

To get into the twist of sugar candy.

(To be entangled in difficulties.)

*Richāḥ kī ek bāl bhī bahut hai.* Superstition.

One hair of a bear is enough.

(A bear's hair is worn as a charm against  
the evil eye by little children.)

*Rijheṅge, to pathhar kī māṅṛeṅge.*

He throws stones at you, even when he is  
pleased.

(Evil for good. Spoken of a mean, svaricious  
person, from whom, even in his best humour,  
no good is expected.)

*Rikāḍ par pāḥ rakhḥḥ hai ho.*

Your foot is in the stirrup.

(Ready to start: spoken to one who is too  
eager.)

*Ritē bhāṭī, haṁsē dūṛī.*

Emulation is good, envy bad.

*Rishvat-khor jahannumī hai.*

Who takes bribes is doomed to Hell.

*Ris na kar dhan-vant kī, nir-dhan ho-kaḥ, yār.*

Ris karante saṅkroḥ dekheḥ hote khudār.

Never vie with the rich when you are poor,

my friend. Look at the misery of hun-  
dreds that comes of vying with the rich.

*Risṭā hāḥ māṅḥ tak nahīḥ pahunchēḥ.*

Empty hands don't go to the mouth.

*Risṭe bhare, bhare dhalkāve; Mehr karē to phir  
bhar jāve.*

(God) filleth the empty, and the full he  
overturneth; And in his compassion he  
filleth again.

*Ris kī kaurī na ṭī-bīlō kī dhērī.*

An honest penny is better than a hoard of  
fools.

*Ris na sāṅvāṅḥ, merā lāḍlā navāḥḥ!* Wom.

Nor seventh month rite nor feast, and yet  
he is her darling grandson!

(The sāṅvāḥ is a ceremony performed by  
women in the seventh month after the birth  
of a first-born son, especially if long wished  
for.)

*Riyasat bagair riyasat nahīḥ hoṭī.*

There is no government without awe.

(For king and rule, rod and ferule!)

*Risāḍā mast huā, Khudā ko bhāl gayā.* Mah.

When a blackguard is puffed up he forgets  
that there is a God.

*Risāḍe kā lāḥ.*

A blackguard's outgel.

(Used to describe one who is very uncooth  
in his appearance and behaviour.)

*Risāḍe ke nakhūn hū.*

A blackguard's talons.

(The instruments of oppression.)

*Risāḍe kī forū ko sadā talāḍ.*

A blackguard's wife is always being divorced.

*Risāḍōḥ kī doṣṭī pāṅṭī kī lakir; Shariyōḥ kī doṣṭī  
pathhar kī lakir.*

The friendship of the base is a writing on  
the water; The friendship of the noble  
is a writing on stone.

*Risāq hai na mauṭ.*

(There is) neither food nor death for him.

(An unfortunate wretch.)

*Risāq na pallē bāḍḍhe panchḥī aur darvesh;*

Jin kā takyā Rab hai, un ko risāq hameḥ.

Birds and mendicants do not keep their  
food with them; Those who rely on God  
shall ever have food.

(Take therefore no thought for the morrow  
for the morrow shall take thought for the  
things of itself.)

*Rode banyā gur degā!*

Roar and the shopman will give you sweets!

(Women's advice to children.)

*Ros se dān nahīḥ milā.*

Begging is not getting.

*Rosṭī ko rosṭī milā, kahā "nīm pi."*

A sick man met a sick man and said "drink  
aim water."

(The leaves of the aim tree are believed to be  
very efficacious in skin diseases.)

*Rogiyā bhāse, so' baid baidā.*

The doctor prescribes what pleases the  
sick man.

(i.e. when he is rich: valetudinarians make  
the fortunes of doctors in India just as much  
as in England.)

*Rog kā ghar khāsi, aur larāi kā ghar hāsi.*

Coughing is the root of disease and chaff  
the root of a quarrel.

(Native notion.)

*Re-ke pūchh le, hān-ke upādē.*

He will weep to ask your grievances of you,  
and will smilingly cast them to the four  
winds.

(Said of a treacherous friend who evinces  
sympathy in order to fathom your secrets  
and then publishes them abroad as a joke.)

*Rone ko to tū hi, inte meh ā gā bhāiyā.* Hin.

Wom.

Just as she was about to cry, her brother  
came to see her.

(It is customary for women to set up loud  
cries on the departure or return of a relative.  
The point here is that she intended to cry  
anyhow and her brother's arrival gave  
her the excuse she wanted: to make an  
excuse.)

*Rone se roti nāhi bharī!*

You won't get more to eat by howling for it!  
(*Morā!* if you want more, work for it.)

*Ro-ro-ke dā madhye ho!*

Would you weep to get alms?

(See *Rot se dā nāhi lāi!*)

*Rote gā, mūl ki khabar lāi!*

He went whining and brought news of a  
death!

(Said to an unwilling servant. The point is  
that he went reluctantly and brought news  
that the friend was dead, with a view to  
not being sent on such an errand again.)

*"Rote kyō ho!" Kāhā "shokai hi aisi hai!"*

"Why do you weep?" Said he, "I always  
look like this!"

(Said of a sulky looking fellow.)

*Rote risag hai.*

By crying you get a living.

*Roti bin dhōnde lagē sagar kutum ke log:*

*Roti hi ko jān lo theh milan kā jog.*

Want of bread will divide the whole family:  
It is bread that is the real uniter.

*Roti gā mūh meh, sāt gā gūh meh.* Mah. Wom.

The bread went down his throat, and his caste  
into the filth.

(Said of a mesalliance, or of a conversion  
entered into from interested motives: used  
often of the native Christian converts.)

*Roti hi kā byāh hai, roti hi kā kāj. Sātch bāḍōn  
nā hai kāhā, 'ab se bhālā anāi.'*

Marriages are made for bread, and so are

feasts. The ancients have truly said that  
'corn is the best of all things'

*Roti hi ke kārne dar dar māḡōh bhī. Roti hi  
ke vāste karch kār sab bhī.*

For bread men go about begging from door  
to door. For bread, too, men do their  
business well.

*Roti kāran chhōr-kar kutum des ghar bār. Lakh  
kos jā-kar basēh roti khāḍān-hār.*

For bread do men leave household, home  
and country. A thousand miles away do  
the bread-seekers dwell.

*Roti kāran jāl meh phāse pahārē ā. Roti kā-  
ran admi lāḥan pāp kamā.*

For bread do birds fall into snares. For  
bread do men commit a thousand sins.

*Roti kāran lāshkarī ran meh sī kāḍē. Roti kā-  
ran rain dīn gī gavār gā.*

For bread do soldiers lose their heads in  
the battle-field. For bread doth the  
musician sing night and day.

*Roti kāran sikkhe biddiyā hāi sab log. Jis ghar  
mā roti nāhi, us ghar purā sog.*

For bread do men learn science and art.  
That house is full of sorrow, where is no  
bread.

*Roti karo, sātā karo, bhāt barobar nāhi. Mausī  
karo, phuppi karo, mās barobar nāhi.*

You may make bread and you may mix  
meal, but it is not rice. You may make  
an aunt and a father's sister, but she is  
not a mother.

*Roti khāiye saktar se, duniā khāiye makkar se.*

Flatter the world if you would eat sugar

with your bread.

*Roti ki jagah upā khānā.*

To eat oow-dung instead of bread.

(To act absurdly.)

*Roti ki khāk jānā.*

To butter bread.

(To flatter, to offer officious services; or to live  
well.)

*Roti ko rove, chāḥle piche sove.* Wom.

Weeping for want of bread and sleeping  
behind the hearth.

(A description of extreme poverty.)

*Roti ko rove, khāpti ko fāve.* Wom.

Weeping for the bread, she carcases the  
platter. [Wom.]

*Roti ko roti, pāni ko būlā, khasam ko dādā.*

She calls her bread crumbs, her water bub-  
bles, and her husband a grandfather.

(Said of a silly woman.)

*Roti nā kaprā; soti kā bhātrā.* E. Wom.

Nor food nor raiment (from him); a husband  
in name only.

*Roti par kā gīt gir parā, "mujhe rūkhi hi  
bhāti hai."*

When the butter falls off the bread, (he says)

"I prefer it dry."

(Putting a good face on it: making the best

of a bad bargain: *anwar ch rose*: putting the best foot forward.)

*Roti par jo pei mith, to ho gaye mast sarir; Sujan lage jw ho lakh jatan tadbir.*

When bread goes into the belly the body becomes strong; And all sorts of plans and schemes are framed.

*Roti pe roti rakh kar khai!*

File cakes on cakes and eat!

(May plenty be your lot!)

*Roti gumat ki, hugat pait-dauri ki!*

Your bread depends on fate and a smoke on your own exertion.

(The point lies in the custom of offering a pipe to a visitor.)

*Roti wahai khao, to-pait yahai pio.*

Eat there and drink here.

(i.e. come back soon: commonly written to persons abroad and said to servants sent on urgent messages. Natives always drink during a meal and hence the point of the saying.)

*Rotiya chakar, ghasha ghor; khos bahut, chas chor. E.*

An ill-paid servant and a badly fed horse eat much and work little.

(It is not an uncommon custom in India to keep a servant for his board only (rotiya) without pay: *ghasha ghora* means a horse fed only on grass.)

*Roti so mithi dhoya.*

Weeping washes the face.

*Rote-khor, Khuda ki chor. Mah.*

Who eats during a fast pilfers from God.

*Rote ko gai, namas gale par. Mah.*

We went to be relieved of fasting and prayers were added to it.

(We got more than we bargained for.)

The story is related that the people asked Moses (Musa) to ask God to relieve them of the obligation to fast, but God added prayer to the fasting owing to the wickedness of mankind.

*Rogdar aur dushman bar bar milte milte.*

Occupation and enemies are not found at command.

*Ros khadi khodni, aur ros pait pind. [daily.]*

By digging a well daily I can drink water (said by a penniless man who has to spend all he earns: living from door to mouth.)

*Roti ka mara dar dar rose: pit ka mara baith ke rose.*

Deprived of livelihood wanders from door to door: deprived of a son weeps at his case.

*Ros ros ki dard bat pind ho jati hai. Mah.*

Medicines taken daily become a part of your diet.

(A skit at drinking strong drinks under the pretence of taking them medicinally.)

*Ratha khana, dharti sona:*

*Nakh nikali phakar hona.*

Eating dry bread and sleeping on the ground: It is no easy matter to be a mendicant.

(A saying of Jagan. It is no bed of roses.)

*Ruthe so bhale.*

To eat dry bread is to be hungry. (Bread without butter or relish.)

*Ruthe bin na nagri sohe, bin baryan na baryan:*

*Pit bin na mid sohe, lakh sona me jayda.*

A town without trees is incomplete, so are beams without rafters: A mother without a son is incomplete, though clad in gold.

*Rupai ka kam-rupai se chalti hai. Mercantile.*

Money carries on the business that requires money.

(Money makes the mare to go.)

*Rupai ki khir hai!*

Money makes khir:

(Khir is a dish made of milk and rice and considered a dainty by natives, especially Hindus.)

*Rupai ko rupaya kamata hai. Mercantile.*

Money begets money.

*Rupai-vale ki hamesha puchh hai.*

The moneyed man always has a tail.

(A pun here on *puchh*, a tail, and *pachh*, to ask: the proverb should therefore be read to mean that the moneyed man is always in request.)

*Rupaya aati jati shai hai.*

Money is a thing that comes and goes.

(That's the way the money goes—pop goes the weasel.)

*Rupaya hath ka mas hai.*

Money is but dirt from the hand.

(Sordid gold; trash. Said by beggars.)

*Rupaya to Shekh; wahi to-julahi. Mah.*

If you've wealth you are a Shekh; if not you are a weaver.

(Shekh is here the highest class of Mussalmans: the *julahi* or weaver is the lowest.)

*Rupai-vale ko rupai ki di, mo ko Rani ki di. Hin.*

The rich man trusts in his wealth, and I in God.

(The self-consolation of the poor.)

*Rup na singar, Khatri ki sadi. E. Wom.*

Without beauty or ornaments, she would be a Khatri.

(The beauty and gorgeous clothing of the wives of Khatri or Panjabi traders is proverbial.)

*Rup nirup jai nahai toli. Ha/aha, garu jai nahai toli.*

Has he beauty or not, who can say? Is he light or heavy, who can say? (Said of the attributes of God.)

*Rup rose, May khade.*

Beauty weeps while fortune rejoices.

(Spoken when merit is neglected, or unfortunate, and demerit is exalted.)

*Rasal bahurpa, udharal ag; Danoth phairai,*

*bare hait bhag!*  
An offended wife and a blessing fire: You are lucky if they remain with you.

*Rahe baba dharti hath.*

An old man angry plucks at his own beard.  
(He is too feeble to hurt any one but himself.  
Biting the nose to spite the face.)

*Rahe ko mandai nahin, phate ko silai nahin, to kam kyon kar chale?* Hin. Wom.

If you don't appease the offended or mend your rents, how will you get along?

## S

*Saban diye mail kafe, Gangā nahde pāp.* Hin.  
Soap cleans from dirt and bathing in the Ganges from sin.

*Saban kafe mail ko, jas tan ko kafe teg.*  
Soap washes off dirt, as sword cuts the body.

*Saban thorā, pānt gadā, kyā mal mal-ke dhōtā hai?* Andar dāg lagā quarat hā, jab dekho jab rotā hai,

With little soap and dirty water why scrub and wash? When within thee the stain of evil nature is such as makes thee weep.

*Sabaq aur tabaq donon maujūd hain.* Mah.

Learning and food are both before you.  
(Allusion to the habit that Mullās have of keeping a boy as a servant whom they also teach: it also alludes to stipends in schools.)

*Sabar kā ajar Khudd deya.* Mah.

God will requite the patient heart.  
(Every thing is his who knows how to wait.)

*Sābas, tore saar ko! aurā pakā liyā!*

*Sabkar ho ghol-ghāl-ke, sarbat band liyā!*  
Hurrah for your skill you have made a soup!  
And made sherbet by melting sugar!

(A skit at a common mispronunciation: the s in all the above words should be sh.)

*Sab bāten men hai, yāro, yehi sakhun durust.*

"Allah āhrā se rakhe aur dandurust."

Of all sayings this is the best. "God keep you in honor and health!"

*Sab dhām bāis pasert.* Mercantile.

All the sorts of rice are sold at 110 sers (the rupee).

(i. e. very cheap; fine and coarse at the same rate. To express place, where no distinction is made between good and bad, wise and foolish, learned or unlearned. All tarred with the same brush.)

*Sab din chānge, tihvār ke din nānge.* Wom.

Gay dresses every day and ill clad on holiday days.

(Every day is a festival, but a festival is a fast; need to express bad management.)

*Sab ek hi milāke.*

Every thing goes to (decorate) one head,  
(To him that hath shall be given.)

*Sab ek hi thakā ke baṭte hain.*

They are all balls out of one bag,  
(Chips of the same block.)

*Sab gānon men chanden-hār.*

The necklace is the best of all ornaments.

*Sab ghar matiyale chāhe.*

Every house hath an earthen hearth.  
(All are in the same boat.)

*Sab ghaṭe dāle hain, musṭi ke garas māl hā mol.*

Every body underrates the price of a poor man's goods.

*Sab gun bhari basir dā sath.*

Every good quality is found in ginger.  
(Allusion to its great usefulness in India.)

*Sab gun ki agar, dhiyā, nāh bina be-hāl.* E. Wom.  
You would be perfect, my child, if you had a nose.

(Great braggars, little doers.)

*Sab gun ki agar, phūṭal gāgar.* E.

Full of every virtue, but only a broken goblet in the house.

*Sab gun pūri: kawn kahē adhūri?* Wom.

Filled with good qualities, who shall call you imperfect?

(Spoken ironically, to describe one without any good qualities.)

*Sab gur matī hū.*

All the sugar is turned to dust,  
(Much labor has been employed in vain.)

*Sabha bigāreṭ tū jans; chugul, chūṭiyā, achor.*

Three persons ruin an assembly; a tell-tale, a fool, and a thief.

*Sabha ki chūki Doman, aur dāl kā chūka bāndar barābar.*

A singer that fails in public is like a monkey missing his branch.

*Sab hi bāt khaṭi, sire dāl roṭi.* Hin.

Best is pulse and bread; all else is bad.  
(Pulse and bread are wholesome and cheap.)

*Sab hi dhām Gopal ki, tā men āṭak kuhā?*

Jā ke man men āṭak hai, soṭi āṭak rahā.

The whole earth is God's, is there any stoppage in it? In whose mind is a stoppage he is stopped.

(Fun on āṭak a stoppage and āṭak on the India.)

Orthodox Hindūs had a religious objection to cross the India, and it is said that Raja Man Singh in 1585 A.D. when he came to the Hindū troops to cross it, induced them to do so by using the above verse. The story is also attributed to Ranjit Singh on a similar occasion in 1823 A.D.

*Sabhi jāt Chamār ki, binā chām nahīe koṭ. Bina chām voh ap hai, jis ko loke na koṭ.*

All the world are Chamār, for none lacketh a skin. He alone is without a skin that none can see.

(Chamārs are the low caste dealers and workers in leather.)

*Sabhi kutar jo Kāshī jāṭe, to pātār chāṭan kawn dā?* E. Wom.

If all the dogs were to go to Kāshī (Benares), who would there be to lick the platters?

(Dogs in India are the public scavengers.)

*Sabhi miri ki koi dāṭayā.*

They are all lumps of sugar.  
(They are all good people.)

*Sabhi paddarath par hai, ek hi augun ah ! Ja ke kar pe dharat hai, bidda karat hai tath.*

The betel is the type of all good things with only one defect ! He parts from you to whom you give it.

(Pan is given to the parting guest.)

*Sabhi sahayak sabul ke, keul na nibal sahad. Pavan jagavat ag ko, dipak det buhad.*

All men support the strong, and none the weak. The wind fans the fire and puts out the lamp.

*Sabir o shakir, dono jannati hai. Mah.*

Patient and grateful are both for Heaven.

(Blessed are the meek, for they shall inherit the earth.)

*Sabit qadam ko sab jagah thak.*

The firm of foot finds a footing every where.

*Sabit nahin kan, baliyon ka arman. Wom.*

She hasn't a whole ear, and yet she wants ear-rings.

*Sab jag ratha rathan de, ek Voh na ratha chahiye.*

If all the world be wroth, let it be wroth ; as long as (God) is not wroth.

*Sab jite ji ke jhagge hai, yeh tera hai yeh mera hai. Jab chat base is duniya se, na tera hai na mera hai.*

It is a life-long quarrel about thine and mine. And when we leave this world nothing is thine or mine.

*Sab kamo me par ; kot na kaho adhuri. Wom.*

You are perfect in all arts ; no one can call you imperfect.

(Said as a snub to a boastful woman.)

*Sab kam thakha, to burd kam takha.*

When all (honest) trades fail he tries a mean one.

(*Sab kam* means here occupation beneath one's dignity.)

*Sab ke dhot ande bakhsh ; hmdare dhot burak.*

The lot of others is eggs and chickens ; my lot is a clucking.

(Failure.)

*Sab ke datta Ram.*

God gives to all.

*Sab ki matya adajh.*

The evening is the mother of all.

(The evening crowns the day.)

*Sab kahu bole to nik idgala, kapar bahi bole nikat barela. E. Wom.*

When others speak it is pleasant, but when my daughter-in-law speaks it pricks me.

(We look to you to give us hairs, madame, but not advice.)

*Sab tot jhamar paira, lagati kate 'hamkati.' E. Wom.*

As all wear anklets, the lame girl wants one too.

*Sab tot miliyo, langotigi na miliyo.*

All may visit me, but the bosom friends of my childhood.

(They know us too well.)

*Sab ko thel ; main ahal !*

All others fling aside I am alone !

(Selfishness.)

*Sab kuchh gayi, miyati, teri chulbul na gayi.*

Mah. Wom.

Every thing is gone, husband, but your childishness.

*Sab kuchh gaya, miyati ki fahi fahi na gayi.*

Mah. Wom.

Every thing is gone but my husband's ill humour.

*Sab mad madi hai, bidda mad udmad.*

Spirits intoxicate, but learning most of all. (A little learning makes men mad.)

*Sab perot me bari jo bar ! Akhi wa ki choti, paila wa ki jor : Hare hare patte, lai lai phar. Akhi r Budekhi gati khar !*

The banian tree is the greatest of all ! In heaven its head, in hell its root ; Green its leaves, and red its fruit. King Akbar is a stupid ass !

For this saying is founded on a story related of four countrymen, who, having heard of the generosity of Akbar towards poets and men of learning, aspired one day to compose a poem worthy of the king. Three of the men succeeded in making one each of the first three lines of the above, but the fourth man was at a loss how to make one for himself. A buffoon passed by them and finding them deeply engaged in completing their poem he suggested to them the fourth line. The four country men being well pleased with this went to the king's palace and having obtained an audience, they were requested to repeat their verses. Each one in turn repeated his line, and when the fourth man had given out his, the whole palace echoed with him and the king rebuked him. The countryman, thinking that there was something wrong about it, instantly pointed out the man who had suggested it. The king perceiving that he was the regular country bumpkin put aside the insult with a smile.

*Sab par chhate, parat gait Bati Nar. Mah.*

All the other saints have escaped and only Lady Nar is caught.

(Ironical : the great ascetics have escaped and only a wretched temple-gate captured.)

*Sabr har man mek, ek sabh kate ten mek.*

Be patient in your mind, that you may find ease for your body.

*Sabr ki dad Khuda degi.*

God will reward your patience.

(Said as a consolation to one suffering under oppression.)

*Sabr ki dad Khuda ke hath hai.*

The reward of patience is in the hands of God.

*Sabr ki dal mek mek lagti hai.*

The branch of patience bears sweet fruit.



*Sabr talhē ast, va lakin bar-i-akshin dāred. Par.*

Patience is bitter, but its fruit is sweet.

*Sab sadqa, mais alog. Wom.*

I sacrifice all to you except myself.

*Sab saues miṭ jāyā, jab hogā Rām sahāṣ;*

*Rāni, us Bhayān se hīc dhyan lagā.*

When God helps all anxiety is removed;

So, my queen, meditate on the Blessed One.

(Don't lose heart. This saying is attributed to Nala and also to Hariachandra, both well known Hindū heroes, who underwent great troubles in this life.)

*Sab se bari bhuk, jo pām se chūk.*

Hunger is the greatest of all things, for it swallows up all it reaches.

(Hunger is the best sauce.)

*Sab se behtar hai, miyān, sahīb salāmat dūrkī.*

Distant acquaintanceship is the best, my friend.

(Familiarity breeds contempt.)

*Sab se bhālā bīdān, khetī karē aur ghar rāh.*

The husbandman is happiest of all, for he tills his field and lives at home.

(Natives are loth to leave their homes and go abroad. Unhappy lies the head that wears a crown.)

*Sab se bhālā Mūsāl; Chand; karēn na khetī, bhārēn na ṣaṇḍ.*

Mr. Peasle is happiest of all; he cultivates no field, and pays no revenue.

(Said of a plauderer or brigand.)

*Sab se bhālī chup.*

Silence is best.

(The least said, the soonest mended.)

*Sab se hīcye, sab se milīye, sab se kīcē dhāo, Hāhī hāhī sab se kīcye, bāniye apne gāon.*

Meet all, and play with all, and love all, And chime in with all, if you would live (peacefully) in your own village.

*Sab se miṭhī bhāt /*

No sweets like hunger.

(Hunger is the best sauce.)

*Sab se rai mil chāhiye, jab lag pār basāṣ. Miṭhī*

*bachan mukh bolīye, jo nahī hī rah jāṣ.*

Live amicably with all men, as long as you can. Have honey on your tongue, that you may leave a good name behind.

(Be all things to all men.)

*Sab shakal langūr kī, ek dum kī kasar hai.*

He has all the appearance of an ape but the tail.

*Sab toṭēn, merā ek Rab na toṭē / Wom.*

All may break with me, but God!

*Sab untārē bāndho, koi talvār na bāndho. Kar do ye mandārī, koi dastār na bāndho.*

Keep rasars, but keep no sword. Proclaim it by the drum, that none should wear a turban.

(A complete subversion of the Indian notions of propriety; oppression.)

*Sabī mat deo gaurān ko, khandyā bhar bhāt digāran ko. E.*

Don't give *bhāt* to village boozers, they will simply spoil a pot-ful of rice.

(*Sabī* or *Bhāt*, an intoxicant made from hemp, is believed to be a strong appetiser: hence the point here is—don't give *bhāt* to a booz, as he won't appreciate it and will eat the more afterwards: caviare to the vulgar.)

*Sabī meṭ surkhi, khabār lāṣ dhar kī.*

(Behold) the glory of *bhāt*: it takes you to heaven.

(A saying of *bhāt* drinkers in allusion to the delights of intoxication.)

*Sachāī meṭ Khudā kī sūrat hai. Mah.*

Truth is in the image of God.

*Sach aur jhūṭ meṭ chār unḡal kī faraq hai.*

Between truth and falsehood there is four fingers' breadth.

¶ This proverb is thus explained: truth is seen but falsehood heard—and the distance between the eye and ear is four fingers.

*Sach barābar pun nahī, aur jhūṭ barābar pāp.*

There is no virtue like speaking the truth, and no sin like telling a lie.

*Sach bāt adhi larāṣ hoī hai.*

The truth is half a quarrel.

(The candid friend.)

*Sach bāt karvī lagvī hai.*

The truth tastes bitter.

*Sach bolnā aur larāṣ mol lenā barābar hai.*

To speak the truth and buy a quarrel is the same thing.

*Sach bolnā, sukhi rahnā.*

To speak the truth is to live happily.

*Sach bol, pūrā tol. Mercantile.*

Speak the truth, and give full weight.

*Sachēṭ jāṣ rotā āṣ, jhūṭ jāṣ hanṣā āṣ.*

The truthful goes and comes back weeping; the liar goes and comes back laughing.

(Allusion to the complicated procedure of the English Courts in India, which tends to help the adroit liar.)

*Sachche ke āḡe jhūṭ ro mare.*

Falsehood weeps before the truth.

*Sachche kī dāṛe, jhūṭ kī na dāṛe.*

Truth's turn will come, the liar's never.

*Sachche lag qasam nahīn khāṭe.*

A true man never swears.

*Sachche Rām ko chhōṛ-ke pūjēṭ Dehī bhāt! Ip bichāre mar gāṣ, un se māṅgēn pāt.*

Setting aside the true God they worship idols and ghosts! They themselves are dead and people ask sons from them.

(A saying of the *dhāt* or free-thinkers.)

*Sach hai, hardm-sāde kī rasvī dardē hai.*

True it is that the villain has a long rope.

(i. e. ample means for his ends.)

*Sach bahe, so mārā jāṣ!*

Tell the truth and be killed!

*Sach kahnē adhi larāṣ mol lenā hai.*

To speak the truth is to purchase half a quarrel.

*Sach ki sanai buri hoti hai.*

The pinners of truth are the severest of their kind.

*Sach sab ko hara lagta hai.*

The truth is bitter to all.

*Sadda Bhavani dāhne, samukh rahe Ganesh.*

*Pāch Deo rakhā karā, Birmā, Vishn, Mahesh!*

May Bhavani be on your right, and Ganesh in front. May all the five Gods, Brahmā, Vishnu and Mahesh defend you!

(This verse is used to head a hymn or religious song.)

*Sadda dāw dāwā, yeh rahā nahā; Gayd wagt phir kahi dā nahā.*

Happy days never last long; Opportunity once lost is never regained.

*Sadda din ek se nahā rahā.*

Your days are not all alike.

*Sadda Divālī sant ke, jo ghar ghāṭā ho.*

The virtuous man has a perpetual feast, if he have but wheat in his house.

(The Divālī is the great autumnal festival of the Hindus.)

*Sadda Id nahā, jo hālā khā. Mah. [sweets. Every day is not a holiday; which to eat*

(The Id is the chief Musalman festival.)

*Sadda ke dukhā, nām Chango Khā.*

Ill from his birth and called Mr. Health.

*Sadda ke ujra, nām Beṣī Rām.*

Ruined from the first and called Mr. Full.

*Sadda ke dāni, māṭā ke nau ṭāb.*

The ever liberal gives nine pence for a pestle. (Which is worth only a penny or so: spoken ironically of a miser.)

*Sadda kī padni, urdā doṣ! Wom. [the peas.*

Always breaking wind she lays the fault on (To describe one who assigns frivolous excuses for faults which are habitual.)

*Sadda kisi kī nahā rahā.*

Nothing lasts for ever.

*Sadda miyān ghore kī to rakhā the!*

My lord always kept horses! (Ironically.)

*Sadda na kīhā kī rahi gal pitām ke bāṭā; Dhalte dhalte dhal gal, tarvar kī ā chāṭā.*

No one always keeps her arms round her husband's neck; They drop and drop, till they drop off, like the shadow of a tree.

*Sadda nām Sāṭā hā.*

God's name is everlasting.

*Sadda nāo bāgas kī bahā nahā.*

A paper-boat will not float long. (Desert will not succeed long.)

*Sadda na phāṭe baṭi, adda na Sāṭā hā; Sadda na jōbān thir rāh, adda na jōṭ hā.*

It will not always rain for us, nor flowers blossoms give; Youth will not always be with us, nor shall we always live.

*Sadda phāṭi phāṭi chūṭi hā.*

He has always picked up full-blown flowers. (A lucky man.)

*Sadda rahā nām Allāh hā.*

The name of God lives on for ever.

(Used upon occasions of regret for the loss of any person or thing; meaning everything must perish, except God.)

*Sadda sukāgān.*

A perpetual bride.

(A *fājir* who wears such ornaments as are worn by married women.)

*Sadda dhiḍ garbāḍā, haggan dā velā dīd.*

Panj.

When the stomach is out of order it is time to evacuate.

*Sādhan pi, santan pi, pi Kuanr Kanhā. Jo bij-*

*yā kī ninda karā, us khā Kālikā mā.*

Saints drink thee, sages drink thee, the Prince Kanhayā (Krishna) drank thee. Who speaks ill of the hemp-plant, him will mother Kālikā (Durgā) destroy.

(Said in honor of the intoxicant *bhaṅg*.)

*Sadda bhāṭ to kyā hū, gat mat jān nahā!*

*Tulsi, peṭ ke kārne sādā bhāṭ jag māhā.*

What bouts it to be a saint without true religion? Saith Tulsi (Dās), many turn saints for their stomach's sake.

*Sadda bhagat deṭ jinhā aris, Sukhī rahet ve*

*bieve bis. Rus.*

Whom saints and prophets bless, Will surely happy be.

*Sadda bhagat hon jis par chho, Mūl bhālā nā us*

*kā ho.*

Whom saints and prophets curse, Will never prosper.

*Sadda bhagat kī kare jo sevā, Pār turat ho vā kā*

*thevā.*

Who serves saints and prophets, His boat will quickly cross.

(*Sevā* (or *thevā*) *pār honā* is a common idiom for success.)

*Sadda chāl Baikhunh ko baṭh pālhi māṭh; Raste*

*meṭ se de phir, bhāṅg tamāki nāṭh.*

A saint started for Heaven in a carriage; but turned back on the road, because there was no *bhaṅg* and tobacco there.

(A skit at the Indian mendicants' liking for the intoxicant *bhaṅg* and tobacco.)

*Saddhi kī sādā aur pipal kī lāṭh. Agric.*

The spring crop and the lac on *pipal* trees. (Are the best.)

*Sadda khudā nā karā, nā mīrākḥ se pī: Chāṭer*

*to bairi bhālā, mīrākḥ bhālā nā wē.*

Saints do no evil nor have friendship with fools: A wise enemy is better than a foolish friend.

*Sadda sant, kī fāṭākar, tīs kuchhū dharm. Tulsi,*

*phar na milēḍ bār bār yeh jān.*

Serve saints and monks, of whatever creed thou be. O Tulsi, this human life thou shalt not get again and again.

(In the doctrine of the transmigration of souls human life comes but once to a being.)

*Sadh sant ki tahal ho upho na baipho jai : Tulai, idach len ho dursi dursi jai.*

In the service of saints and monks he is idle : But, Tulai, for the love of lucre man will running go.

*Sadhon ko kya sadat ? Gur nahit batadehi ki ahi. Hin.*

What cares a saint for reliques ? If there be no sugar then give him sugar-candy.

(A skit at the pretended self-denial of the Indian mendicants : if there is no bread in the house let me have some toast.)

*Sadhon ne kam sadha pan se, kuttan ne kam kuti-pan se.*

Saints have the ways of saints, and dogs the ways of dogs.

(A man is known by his deeds.)

*Sadh-bachhe, bahute jhute, thore anchihe.*

Among pedlars many are liars and few truthful.

*Sadh, dukhiya sab sansara. Jo sukhiya so Ram adhara.*

O saint, the whole world is troubled. He is happy that depends on God.

*Sadh ho-kar deo butti, us ko jano peh ka kuti.*

Hold him to be but a greedy hound, that deceiveth under the garb of holiness.

*Sadh ho kar kapat jo rakhe, Voh to maza Narak ka chakhe.*

Who is a double-dealer in the garb of a saint, Will taste the miseries of hell.

*Sadh ho-kar kar sjo chori, Us ka ghar hai Narak ki mori.*

Who steals in the guise of holiness, Lives in the dirtiest laze in Hell.

*Sadh ho-kar kure jo jati, Us ki ho do jag meh khudri.*

Who runneth after women in the garb of a saint, Will be dragged through the mire in both worlds.

*Sadh jan ramte bhale, dag na lage hoe.*

It is best for a mendicant to roam, that there be no stain upon him.

(To keep thyself unspotted from the world.)

*Sadh kahiye sup ko, paya pheke halor : Ochi kahiye chhalni, bhuti rakhe bitor.*

The winnowing fan is a saint that throws away the chaff : The sieve is an evil man that keeps the straw.

*Sadh ki jin sangat kint, unhan kamai puri kint. Run.*

Who dwell with the holy reap a full reward.

*Sadh milan aur Hari bhajan, daya, daram, uphar, Tulai ya sanad meh panich ra'an haik ekr.*

Communion with saints, hymns to God, compassion, faith and kindness, O Tulai, are the five jewels of this world.

*Sadh sat kar batia ja, voh sadh hai kith : Ya ho sadh mat baho, jo ghar ghar minge bhik. He is a true saint who sits content : Not he that begs from door to door.*

*Sadh voh jo sadhan hare : krodh, lobh, aur moh ko mare.*

He is a devotee that practices devotion, and eschews anger, greed and lust.

*Sadh to vohi bhala, jo bhav sadh ka bhes ; Pa-jai karta Robb ki, kande des bides.*

He is perfect saint who in his saint's garb Worshipeth his God and wandereth from place to place.

*Sadh voh sarahiye, ja ke hinde gadh ; Ladde le bhitar dhare, charnamat de basti !*

Praise ye that saint that hath a kink in his mind : Keepeth the sweets, and distributeth the holy water !

(Charnamat is the water with which idols have been washed : the sweets here are those offered to the idol. The saying is a skit at the pujaris or priests at temples.)

*Sadh voh sarahiye, jo dukhen dukhdan nakh ; Phal phal chheron nahit, rakhe bagiche manh.*

Praise him for a saint who nor frets nor annoys ; That plucks nor fruit nor flower, though he dwell in a garden.

*Sadhi diye rad bala. Superstition.*

To give alms is to avert evil.

*Sagar aur Saqar barabar.*

Going on a journey is as bad as going to Hell.

(See following.)

*Sagar aur Saqar meh ek nuste ka faraq hai.*

Between Hell and a journey there is but the difference of a dot.

(In the Persian character f which has one dot over it becomes q if another be added : hence point of proverb.)

*Sagar kardah bistar goyad darog. Persu.*

Travellers tell many a lie.

(Travellers' tales.)

*Sagar, vasila-i-sagar.*

You must travel to gain.

(Nothing venture, nothing have.)

*Sag meh shurud ; ande meh pani / Kyon, Bibi Pajhni ? Mah. Wom.*

Soup out of grass : water out of eggs.

How can it be, my Lady Pajhni !

(Shurud is made of meat only. Pajhni is here a fanciful name.)

*Sagor bin sagdi kint ? Bhala bin bhala kint ?*

Shall there be kinship without kin, Or goodness without the good ?

*Sagor ghos ghar ait ; kuthi na dehi labda. Paj-ni shakar aiam dekhin, kakh tar labda. E.*

I roamed the whole country and found no profit anywhere ; But in Pajni city I found it close beside me.

*Sagor ghar meh rung he, musri sir pajab he mar ja.*

Better crawl all over the house and dash your head against the pestle and die.

*Sagri raat ban ban phiri, thar thes kusi se jati. Wom.*

She roamed the whole night in the wilds,

And was frightened at a wall in the morning.

(Sham modesty.)

*Sagri umar main pāp kamā; janm na kṛdāpun.  
Levan-hārā d gayā, to tan man ho gayā sun.*

The whole of my life I spent in sin; no good work I have done. The Taker hath come to take me, and lo! my heart and soul are still with fear.

(A saying of the bhagats or reformers.)

*Sahib merā dāniyā, banāj hare baopār; Bin dān-  
dī, bin pālre, tole jag sanādr.*

The Lord is a merchant and transacts business; Without a beam or scales he weighs out to all the world.

*Sahanar duphī main laf, molī lagā na hāth. Sa-  
gar kī kyā doṣ hai? Hin hamārē bhāg.*

A thousand dips I took, no pearl I found. The fault was not in the ocean, but in my unhappy lot.

*Sakanar gupā, ek Kanhaiyā.*

A thousand milkmaids and one Kanhaiyā.

(A thousand applicants for one appointment. Allusion to the legend of Kṛishṇa (Kanhaiyā) and his amours with the milkmaids.)

*Sakhi gā, salāmāt ā. Mah. Wom.*

Sound he went and safe he returned.

(Ironical: used when a man comes home without earning any thing; goes on a fool's errand.)

*Sah ke savdā; kambakht ke dāne / Mercantile.*

The banker's interest is twenty-five per cent: the usurer's is cent per cent!

*Sakri bhī na khānā, to hājir na ho jānā. Mah.*

If I were not even to eat breakfast I should be an infidel.

(Sakri is the morning meal eaten before a fast.)

The story goes that a Muhammadan, who never kept a fast proposed to join a friend in a saṁskṛt, whereon the other objected, because he never fasted. He replied in the words of the proverb, the implication being that if he did not take even saṁskṛt, he would be an infidel.

*Sakri khānā so roṣa rakhe. Mah. [fast.*

Who eats the morning meal, must keep the

The story goes that a dog ate up the saṁskṛt, or early morning meal of his master, with which all good Muhammadans fortify themselves for a day's fast. His master thereupon tied him up, declaring that the dog must keep the fast instead of himself, because he had taken the preparatory meal.

*Sakhi dāne; na sakhi chhāpī dāhe.*

What can be borne is borne; what can't be borne breaks the heart.

(All do what is pleasing to themselves.)

*Sakhi dāhe na jānā, gaur ke jānā. Hin.*

The banker is not being carried away, he is going down for some object of his own.

It is said that a money lender was once being carried away by a stream. He shouted for help, and a wag that was standing on the shore said, "You are not being carried away, but you are going down the stream to suit your own ends."

*Sakhi bāpā voh bhī sāk. Mercantile.*

Who sells at cost price is still a merchant.

(Selling off an article is better than keeping it unprofitably.)

*Sakhar ko kīdā, bālak ho masām. Mercantile.*

A farmer is to a banker, what wasting is to a child.

(The Indian cultivator exists on the money lender, to whom he gives infinite trouble in recovering his claims: masām or sāk is an imaginary wasting sickness caused by witchcraft, the practice being to take ashes from a burning-place (masām) and sprinkle them on a child, which is then supposed to waste away till it dies.)

*Sāk akhīdā pherātā, bairī mulak jāhān. Tuh  
ek jhātī mīr dī, lakhān karāṅ salām. Panj.*

If the Lord turn away his eyes, the whole world is enemy. If he glances kindly for a moment, then thousands bow.

*Sāk, apnē chit kī bhāl na bhāyē kō; Tāg lag  
man mē rakhiye, jab lag kārāj hō.*

My friend, let not thy secrets escape thee even by mistake; Keep them in thy heart till they prosper.

*Sāk ghore mar gae, gaddhān āyo raj. Kāg  
hāth pe let hain, dūr kiye hain bāj.*

O God, the horses are dead and asses reign. Crows are perched on the hand and hawks are spurned.

(The times are out of joint.)

*Sāk is sanādr mē bhāntī bhāntī ke log! Sāk se  
mil ke bāhiye, nadī nāo sanjog.*

My friend, in this world are men of many kinds! Associate with all men, because the meeting is as that in a ferry-boat.

(I am made all things to all men: I, Christ Jesus, ix. 23)

*Sāk jis ke sāk ho, us ko sākī kyā? Chhīrī mē  
us ke kār sōb de Bhagwan band!*

What need for anxiety hath he that hath God with him? God in a moment can prosper all his work!

*Sāk jis ko rākh le māvan-hārā hawn? Bhāt, deo,  
kiyā dī ho, kyā pānī kyā pānī?*

Whom God keeps nought can harm. Nor devil, nor demon, nor fire, nor wind nor water.

*Sāk kī ghar dūr hai, jaise lambī khajār: Chāp  
to chāhīe prem ras; gire to chāhīe sāk.*

God's house is lofty as a tall date tree: If thou reach it there is sweet fruit; if thou fall thou art destroyed.

*Sāk kī rākh dār aur vāhī kī le nām; Do jag  
mē bhārpār hō, jo tere sagre bām.*

Trust in God and take his name alone, That thy works may prosper in both worlds.

*Sāk kī sūman karo, jo kōhī sampūrān kar; Sāk  
bhī sanmukh mile, aur bhāgī hare sanādr.*

Call on God that all thy wishes be fulfilled; That God meet with thee and the world revere thee.

*Sāk ke Darbār mē bāre bāre kōhī dhar: Apnā  
dānā hīn ke; jis mē kar na ghar.*

In the Court of God are many great heaps,



goods no end : But when he had made a hundred into fifty he came back home.  
*Saiyān, jā mat bides ho, kanthā, hā mat khol !  
 Hunar dekh mere hāth kī, kīyā nūt an-mol.*  
 Hin. Wom.

Go not, my spouse, to foreign lands, nor open a shop, my husband ! Behold my dexterous hands, I'll spin a priceless thread.

*Saiyān ke arjan, bhāiyā ke nānū ; Pahan orh, main edar jānū !* Wom.

The earnings are my husband's, and the credit my brother's : I will dress myself and go to my husband's house !

(In Indian households the bride gets her wearing apparel and customary ornaments and her household utensils from her parents and relatives and these she takes with her to her husband. The point here is that her husband has had to supply these, and this has made the bride feel ashamed.)

*Saiyān ne is duniyā meñ lākhon rupaiye batte ;  
 Kadhi na lāi lāddā pere, ber khilāi khatte.*

In this world my husband has made a fortune of millions ; But he t-ought no sweets for me, only plums wild and sour.

(A wife complaining of her niggardly and rich husband.)

*Saiyān, tere kārne jāi bāl ho gāi rākh ; Pat se main be-pat bhāi, pancham meñ gāi sākhi.*

For thy sake, my love, am I burnt to ashes, and have lost my honor and been disgraced among my kind.

*Saiyan deat hāt suno, kuchh nere, kuchh dār :  
 Pāchan kī se jhār tūn un pāvan kī dār !*

I hear my love approaching nearer and nearer : And I'll brush the dust from off his feet with my eye-lashes.

*Saiyan bin id kaisi ?* Mah. Wom.

It is no festival without a husband !

*Saiyan chāl par-des ho, dhar ghore pe sīn : Jo main aisi jānti chābū leti chhīn.*

My husband is going abroad and saddles his horse ! Had I known this before I would have taken away the whip.

*Saiyan dukhiyā kar gāi, aur suk ho legae sath ;  
 Ab dukh de niyāre bhāi, meri baur nā pūchhi bāt.* Wom.

My husband has made me wretched, and taken my joys with him : He has made me wretched by leaving me and has sent me never a word.

(A woman's lament over an absent husband.)

*Saiyan ham tum ek hāi, dekhāt ke hāi do. Man se man ho tol le, do man kadhi na ho.*

I and you my love are one, though seemingly we are two. Man weighed against man will never make two man.

(There is a pun here on the word man which means both the heart and a weight of 80lbs; similarly *tolā*, to weigh, is commonly used both in the abstract and concrete.)

*Saiyan jāt lagās ke dār des jin jāo : Baso ham-nāgrī, ham nāāgēt tum khāo.*

My love, once having loved, go not to foreign lands : Live you in my city and I will beg that you may eat.

*Saiyan sājan mil gāi, jhūps parē bāñhī.* Wom.  
 When friend meets friend, the meddler is disgraced.

*Saiyan sakāre jādege aur main marāge rot.* Bid-hunā, aisi rain kar, kī dhōr kabhi nā hoī.  
 Wom.

My love starts to-morrow and my eyes fade with weeping. O God, make such a night that there shall be no morn.

*Saiyan, tum jhūp mat bolo ! Khudā ko sāch pyārā hai. Kahāvat hai budhōn kī yūn, 'kadhi sāchā nā hārā hai.'*

My husband, do not tell a lie ! For God loves the truth. It hath been said of old that 'truth injureth not' !

*Saiyan ! voh din jāun the, jo suk se lās pū ?  
 Ab dukh de niyāre bhāi—kaun gāth kī rūt ?*  
 Hin. Wom.

My love, where are the days when you loved me with gladness ! To go and leave me in sorrow now :—what manners are these !

*Saiyan ! yoh mat jāniyo, tō bichhrāt meñ chāin ;  
 Aī ban kī lāpēt sulgāt hāt dīn rain.*

Don't believe, my love, that I have pleasure in your absence ; Like a green-wood tree, I smoulder night and day.

*Saiyā bhālā nā bāp kī, Aur tūo bhālā nā tāp kī.* Mercantile.

Partnership even with a father is not good, Nor is a burning fever.

*Saiyā forā khāsam hī kī bhālā.*

The best partnership is that between man and wife.

(Natives have a notion that all partnership in trade is bad !)

*Saiyā sadhe nā bāp kī.* Mercantile.

Partnership even with a father is not lasting.

(See preceding. An acknowledgment of the habitual dishonesty of native traders even towards each other. He would cheat even his own father.)

*Saiyā sadhe nā bāp kī ; sād rās kī bhām : Ghar niyārā kar, bāmdā ; bāt meri tū mān.* Hin. Wom.

Partnership will not last even with one's father ; it is the root of strife : Keep a separate house, my spouse ; please listen to my words.

(A wife's advice to her husband to secure a house for her apart from his parents, whom she looks upon as a great bore.)

*Saiyā kī kām ukhāre chām.*

A joint concern will tear off the skin.

*Saiyā kī hāthī chaurāhe meñ phāp.*

The partnership pot breaks where four roads meet.

(Partnership is the source of many disputes.)

*Sajhe ki Holt sab se bhakt. Hin.*

Partnership at the Holt is a good thing.  
(One person of course being unable to perform the festival.)

*Sajhe ki māt Ganga na pāve. Hin.*

The mother of several sons will never reach the Ganges.

Among the Hindus, it is the duty of the son to convey his parent to the Ganges before or after death, a ceremony which is attended with some expense. Hence, if there are several sons, one leaves this duty to another, and it is not performed at all. Between two stools the breach comes to the ground. What is every one's business is no one's. Too many cooks spoil the broth.

*Sajhe ki sūt chāy meñ chāl.*

A partnership needle is carried on a pole.  
(It is not easy for partners to agree.)

*Sajjan chit kabhā na dhareñ, durjan jan ke bol; Pahan mārē ām ko, tau jhal det amol.*

A good man takes no heed of a bad man's words; Throw a stone at a mango tree and it will drop sweet fruit.

*Sakh gad, phir hāth na ā.*

Credit lost cannot be regained.

*Sakhi deves aur sharmāde, bādāl barsē aur garmāve.*

The liberal gives with diffidence, as clouds when hot drop rain.

*Sakhi ho, ham hūñ r.ij-kumār!*

My dear, I, too, am a princess!

(A reproach.)

*Sakhi kē bēd pār, aur sūm kī matī khudr.*

The generous succeed and the miser starves.  
(Mendicant's cry.)

*Sakhi kē bēd pār hai.*

The liberal man's boat gets across.

(*Barā pār kōñ* is an idiom to succeed, and also to obtain salvation.)

*Sikhi kē khañāñ kabhi khālī nahī hotā.*

A liberal man's treasury is never empty.

*Sakhi, karīm parē eriyāñ ragarī haiñ; Bakhīl mālon se motiyōñ ko chhōrī haiñ.*

The generous and liberal drag on a miserable life: While misers grind pearls with pestles.

(The wicked flourishing like a green bay tree.)

*Sakhi kē sar buland, must kī gor tang. Mah.*

The head of the bountiful shall be exalted, and the miser's grave shall be narrow.  
(Beggars' cry.)

*Sakhi kē māt par pāve, sūm kī jān par pāve.*

A liberal man's wealth suffers, and a miser's life suffers.

*Sakhi kī kamāt meñ sab kē sājha!*

In the generous man's earnings all have a share.

(Beggars' cry.)

*Sakhi kī nāo pahār chārhe.*

A liberal man's boat goes up hill.  
(Success attends the liberal.)

*Sakhi na saheñ, Bhālī akeñ. Wom.*

Neither friend nor companion; It is well that I am alone.

*Sakhi sakhāvat se phaltā hai, Adā addavat se jaltā hū.*

The liberal thrive on liberality, And the envious burn with envy.

*Sakhi se bheñ nahī, to sūm se kyā bigarīe?*

If you can't find a liberal man, why throw up the service of a miser?

(A bird in hand is worth two in the bush.)

*Sakhi se sūm jhāl, jo turat de javāb.*

Better is the miser who refuses at once than the giver.

(Who keep you waiting?)

*Sakhi sūm kē lakh baras dīn meñ barabar ho jātā hai.*

The account of the liberal and the miser is balanced at the end of the year.

(i.e. the liberal man does not lose by his liberality, nor the miser gain by his greed.)

*Sāñ lakh se achchhī. Mercantile.*

Credit is better than a fortune.

*Salah na shud balā shud. Per.*

It was not an invitation but a misfortune,

*Shih Khānum kī ankheñ dukhī haiñ, shahar ke dīve gul kar dō. Mah. Wom.*

Shāh Khānum has sore eyes, so put out all the lights in the town.

(Throwing the burden of her own misfortune on the head of others.)

*Singh charhī Devī mile, garuh charhe Bhagvān, Bāl charhe Shivī mileñ, arē sāvārē kām.*

When you meet Devī riding her tiger, or Bhagvān on the wings of his eagle, Or Sīvā riding his bull, all difficulties will be removed.

(The above are the vehicles of the gods mentioned, and at religious performances are represented by actors, to meet whom is lucky.)

*Salāmat rahe bahā, jīe kē bārā bhāroś. Wom.*

Long life to my daughter-in-law, in whom I have great hopes.

(Of posterity: a consolation at the loss of a son.)

*Salām bīar mīyāñ jī kyōñ rusāñ?*

Why offend my lord by not saluting him?  
(Politeness costs nothing.)

*Sālē ke surrē aur surrē kē labar-dhaur-dhaur!*

A distant connexion of my wife's brother's father-in-law!

(Said of one who claims relationship.)

*Salēmo bīn lā kaisē? Mah. Wom.*

It is no festival without Salemo.

(Salemo is a fancy name for a showy woman.)

*Sāñ adhi nihālī, sāhaj pūrī jō. Mah.*

A wife's sister is half a wife, a brother-in-law's wife is a full wife.

(If a wife die it is not uncommon for a man to marry her sister: the brother-in-law's sister is -he wife and his wife is in many respects on the same footing as the wife in a native household.)

*Salt nihati, chahiye orhi, chahiye bichhali !*

Your wife's sister is your bedding—to be worn or used !

*Samāṣ chūh phir kē pachhāni ? Bhoj.*

Why regret a lost opportunity ?

(Why weep over spilt milk !)

*Samāṣ samāṣ kē dātā Rām. Hiu.*

God gives in every clime and time.

*Samāṣ nā bāram bār. Hiu.*

Opportunity comes not daily.

*Samāṣ karē (nā kyā karē ?) samāṣ samāṣ kē dāt.*

*Kiṣī samē kē dīn bārē, kiṣī samē kē rāt.*

Each season does its seasonable work, and what can man do ! Some seasons make long days and some long nights.

*Samāj kē ghar dūr hai.*

It is a long way to understanding.

*Samajhne-vālē kē mazū hai.*

It is death to those that understand.

(Where ignorance is bliss, I ween, 'tis folly to be wise.)

*Samandar kyā jāne Dosakh kē aab ? Mah.*

What can the salamander know of the pains of Hell ?

(Because it lives in the fire.)

*Samandar-sakh kē daryā kyā ?*

What's a river to the sea convoluted ?

(*Samandar-sakh*, is the convoluted *argenteus* : a pun on the words here which also mean—one who swallows the ocean.)

*Same same kē bāt hai.*

Each season has its own work.

(There is a time for every thing.)

*Same same kē bāt; bāṅ par jhaylē bagulā.*

It is a sign of the times : the heron preys upon the hawk.

*Same same sundar nabhi; rūṅ kūrūṅ nā koī.*

Every thing is beautiful at its own time and nothing ugly.

(Every dog has his day.)

*Samjhe aur pathar huā.*

Who understands becomes a stone.

(i. e., is not easily turned from his opinion.)

*Samjhe samjhe nahin, man nahin dharti dhar.*

*Prohlād pahle banī, pāchhe banā sār.*

They cannot understand, and are not patient. First was fate created and then man's body.

*Samjhe so gadhā : anāṁ kē jāne balā ?*

Who understands is wretched : the ignorant does not care.

*Samjho, nā bājho : khātā le-ke jhajho.*

You neither know nor see : you can only whirl about a club.

(Strength without skill : brute force : metaphor drawn from *gad*—bat or fencing.)

*Samman, aisi prīṭ kar, jaisē karē kapṛē : Jis to hurmāt rakhe, aur mūs chalegi sāth.*

O Samman, love as the cotton loves : That keeps up thy honor in life and goes with thee to thy grave.

(i. e. as clothes, it adds to your dignity, and

as a cere cloth, it shrouds your corpse : Samman was a *sādha* or saint and these are sayings popularly attributed to him.)

*Samman ! aisi prīṭ kar jaisē shakkar ? ghī : Jis dhāt pūchhe nahin, jis se mil jāe jī.*

Samman, your love should be like butter and sugar ; Have no distinction of caste with those with whom your life is cast.

*Samman ! aisi prīṭ kar jān Hindū kī jōṣ : Jis jī to saṅj rahe, mare pe satti ho !*

Samman ! let your love be as a Hindu wife : With you in life and with you at death ! (By committing *satti* and burning at the husband's pyre.)

*Samman, chūṛī kāchē kī : kaurī kaurī dekh : Jal gal lagī pūṭ kē, lakh takē kī ek. Wom.*

Samman, baubles of glass are but a farthing each, But when they clasp a husband's neck they are worth a million each.

*Samman, dhāṛā prem kī jin torē ch ukād : Torē par jo for ho, bich gūṛh par jā.*

O Samman, break not the chord of friendship : For when broken there will be a knot where it is joined.

*Samman ! sānjh andher mās māl bāt māt chāl ; Jām gahvāre ek dīn, saṅj gahvāre nāl.*

Samman ! go never out in the darkness of night, Or some day you will lose your life and property.

*Samman, sādhā mat karo ! sir par hai Sāth ; Jo kuchh likhā līlāt men, th-jenge yanhin.*

O Samman, have no doubts ! There is a God above, Who will send thee whatever is written in thy fate.

*Samman, voh dīn kaunse, jo sukhe se lūṛ pīt ? Ab dukh de nīṛē bhāṛ, kaun gahv kī rūt ? Wom.*

Samman, where are gone those days when you loved me with joy ! Now you keep aloof, and give me pain ; what manners are these ?

*Samman, voh phal k'unse, jo pakke pe karrāṭ ? Kachhe log sūhāne, gaddar karē mīṭhūs !*

O Samman, what fruits are those, which become bitter by ripening ! Are pleasant when green, and sweet when half ripe ? (Answer : human life, in its three stages of youth, manhood and old age.)

*Sāme pānī bhārā kalāṛ ā-jāṛ, to achchhā shagūn hotā hai. Superstition.*

To meet a jar full of water is a good omen.

*Sampat kī jorī ; bipat kē yār. Hiu.*

In prosperity a wife, and in adversity a friend. (i. e. a wife will stick to you in prosperity and a true friend in adversity : Indian habit.)

*Sampat se bhētā nahin, dāṛidār se ṭāṛn. E.*

No friend to prosperity and an enemy to adversity.

(A stupid man.)

*Sābhar jāṛ a'ouṅ khūṛ !*

Go to Sābhar and cut without salt.

(The Sābhar lake is the chief place for



the manufactory of salt in Central India :  
To live in the meat market and have no meat.)

*Sābhar meñ non kã toḍa !*

Scarcity of salt in Sābhar !

*Sābhar meñ paṛā so sādāhar hua.*

What falls into salt becomes salt.

*Sāch barābar tap nahīn, aur jhūt barābar pāp.*

Jā ke man meñ sādāch hai, tā ke man meñ āp.

No penitence like truth, and no sin like a lie.

Who keepeth truth in his heart,  
God dwelleth in him.

*Sāche gurū kã bālāh mare na mārā jāē.*

The perfect teacher's disciple can never die or be killed.

*Sāchī bāt Gopālā bhāve.*

God loves the truth.

*Sāchī bāt Sādū'llah kahē, sab ke man se utrā rahē.*

Sādū'llah speaks truth, and is disliked by all.

(The candid friend.)

*Sāch ko āch nahīn.*

Fire burns not the truth.

(The innocent have nothing to fear. The allusion is to the common ordeal by fire in India, the idea being that fire will not injure the innocent.)

*Sāchoñ kol na māne, jhūthoñ jag patyāē.*

No one heeds the truth, and all believe in lies.

*Sandāl ke chāhpe musāh ko lagēh.*

May your face be bright with sandal wood.

*Sāgī āmad o sāhī āmad.* Per.

When a stone hits-it hits hard.

(Misfortunes never come singly: used also in the sense of 'difficult times require severe measures'.)

*Sāgat sāchohī bāhīyē, kāsīyē nāgar pām ;*

*Khoṛī sāgat bāhī-ke kufāē nāk aur kām.*

Form intimacy with the good, and eat the best betel; Form intimacy with the bad, and lose both nose and ears.

(Good will come of the former, and evil of the latter.)

*Sāgat kã parbhāo hai.*

It is the influence of society.

(As the society so the man.)

*Sāgat kī phāt kã Allāh bek !*

God protect the people from internal strifes.

(From all sedition, privy conspiracy and rebellion. Good Lord, deliver us.)

*Sāgat se phal hot hai; vohī tīl vohī tel, Jāt pat sab ekhor-ke pāyā nām phulē.*

Companionship bears this fruit: oil is from oilseed, But leaving its kind it becomes scent.

(i. e. by being mixed up with flowers and other ingredients.)

*Sāgī sot, to lāj hāt ?* Wom.

After sleeping with a man what shame is left her ?

*Sājhī chālī sājī se sātī Basantī put : Mādho bāt to jāī hai, bāndh kamār ke sūt.*

Sājīhī went in the evening and Basantī her son with her: And now Mādho goes away with all the thread round his waist.

*Sājīhī jāē aur bhor āē, Voh kaise na chāhīnā kahāē ?*

If a woman goes out in the evening and comes back at dawn, Is she not a harlot ?

*Sāth bājāo, sovo, sādāh, jo sukū pāvē kāyā !*

Sound your conch, and asleep, O saint, that your body rest in peace.

(Every cobbler to his last.)

*Sāth bājē suttar bald bhājē.* Hin. Superstition. When the conch sounds, seventy misfortunes fly.

(The *sāth* is sounded as a call to prayer in Hindu temples.)

*Sāp aur chor dabe par choṭ kartā hai.*

A snake and a thief will not hurt you till they are hard pressed.

*Sāp aur chor kī dhāk bārī hotī hai !*

Great is the fear of snakes and thieves !

*Sāp kã bachchā sapolīyā !*

The young of a snake is a snakeling !

(*Sapolīyā* or young snakes are supposed to be worse for poison than old ones. *Moral*: don't let a slither off on the ground of his being a young one.)

*Sāp kã kūtā pām nahīn māngē.*

Bitten by a snake needs no water.

(He will die before he can get it.)

*Sāp kã kūtā raut se dhātā hai.*

Bitten by a snake dreads a rope.

(Burnt child fears the fire.)

*Sāp kã kūtā sove : bīchhāhī kã kūtā rove.*

Bitten by a serpent sleeps (dies): bitten by a scorpion weeps.

*Sāp kã sir bāt kabhī kām ātā hai.*

Even the head of a snake may be of use.

(Waste not want not.)

*Sāp kã sir kī kuchālīe hai.*

A snake's head is made to be crushed.

*Sāp ke mūkh meñ ākhākhāndār : nigle to andhā, ugle to bōhī.*

Like a muskrat in a snake's mouth: if he devours it he becomes blind; if he vomits it he becomes leprous.

(On the horns of a dilemma: the proverb expresses a common superstition that the snake to escape out of such difficulties has to go into water.)

*Sāp kī āt kachhī jhārī.*

He casts his skin like a snake.

(To recover from sickness.)

*Sāp kī to bhāp bāt burt.* Superstition.

Even the breath of a serpent is bad.

(Because it can scorch.)

*Sāp, satāh, dhokhā, ānch sē nīkē : Jāt tag pār badī, bāhī na in ke pās.*

A serpent, an enemy, and a cheat, these three are the bane of life: As long as you can help it sit not near them.

*Sānp, singh jit deh pakhālā, Dhar, manukh  
hālan jān hālā.* Ruu.

Where snakes and tigers lay their limbs  
Men and cattle shake like an earthquake.

*Sānp mare, nā lāhī tātē.*

(i) Let the snake die, but let the stick not  
be broken.

(In removing one evil, take care not to incur  
another.)

(ii) Neither let the snake die, nor the stick  
break.

(An amicable settlement of a quarrel.)

*Sānp akal gayā :—lakir pītā karo !* [track !

The snake has gone off :—now destroy his  
(Too late to beat the shadow.)

*Sānpān ki sabhā meñ jībhoñ ki lapā lap.*

In a company of snakes tongues do wag.

(Said of a company of great talkers and little  
doers.)

*Sānp sō jagah tēphā chālā hai, Pār apne bil  
meñ sūdhā jānā hai.*

The snake's course is always crooked, but  
he goes straight to his own hole.

(Crooked with others, true to one's own.)

*Sānsā bhālā na sānsā kā,*

*Aur bān bhālā nā kānsā kā.*

Anxiety even for a moment is not good,  
Like a rope of *kāns* grass.

(Which is of no use.)

*Sānsā mat kar, mārkhā, ki sir par hai Kartār;  
Vohā hai sab jagat kā sūdhā mēṭan-hār.*

Fond fool, have no care when God is with  
thee, For he alone is the remover of  
the cares of all the world.

*Sānsā Sūn meñ le, aur na meñ koe. Jab ho  
kāmsūndeh kā, to nām usī kā lo.*

God can cure all care, and none else.  
When thou hast an anxious business  
trust in him alone.

*Sānsā nūth būdh sabhi ghatāve. Sānsā sukḥ ku  
khoj mēāve.*

Care destroyeth sense and wisdom. Care  
destroyeth rest and ease.

(Post equitem sedet atra cura.)

*Sāns sāns meñ jītab ghatē, bādhā māl na ho;  
Is jītab par phūl kar mat bhūlō Harī ko.*

Life wanes with every breath, and increases  
never; Puffed up with pride of life for-  
get not God.

*Santan ki bānī sune prem sahī jo koḥ, Gangā  
adī firāth phal bin amānā hoḥ.*

Who listens with all his heart to the dis-  
course of saints, Will obtain the reward  
of the Ganges and other holy places  
without bathing.

*Sāṭhe ki sagatī sedhe, tol ki miṭhāī sedhe.*

A double marriage and sweetmeats fried in  
oil are both bad.

(*Sāṭhe ki sagatī* means to exchange daughters  
in marriage : A gives his daughter to B's  
son and B his to A's son. This is done to  
save expense.)

*Santokh karṇā'par pānā mēhā hai.*

Contentment is bitter, but its fruit is sweet.  
*Sayāst rove tūlōñ ho, sapālā rove jūlōñ ho.*  
Hiu. Wom.

The mother with a son cries for food, and  
the mother without one for a son.

(Every one cries for the moon.)

*Sayālōñ ki kapāt, fūr kapālōñ ki apāl hōlō  
dī hāik.* [good ones.

Good men do have bad sons, and bad men  
*Sārā dhar dakh nāche mōrē, pāñ dakh lajā.*

The peacock is delighted with his body, but  
ashamed of his feet.

(It has ugly feet.)

*Sārā kā kutṭā har musāfir kā pēr.*

The dog of the inn is the friend of every  
traveller.

*Sārā gūñ jāl gayā, kīle megḥā pāñ dē.*

The whole village has been burnt, and now  
the black clouds rain.

*Sārā ghar jāl gayā jāh chāṛyāñ pāñālā.* Wom.

After the whole house had been burnt to  
ashes my bangles were noticed.

A showy woman once put on a new set of  
glass bangles and went out to see her neighbours,  
hoping that they would be admired. But none  
of her neighbours took any notice of them, and  
so in her mortification she set her house on fire,  
upon which a great crowd assembled at the spot  
where the woman stood artfully wringing her  
hands in despair. One of the spectators, however,  
noticed her bangles at last and said "you have  
new bangles on to-day!" on which the woman  
replied in the words of the proverb.

*Sārāhāt bahurāyā dōm ghārjā.* E. Wom.

Praise a daughter-in-law and she will go with  
a sweepor.

(i. e. praise will turn her head.)

*Sārā jān dekhīye, to ādhā dīje bāṭ.* [of it.

When you see your all going, share half  
*Sārā khel inqār kā hai.*

It is all the sport of fate.

*Sārā nawardī phirdī, kīāñ dekh dardī.* Panj.

After wandering through the whole desert,  
she is frightened at a well.

(*Nawardī*, a desert, a terrible solitude; proverbially  
alludes to the uncertain nerves of women.)

*Sārāṅ ne sārāṅ gaho, sārāṅ bolō dī ; Jo sārāṅ  
sārāṅ kahē, sārāṅ mēhā te jāḍ.*

A peacock caught a snake, while clouds  
their thunder rolled; When the peacock  
screamed the snake let go its hold.

(The peacock is said to scream and dance with  
joy at the sound of thunder: the saying  
contains elaborate puns on the word *sārāṅ*  
which means a peacock, a snake, thunder, and  
the peacock's cry: it also means a musical  
measure, a cloud and a frog.)

*Sārā shahar jāl gayā, Bībī Fāṭima to khabar  
Aī nahī.* Mah. Wom.

The whole city burnt down and still my  
Lady Fāṭima is ignorant of it.

(Said of the selfish and indifferent to the  
affairs of those about them.)

*Sāras kī ē jōṭ.*

Like a pair of cranes.

(Inseparable friends.)

*Sāras kī ē jōṭ; ek andhā ē kōṭhī /*

They are like a pair of cranes; one blind, the other leprous!

(Two bad people closely connected: Arcades cubs.)

*Sardārī kī jāmbā aṭhī hai.*

The badge of office still sticks to him.

(Said to one who won't condescend to take a lower place than that he formerly held.)

*Sardāḥ dhālī jo pahne khāve, Vā kī jōṭā kadhi na āve.*

Who eats and wears as his means permit, Will suffer no loss.

*Sardāḥ lāgal hāilōṭ bhāṭar, Ohu nikāl jāṭ kī Chamār.* E. Wom.

With great eagerness I took a husband, And then he turned out to be a Chamār.

(Chamārs are a very low caste: marry in haste and repent at leisure.)

*Sardī kī mārā paṇṇṇī hai, an kī mārā nahīn pa:ṇṇī.*

Frozen out revived, starved out dies.

*Sārē aḥor kī rās nibhā, so kōī nahīn; āṅkh kī aṅkh nibhā, so aḥ kōī.* Wom.

Who takes out the pins out of the whole body is nothing; but who takes the pins out of the eyes only is every thing.

WOMEN especially are wont to have recourse to magic in order to revenge themselves on their enemies; and one plan is to make an effigy of flour, prick it all over with pins and leave it in the marketplace or place of cremation, in the belief that the object of enmity will be similarly pierced and die. If, however, the pins are again extracted from the figure by the aid of magic the dead person returns to life.

The story goes that once upon a time the wife of a man thus slain, having extracted all the pins but those in the eyes, was obliged to suspend her work in order to go to prayer, the hour for which had arrived. A slave-girl, however, happening to come in drew out the remaining pins. The man returned to life, and believing that it was the slave-girl that had drawn out all the pins, forthwith married her and repudiated his wife.

*Sārē (lī) mēḥ mūḍhā kī hālī hai.*

The tongue is the purest member of the body.

(An advice to speak the truth.)

*Sārē dīn piṭṭ piṭṭ, chāpṭī bhār bāī na uḥḍāyā.* Wom.

She ground it day and filled not even the

(To do so, so one who has labored much to no advantage: he toiled all night and caught no fish.)

*Sārē dīn aṅī aṅī, rāt kī charkhā pūṭī.* Wom.

Idle all day, she begins at night to spin.

(To describe one who lets slip the proper time for work.)

*Sārē nagar mēḥ do kī; dhunakkār yā dhunakkār.*

In the whole city only these two; carders

and weavers.

(Low company.)

*Sārōs kī jāṭṭī bandā phīrtā hai.*

He struts about like Indra's nag.

(Sārōs is Indra: there is infinite contempt thrown into the proverb by the use of the word jāṭṭī, a worthless pony, a nag.)

*Sārē shahar mēḥ aṅṅ bad-nām.*

The camel is notorious throughout the city.

(Give a dog a bad name and hang him.)

*Sārṇyās rā mags bāyad chūḥ sagīḥ; Nahviyās rā mags bāyad chūḥ shahāḥ.* Per.

A dog's brain for the Accidence, But a king's brain for the Syntax.

(Said of Arabic.)

*Sārī choṭ nihāī kī sir.*

It's the anvil that gets well hammered.

*Sārī deg mēḥ ek kī chāval dekhiḥ haiḥ.* Mah.

One grain tastes the whole pot full.

(To see if the rice is boiled: judging the whole by the sample.)

*Sārī khudāī ek taraf, Fasal lāḥī ek taraf.*

The whole creation on one side, and God's grace on the other.

*Sārī khudāī ek taraf, jorā kī bhāt ek taraf.*

The whole world on one side, the wife's brother on the other.

(Please the wife please her brother: love me love my dog.)

*Sārī kurdāī mar gai, nānī se rāḥ chālī?* Panj.

Are all the young women dead, that you run after your grand-mother?

*Sārī Rāmāyan sun-ke pūchhā 'Sītā kī kī jorā thī?' Hīn.*

After listening to the whole Rāmāyan, he asks whose wife Sītā was.

EXPRESS one who from stupidity or inattention, after appearing to listen to a discourse betrays a total ignorance of the subject. Every Hindū knows the leading incidents in the Rāmāyan, as every Englishman knows those in the Bible, so that not to know who Sītā was would be like not knowing who the Virgin Mary was.)

*Sārī rāt kahāṭī sunī, subh kī pūchhē 'Zulekhā aurat thī yā mard?' Mah.*

He has been all night listening to the story, and in the morning asks, 'Was Zulekhā a man or a woman?'

(Zulekhā, vulgar Zulekhat, was Potiphar's wife; a story as well known in the East as in the West. The point of the proverb lies in the chance masculine termination of her name as vulgarly and commonly pronounced, Zale Khā.)

*Sārī rāt mīngṇī, aur ek kī baachhā byāṭ.* E. Wom.

The goat bleated all night, and produced only one kid.

(Great cry and little wool: goats usually produce two kids at a birth.)

*Sārī rāt rōī, aur ek kī mārā.* Wom.

She mourned the whole night long, and still one only had died.

(The conventional mourning for the dead is measured by time;—to mourn all night

would mean the death of more than one person—hence this proverb has the same sense as the preceding.)

*Sart rai sot, ab subh ko bhī na jāgē?*

I have slept all night and shall I not wake in the morning?

(Better late than never.)

*Sart sūhī aur gach kā sonā.*

Shabby gentility and sleeping upon a plastered roof.

(Applied to a mean person who aspires to great things.)

*Sart umar bhār hi jhokā.*

He fed the oven for the whole of his life.

(Passed his life unprofitably in menial occupation.)

*Sart umar kāh meñ rahe, chālī vaqt pāōh se gē.*

He remained a life-time in the stocks, and in the end he lost his leg.

(In his hurry to get out of them.)

*Sarkār se milā tel, pallē hi meñ mel.*

If a ruler gives you oil, take it in your wrapper.

(Royal gifts are no inheritance: take it and be thankful.)

*Sar parāī pīr kī kyā jāne an-jān?*

What does one man know of what gives another pain?

(The wearer only knows where his shoe pinches.)

*Sar sarāvat nā karēh byāh kāj ke bēh; Is meñ dhan ko yūh samjh jāise kankar kēh.*

Be not economical at a wedding; Look then on money as on dust and mire.

(A saying of the Brāhmins to encourage that extravagance at weddings by which they prosper.)

*Sarek phālē Phāg meñ aur sūhī phālē sūhī.*

Nāh kadīe phālē phālē, jo tiryā ho bāhīh.

Mustard blooms in February, and twilight comes in the evening. But a barren woman shall never bear.

(It is a great abuse to a woman to be barren in India.)

*Sārēh kāvan baid bulāyā, Sāh kāhe terā dhagā dā.* Wom.

I called in the doctor for my mother-in-law, And my co-wife says he is my lover!

*Sārēh sūhī mat karē, dekh thupāīrā kān: Thopē ko bahōd karē, den lage jab kān.* Wom.

Mother-in-law, grieve not because business is slack: When God is favorable little becomes much.

*Sās bahū kī hūī larāī, Karē parāvan hāhīh pāī.* Wom.

When a bride and her mother-in-law fall out The neighbours intermeddle.

*Sās, bahū kī hūī larāī, Sir ko phor marī hamārī.*

In a quarrel between mother and daughter A neighbour gets her head broken for nothing.

(To burn one's finger in another's porridge.)

*Sās bin kāsī surāī; Lāh bin kāsī mal?*

Wom.

Without his mother it is no husband's house; without gain there is no business.

*Sās gat gān, bahū bāh, 'maid kyā kyā khānī?'*

Wom.

The mother-in-law is gone to her village, and the bride thinks of what she shall eat.

(That is, what luxuries she shall enjoy in her absence: when the cat's away the mice may play.)

*Sās jhāhē (Sās tūtā, bahū chālī Baskunh. Hin.*

Wom.

The mother-in-law peeps out meekly and the daughter-in-law goes to Heaven.

(Said as a skit on a young wife who makes pilgrimages and leaves the old woman at home: by Hindū custom the young women live at home and old women go abroad.)

*Sās kā ophā, bahū kā bichhānā.* Wom.

The covering of the mother-in-law is the bedding of the daughter-in-law.

(Things upside down—the Hindū bride is below her husband's mother in the household.)

*Sās ko age bahū ko kyā barāī?* Wom.

In the presence of the mother-in-law, what is the rank of the bride?

(See preceding.)

*Sās ko ophā, patōh kī bichhānā.* E. Wom.

The mother-in-law's covering is the daughter-in-law's bedding.

(See Sās kā ophā, bahū kā bichhānā.)

*Sās kī chert, sab kī japherī.* Wom. [all.]

The mother-in-law's maid is the mistress of (i.e. all the women in the house are afraid of her.)

*Sās kī rīst patōh kī māthē.* Wom.

The habits of the mother-in-law are copied by the daughter-in-law.

(Boys ape their teachers as monkeys copy their keepers.)

*Sās ko nahīh yānehe, bahū chāhe tanbū aur sorāche.* Wom.

The mother-in-law has not even drawers, and the bride wants a tent and screens.

(i.e. to be a grand lady, her position being below that of her mother-in-law; hence the sting of this proverb.)

*Sās kōhe, bahū chabūtre.* Wom.

If the mother-in-law goes into the hall, the daughter-in-law will go out into the entrance.

(In imitating her she will exaggerate her follies; modest Indian wives should always stay at home.)

*Sās, kōhe par kī ghās.* Wom. [roof.]

A mother-in-law is like the grass on the (A worthless thing.)

*Sās luktā luktā, bahū buktā buktā.* Wom.

What the mother-in-law does secretly, the daughter-in-law does openly.

(See Sās kōhe, bahū chabūtre.)

*Sās mar gai apai aradh tōhē mēh chhōr gai.* Wom.

When my mother-in-law died she left her soul in the gourd.

☞ It is related of a strict woman, who had always kept her daughter-in-law to great restraint, that on her death bed she told her, that after she was dead she could deposit her spirit in a gourd, of which the girl was always to take advice. When the old woman was dead and gone the girl was in great fear of the gourd, and whenever she wanted to do any thing she first asked its advice as her mother-in-law had enjoined her. One day a neighbour, happening to come in when she was consulting the gourd, dashed the gourd to the ground and broke it into pieces, and thenceforth the girl enjoyed full liberty.

*"Sās mori mare, casar morā jē," nai bahūryā ke rāj bhāḥ.* Wom.

When her mother-in-law dies and her father-in-law lives the bride reigns supreme.

*Sās māi, bahū bēḍ jāyē; Vā kā pāṭā vā mōh āyē.* Hin.

The mother-in-law died, and the daughter-in-law gave birth to a son; And so the account was balanced.

*Sās na nandī, ap kī ānandī.* Wom.

There is neither mother-in-law nor sister-in-law, so she is happy by herself.

(A sister-in-law is no less a disturber of the wife's peace in an Indian home than is her mother-in-law.)

*Stērā, sukḥ bārā!* Wom.

In your husband's house you will live in comfort!

(Advice to a young bride)

*Sāre tere sāg, māṭhe tere bhāg: Bāp ke tere rāj, tū baīṭī baīṭī jhāṅk.* Hin. Wom.

Comfort in your husband's house, and good fortune is to you: Royalty in your father's house, and you may only look on.

(A mother-in-law's rebuke to her daughter-in-law, when the latter extols her father's easy circumstances and depreciates her husband's petty means: a daughter has no claim to her father's estate according to Hindu law.)

*Sās, pōṭā, tujhe pōṭ kī dukḥ; pahle chūḥā kī yad āyē.* Wom.

Mother-in-law, your stomach is a trouble to you; your first thought is the kitchen.

*Sās se baīr, pāpāwan se nādā.* Wom.

An enemy to her mother-in-law, and a friend to her neighbour.

(A foolish woman.)

*Sās se tor, bahū se nādā.* Wom.

Cuts with mother-in-law, and attached to the daughter-in-law.

(A foolish woman: the *sās* has the power in a Hindu house, not the *bahū*: always worship the rising sun.)

*Sāṭā ghāḥ, ghār ghār pājā.* E.

When wheat is cheap, there are offerings in every house.

*Sāṭā khatōr, mahāgā rūḍōr.* Agric.

Cheapness moves to laughter, dearness to tears.

*Sāṭā rōṭ bār bār, mahāgā rōṭ ek bār.* Mercantile.

Cheap weeps oft, dear but once.

(Cheap and nasty.)

*Sāṭā sāt, mahāgā pājā.*

A cheap camel and a costly collar.

(Said when a thing costs more than it is really worth.)

*Sāṭo kō dekh bhāṭko lenā chāhiye.* Mercantile.

Think twice over a cheap bargain.

*Sāṭī bhōr kī pāg upā-upā-ko dāḥṭe hain.* Mercantile.

Lift up the leg of a cheap sheep.

*Sāṭī chhoṭī, bahū bār.*

The mother-in-law small, and the daughter-in-law tall.

(The allusion here is to a second marriage with a small girl of a man, who has already a grown up son with a grown up wife.)

*Sās udhalyā, bhūḥ chhimalyā, sūrā bhār chukāve, Phir bhī dūḥā sās bahū kō Sītā sūṭī bhāve.*

Though his wife be a harlot and her mother a strumpet and father a scullion, Still will the bridegroom call them chaste as Sītā.

(A man will never speak ill of his own female relatives:—it is an ill bird that fouls its own nest.)

*Sāsurār sukḥ kī sār: Jo rahe dinā do chār!*

A father-in-law's house is the abode of rest, If one live there for two or three days!

(Never outstay your welcome)

☞ It is said that once a Kāyasth visited his father-in-law's house and finding that all his creature comforts were well attended he wrote down the first line of the above proverb. His brother-in-law judging from this that his sister's husband had taken to fancy to the house and not wishing him to outstay his welcome wrote the second line under it as a hint.

*Sāṭe kī sagāī, aur bāiyā rupae kā chadā kyā?* Mercantile.

A betrothal for a consideration and money lent on interest coufer no obligation.

*Sāṭā nāṭhā.*

A man of sixty is a bull.

(Virility is supposed to last sixty years.)

*Sat hārā aur gayā mārā.*

Who eschews truth (or spirit) is ruined.

*Sāṭhā se pāṭhā, ḍīsī se khīṭā.*

A man of sixty is a young elephant and a woman of twenty is past her prime.

(For explanation see above.)

*Sat hāṭh bhāṭhī se rahiye, pāṭh hāṭh singhārē se, Bīs hāṭh nārī se rahiye, ḍīs hāṭh māṭhārē se.*

Keep seven yards off an elephant, five yards from a horned bull, Twenty yards from a woman and thirty yards from a drunkard.

(Drunkenness is self made madness.)

**Sāṭh gāon bhāri chār gāi.**

A goat has eaten up the sixty villages.

or The story is told of a king, who returning from the chase much fatigued, happened to go in into a beggar's hut. The owner showed him all the hospitality he was capable of and welcomed him to his frugal fare. The king was much pleased with him, wrote him out on the leaf of a tree a grant for sixty villages in recognition of the hospitality he had received and started for his capital. Unfortunately a goat ate up the leaf and next day the beggar appeared at the royal court and shouted out the words of the proverb. The king recognised him and gave him a new grant.

**Sāthi nād chāhiye, jo sārā sātth nibhāi. Sāth na we kā kīye jo dukh bich kām na .ā.**

A friend is he that is ever with thee. Hold him not for friend that is useless in trouble.

(A friend in need is friend indeed.)

**Sāthi to vohi bhālā jo dhur de tujhā pūshā ;**  
**Vā ko sāthi mat kaho jo chhor adham mān jā.**

He is a true friend that carries thee to the end ; Call not him a friend that will leave thee half way.

**Sāth jorā khaam kā.**

Husband and wife make a good partnership.

**Sāth kaus kist kē jāta hai ?**

Who goes with any one (to his grave) ?

**Sāth ko kīye bhāt ohorā jāta hai.**

Food is deserted for the sake of company.

**Sāth koi āyā, na koi jāē.**

Nobody came with you, and nobody will go with you.

(Naked came I out of my mother's womb and naked shall I return thither. Job I. 21. We shall carry nothing away with us when we die.)

**Sāth sār, nanad hon sār, Mā ki hor na in sāt ho.** Wom.

If a woman have sixty mothers-in-law and a hundred sisters-in-law, None will be like her own mother.

**Sāth sot, bāt khoi.** Wom.

When she slept with him, her honor was gone.

**Sāth sonā, aur māth chhupānā /** Wom.

Sleep with a man, and hide your face !

**Sāth so, peṭ kā dukh.** Wom.

Sleep with a man, and be troubled in your belly.

**Sāth to hāt kē dīyā hī chaltā hai.**

What you give with your hands will go with you (to the next world).

(A saying of the mountaineers.)

**Sāthi kuchā, patang māṭri, kṣarī kes, gajdant,**  
**Sār kaṭāri, bipr-dhan, mare pe lāge hast.**

A chaste woman's breasts, a serpent's tuks; A lion's hair and an elephant's tusks; A brave man's sword, and a Brahman's wealth are not obtained till they are dead.

**Sāt māmā kē bhānjā bhātā hī bhāṅhī pukāre.**  
Hin.

The nephew of seven uncles goes hungry.

(i.e., no one feeds him or looks after him : everybody's business is nobody's business.)

**Sāt māmā kē bhānjā, nautā hī nautā phire.**

The nephew of seven uncles lives on invitations.

(See above.)

**Sāt mat chhāde, he piyā / sāt chhāde pat jāē !**

**Sāt ki bāndhī Lachehmi pher milegi āē.** Wom.

Don't give up truth, my love; by leaving truth you will lose your credit; Fortune guarded by truth will come again.

(Consolation on losses by a wife to her husband.)

**Sāt pānch ki lāṭri, ek jāne kē bojh.** [one.]

Sticks from several people make a load for (Spoken when several persons each contribute a little towards the relief of one.)

**Sāt pānch mil kīye kāj, hāre jīte na āē lāj.**

When half a dozen do a job, no one gets the credit of loss or gain.

**Sāt pānch pākud, na ek gū/ar.** E.

One Indian fig is better than half a dozen pakud.

(Pakud is a wild tasteless fruit.)

**Sātrā bahatrā.**

Seventy or seventy two.

(Fit for nothing: in his dotage.)

**Sāt sār c'āhe khā-ke billi haj kō chālī.** Mah. Wom.

After eating up seven hundred rats, the cat is going on a pilgrimage (to Mecca).

(Spoken of a very wicked person, who pretends to have become penitent and religious: applied to old prostitutes who take a religious turn.)

**Sattar chāhe khā kē billi haj kō chālī.**

After devouring seventy rats the cat went on a pilgrimage (to Mecca).

(First sin then prayer: see preceding *Sāt* and *chāhe khāke*, etc.)

**Sattar kīnē sāt kē, aur sātā kē kīye sār.** Byāj burā, re bālke; yā sūn rākhō bhāu.

Seven grows to seventy, and sixteen to a hundred. Usury is a bad thing, my lad; always fear it.

**Sāt tavāṭ sē māth kāṭā karnā.** Wom.

To blacken one's face with seven frying pans. (To disgrace another, or one's self exceedingly: one tavā would of course be enough.)

**Sāt mān-ke bakrā lāē, hān pakay sir kūtā.**

**Pājā thī so mālan lē gai, mūrāt kō dhar chāṭā.**

True faith brought the goat and cut off its head; But the gardener's wife got the offering, and so the idol was none the better for it.

(A skit at idolatry attributed to Kabir.)

**Sattā bāndh-ke pīchhe parān.**

To tie up your provender and go on.

(To follow up an object persistently.)

*Sattā kha-be chakr lya? Mah.*

Why give thanks (to God) for a feast of *sattā*?  
(*Sattā* is the flour of parched pulses and is the food of the very poor.)

*Sattā man-bhātā, jāb ghaṭā, jāb khābā, jāb jāik; dhān bichāre bhālā, lāṭā khā: chālā. E.*  
Pulse-meal is a pleasant thing; you knead, and eat and go your way; but rice is a pleasant thing, for you simply husk and eat and go your way.

(Proving two and two make five, or black is white: specious argument: it takes very little time to prepare and eat *sattā*, but husking rice and then cooking it is a laborious task.)

*Sauvāstī hā jāy bar, chhāndīr hā bāi bar. Wom.*  
A chaste wife is very beautiful and a bad one a great talker.

*Sattā rūbhāṭ oṭ māgāṭ.*

The truthful will live, all else will die.

*Sau aībhā hā ch aīb ad-dārī hāi.*

Poverty is as bad as a hundred faults.

*Sau bairi hāṭāṭ hāṭ, māṭāṭ tihā so hāṭ, Lāṭā tihā ho, bāṭā, māṭ na sakhā hāi.*

Though my enemies may speak ill of me, what is written in my fate will be; What is written in my fate, my son, none can efface.

*Sau bār tōṭ, to ek bār mēṭ.*

If a hundred times be yours, one time will be mine.

(Said to thieves: you will be caught at last.)

*Sau hāi hā ek hāi yek hāi.*

There are a hundred words in this one word.

(*Alukha* in parva.)

*Sau bhāṭe mārāṭ to ch chāmāch-āṭor pāidā hā; sau rāṭhī mārāṭ to ek dyaṭ.*

It takes a hundred pimps to make one stealer of spoons, and a hundred harlots to make one *dyaṭ*.

(The "stealer of spoons" means the *khidmat-gār* of European households in India; both thieves, and the *dyaṭ* or maids are of notoriously bad character.)

*Saudā aṭchhā lāṭā hā, aur rāṭā aṭchhā dāṭ hā.*

Let a bargain be profitable and a king terrible.

*Saudā bīṭ gaya, dūkhaṭ rāṭ gāṭ.*

The goods are sold, the shop remains.  
(Her bloom is gone, the frame remains.)

*Saudā kar, nāṭā hogaṭ.*

Buy and sell and you will get profit.

*Saudā hīe dakh-kar, aur rōṭī khāyis sak-kar.*

Test your article before you buy it, and toast your bread before you eat it.

*Sau chāṇṭī na ek Bundelkhāṇṭī!*

A hundred clubs to one Bundelkhanṭī!

(The Rājās of Bundelkhand are reputed to be powerful men.)

*Saudā sandāṭhāṭ, hāṭ nāṭe mēṭ.*

Bargain for bargain and the battery for profit.

(Allusion to the habits of native merchants to induce their customers to buy.)

*Sau Dillī ujār gāṭ, tau bāt aur lāṭā hāṭhī.*

Though Delhi has been ruined a hundred times, there are still a million and a quarter elephants in it.

(The elephant in India is a sign of wealth.)

*Sau dīn aur hā to ek dīn adh hā.*

A hundred days are the thief's, but one day is the merchant's.

(A rogue may often escape detection, but will be caught at last. The plucker goes often to the well, but breaks at last.)

*Sau gāṭiyōṭ hā ek gāṭī dandāṭ aur apī dīgī.*

I made a ball of his absence and cast it to the winds.

(Fortescue: water off a duck's back. There are puns here—*gāṭī* means an abusive expression, a bad name; *gāṭī* a yeller expression still and also a flake of cotton.)

*Sau gāṭī na ek chāṭāṭ; sau harām-rāṭe na ek māgāṭ.*

One waggon is equal to a hundred carts, and one sulky man to a hundred black-guards.

*Sau gāṭī na ek chāṭāṭ, sau apī na ek machāṭ.*

One waggon is as good as a hundred carts, and one drowsy man as a hundred sleepers.

(None are so blind as those that won't see.)

*Sau gas vāṭāṭ, aur gas bhār na phāṭāṭ.*

I will sacrifice a hundred yards and will not give away one.

(Words without deeds.)

*Sau gulāmōṭ phār oṭāṭ. Mah. Wom.*

Although there be a hundred slaves, the house is empty.

(If the master be absent.)

*Sau guṇḍā na ek musāṭ mundaṭ. Panj.*

One man with a shaven moustache will match a hundred reprobates.

*Sau hāṭhī lāṭ gaya, tau bāt aur lāṭā tīke hā.*

Though an elephant be old and decrepit, still he is worth a million and a quarter.

*Sau jīvōṭ hā ek beṭhōṭ.*

A hundred lives and one to preserve them.

(Reference to the working member of the Hindī joint family, on whom all the others depend for support and who has no right to any more than his own share in the total savings.)

*Sau kalīyōṭ hā ek kāṭā.*

He is as black as a hundred black men.

(A very great black-guard.)

*Saukhaṭ bairī hāṭ chāṭā hā, aur aīṭe hā hām.*

*Kāṭāṭ bairī hāṭ hā, aur bairī hā phām. Wom.*

A co-wife is bad though made of dough, and bad is a joint concern. Bad is the thorn of the acacia and the heat of a cloudy day.

*Gr* The *chāṭā* is another of the proverb is founded on the story of a man who set up a flour model of an ideal co-wife, which he covered with rich cream and precious jewels and crowned and worshipped every day, in order to vex his living wife.





*Savan ki na'at bhali; jatak ki na'at bhali.*  
 'At-... in August is not good; nor is  
 the love of begetting children.

*Savan nadi bade parvaya, Bacho barda, kano  
 gaiya. E. Agric.*

'When east winds blow in August, Sell off  
 your oxen and buy cows.

(East winds in Saven mean a good rainy  
 season and when the rains are plentiful  
 oxen will not be required for irrigation, and  
 there will be ample fodder for milch cows.)

*Savan mai chole parvaya, Khele pat, bala le  
 nariya. Agric.*

When East winds blow in August, The child-  
 ren play and the mothers cheer them on.  
 (See preced. ng.)

*Savan mek hue siyir, Bhadoh mek di bar,  
 "aist bar kabi nahi d-khi thi" !*

In August the jackal was born, and in  
 September he sees a flood and says  
 "never in my life have I seen such a flood."  
 (Said of one who makes a great deal of what  
 he has never seen before.)

*Savan mek karela; hula; nani dekh navda bhala.*  
 The karela blossomed in August, and the  
 grandson's head was turned over his grand-  
 mother's (wealth).

*Savan edg na Bhadoh dahi, Kudr min, na  
 Kutak mahi.*

Eat not greens in August, nor tyre in Septem-  
 ber, Nor fish in October, nor curds in  
 November.

*Savan Siva se Siva.*

August is a fast to Siva.  
 (In the month of Saven the Hindüs, especially  
 the worshippers of Siva, keep a fast in honor  
 of Mahadev.)

*Savan sore sadhre, aur Mah khurairi khat, Ap  
 hi voh mar jaaige, jo Jeth chalenge bat.*

Who sleeps on straw in September, on a  
 plain cot in January, and travels in May,  
 dies on purpose.

(In North India September is damp, January  
 cold, and May excessively hot.)

*Savan nukla septami, chhupce uge bhan, Kals  
 Ghag, 'sun Ghagat, barika dro uphan'.*

If the sun rises out of clouds on the  
 seventh of the bright half of Saven,  
 Saith Ghag to Ghagat 'the rains are over.'

(S-bis is bright and the brikat the dark  
 half of the Hindü lunar month; the date in  
 the proverb would be about the 22nd of  
 July. Ghag is the Hindü Dodge.)

*Saver's ka bhula saajh ko bhi ave, to bhula nahit  
 kahlata. Hin.*

If what was forgotten in the morning is  
 remembered in the evening there has been  
 no forgetfulness.

(Morat; oversight a mistake that has been  
 repaired.)

*Saver's ka fahala din thar ki khashi.*

A walk in the morning gives cheerfulness  
 for the day.

*Seh ka khatia ghar mek mat rakho, loqat hogi.  
 Superstition.*

Don't keep a porcupine's quill in the house  
 or it will create strife.

*Sej ki makhi bhi buri. Wom.*

Even a fly is insufferable on the marriage bed.

(i.e., a co-wife however insignificant is intol-  
 erable.)

*Sandur na lagden, to bhatar ka man kaise  
 rakhet? E. Hin. Wom.*

If I am not to put the red-spot on my fore-  
 head, how am I to please my husband?

(The red-spot is the sign of coverture.)

*Sandur tikuti jaral, to peto mek bafjar paral?  
 E. Wom.*

If I have no red-spot, must my stomach  
 starve?

(See explanation of sandur in the preceding.)

*Seht ka chuna, dada ki ghar. E. Mah.*

Building a grandfather's tomb with unpaid  
 for cement.

*Seht ka mal, hirda nirdat. E.*

The heart has no pity on easily gotten  
 wealth.

(Easy come easy go.)

*Ser ki hankat mek savd ser pard aur upnat.*

Put an ounce and a quarter into an ounce  
 pot and it bubbles over.

(A light head is soon turned by a little success  
 in the world.)

*Ser ko dand, adham ko pani, Ghammar gham-  
 mar phire matani.*

A pint of milk and a gallon of water, And  
 swish swish goes the churn.

*Ser ko savd ser.*

There is a pound and a quarter somewhere  
 for every pound.

(Every oppressor has some one who can sup-  
 press him.)

*Ser mek pani bhi nahit kati hai.*

Of the pound of cotton not a skein is yet  
 spun.

(Very little of the work has been as yet done.)

*Ser mek panseri ka dhokha. Mercantile.*

He'll cheat you five pounds out of every  
 pound.

(A great rogue.)

*Seh kyad jame sadan ka bhad?*

What does a banker know of the price of soap?

(He deals in money only.)

*Sev aisi labh de jeh gajda de ras. Sev ki thi*

*Dom ne, huc ek ke das.*

Service yields profits as a sugar cane yields  
 juice. A musician once did service and  
 made tenfold profit by it.

(In India service is valued according to the  
 picking attached to it.)

*Sev hare, so mek pav.*

Who works will get the fruit.

(No gains without pains.)

*Sevak sath, nirap kirpan, kunari, Kapf mir  
sil sam chari.*

A stupid servant, a niggardly king, a bad woman, and a treacherous friend, are all as thorns.

*Sevak sot janiye, rahe bipat meh sang; Tan-chhat  
ya jua dhat meh, rahe sath ek rang.*

He is a true servant, who remains with you in adversity. Like the shadow of the body that remains with you in the sun.

*Shabdah, miya, tujh ko! Tu ne meh liya mujh  
ko! Mah. Wom.*

Bravo, my dear sir! You have taken my fancy!

(Ironical; also an asseignation.)

*Shabd bhed ko lakha nahin, to kyā ho pushtak  
chinh liye? Jo dil dil-bar se mild nahin, to  
kyā ho karā kopin liye?*

What boots it to a man to read if he doth not understand the book? If the heart obtain not its desire what signify the bowl and *fayir's* rage?

(A saying of the *shādhā*.)

*Shādī gami sab ke sath hai.*  
Pain and pleasure are with all of us.

*Shādī hai, kuchh gurpurā kā byāh thopā hī hai.*  
Wom.

A marriage feast is not a doll's wedding.  
(It is an expensive affair; also used when a man spends but very little at a wedding.)

*Shādī, khānd abādī.*  
Marriage is the house of procreation.

*Shāgird qahar, ustād gasab.*  
The oppressive servant of a tyrant master.

*Shahād kī chhūrī.*  
A knife of honey.  
(A hypocrite: fair words and foul deeds.)

*Shahād lagā-kar chāpē.*  
Spread honey on it and lick it.  
(Said of a paper or document which is no longer of use: a dead letter.)

*Shahād, sahāgā, ghī mārī dhāt hī hī.*  
Honey, borax and *ghī* are the essence of refined metal.  
(All these are used as tonics in the native pharmacopoeia.)

*Shahar kī gunḍā hai.*  
He is a city rake.

*Shahar kī salām, dehati kī dāl bhat.*  
The citizen makes a salute, but the villager gives pot-luck.

*Shahar mein aṅg bad-nām.*  
The camel has a bad name in the city.  
(Give a dog a bad name and hang him.)

*Shahid vār vār, mugadma-vale pār pār.*  
The witnesses are on this side and the parties to the suit on that.

(Cross purposes and crooked answers.)

*Shahjahan bāgh, bagal meh chhōṛī, Khāt pīṭe  
bipat nari.*

When Shahjahan was old, and required a

crutch, in the midst of plenty misfortune befell him.

(He was deposed and confined by his son Aurangzeb, in 1658 A.D.)

*Shāhji kī amoldār hai.*  
These are the days of Shāhji.

(Shāhji was the father of Shivaji, the great Maratta, and was a thorn in the side of Shāhjahān and his successor Aurangzeb between 1636 and 1663.)

*Shāh kī māl bhātā parā dānd.*  
When a banker's wealth falls on the ground it doubles.

(The wealth of a king is doubled by tillage.)

*Shāh ke dānd.*  
The banker's profits are double.  
*Shāhid jān na mārē, to hairān to surūr karē.*  
Mah.

If the devil will not kill, he will at any rate torment.

*Shāhid kī kām bāhre.* Mah. Wom.  
May the devil be deaf.

(May this not reach the ears of those, who will found a calumny on it.)

*Shāhid kī kām kām.* Mah.  
He has cut off the devil's ears.  
(He surpasses him in iniquity.)

*Shāhid kī kām.* Mah.  
The guts of the devil.  
(Said of a very long thing.)

*Shāhid kī kām.* Mah. Wom.  
The devil's aunt.

(Said of a very wicked woman, as a caution.)

*Shāhid ne bhī larkē se panāh māngī hai.* Mah.  
The devil even seeks refuge from boys.

(That dreadful boy: it was the boy that did it.)

or The story goes that the Devil, who took a peculiar pleasure in playing with boys, one day appeared amongst them in the shape of a dokey, whereupon four boys got on his back; and a fifth, for whom there was no room, rode on a stick which he inserted in anus. This was too much for the Devil, who forthwith vanished and swore their company ever after.

*Shāhid se syādāh masāhār.* Mah.  
More notorious than the devil.

*Shāhid sir par chāk rahā hai.* Mah.  
The devil is riding on his head.  
(He is under the influence of the devil.)

*Shāhid tūfān se Khudā nigahān.* Mah. Wom.  
May God protect us from the devil and his calumnies.

(Used towards a great and very artful calumniator.)

*Shāhid bhāt kī ā, nāḥā Aḥle Lal!*  
As ugly as a goblin, and Beauty his name!

*Shāhid chhōṛī kī, mīṇj paryōṇ hī.* Mah. Wom.  
Ugly as an ogre and insipidous as a fairy.

*Shāhid kī shāhid, māt kī shāhid.* Mah.  
Rewards for the grateful, and blows for the ingrate.

*Shāhid dīpē mare, to shāhid byōṇ dīpē?*  
If sweets can kill him, why give poison?

*Shakkar-khore ko Khuddi shakkar ki deti hai.* Mah.

God gives sugar to the sugar-eater.  
(God tempers the wind to the shorn lamb.)

*Shakkar-khore ko shakkar ki milti hai.*  
He that eats sugar will get sugar.  
(See preceding.)

*Shakke mek mek na rakhe, Lachkar mek Shakh na rakhe.*

Do not put a peg into a sack, nor a Shakh into a regiment.

(There are four classes of Muslims, Sayyids, Magals, Pathans, and Shakhs; of whom the last make the worst soldiers, being usually low-caste converts or descended from such.)

*Shamē ki puchi aur rei berāber hai.* Mah.  
The front and back of a candle are the same.  
(Said of an honest character, whilst an impostor man is compared to the earthen lamp (chiriyā), the back of which casts a shadow.)

*Shamē ke samāne chiriyā ki dyā sarvāt?*  
Before a candle an earthen lamp is not needed.

(As it gives less light.)

*Shamē ki rāshnī jāti takā, aur āgē ki rāshnī Makhkar talak.* Mah.

The light of the candle lasts while it burns, the light of a lamp till the day of Judgment.

(Fun on the word *āgē* which also means charity.)

*Shām bhāt, dīn ālā gayā, chakvi dīnī roī,*  
"Oat chakvi vā dās mek, jān shām budhī nā hō."

Night comes, the day declines, and chakvi weeping calls, "Come, chakvi, to that land, where evening never falls."

Chakvi and chakvi are the male and female of the ruddy goose or snipe species, which frequent river banks and have a plaintive cry at night. The natives have a legend that they are the embodiments of a pair of lovers, who "loved not wisely but too well" in life and so were cursed to be separated and to cry out to each other all night. The cry is "Ochāvī, mek dās!" "no, Chakvi" "Chakvi, may I come?" "no, Chakvi"—To which is replied "Chakvi, mek dās!" "no, Chakvi"—"Chakvi, may I come? no, Chakvi."

*Shām ke murde ko kab tak roī?* Hin.

How long will you weep for him who died in the evening?

(i.e. it will be a long time before the corpse is carried to the burning place, as Hindus do not burn their dead at night. So a man who has died in the evening, must of course, be waited upon till the next morning.)

*Shamē dā-migār-i-ilm.* Pers.

His turban is as great as his learning.

*Shunīda hai bavād manīnd-i-dīda.* Pers.

Hearing is not like seeing.

*Shankh jāyan, manē bhāt.* Hin.

Our fears create giants, and our thoughts phantoms.

*Shān mek hī jafā parāgē?* Mah.

What detriment will your dignity suffer?  
(Said to one too indolent or haughty, to help himself; also to one who thinks much of himself, or is above his work.)

*Sharābijon se dūr hī bhāle.*

It is best to keep one's distance from a drunkard.

*Sharabē Kāthān ki ghutti mek parī hai.*

Drinking comes to Kāthas with their mother's milk.

*Sharab-thār, kamesha khār.*

Wine bibers are always wretched.

(They spend what they can lay their hands on in drink.)

*Sharab se sō nashā nīchē hai.*

Wine is the best of all intoxicants.

*Shara mek sharm kī?* Mah.

What shame is there in lawful dealings?

*Sharan gurū ki ā-ke, jo rumre Siyā Rām,*  
*Yahā rāhe āwad se, aur bāz Hārī Dhām.* Hin.

Who follows a prophet and calls on God, Will be happy in this world and go to God's home in the next.

(Siyā is Sītā the wife of Rāma, now a synonym for God. Hārī is Vishnu, also God; gurū is a religious teacher, a prophet in the sense of the Old Testament.)

*Sharmān bilti, khamēd nāch.*

A cat ashamed scratches at the pillar.

(To hide one's shame: look foolish.)

*Sharm ake kutit ki pesh mardān biyād.* Fārsi.

Peru. [men]  
Is shame a bitch that she should come to (Said by the literati towards a shameless person.)

*Sharm ki bahu nīc bhūkhī mare.* Wom.

A bashful bride is always hungry.

(When she goes to her husband's house: the bashfulness of native girls in a strange house sometimes prevents their eating properly.)

*Shatranj nakhā, aur ramj hai.*

It's not chess but a hundred cares.

(Allusion to the deep thought required by the game.)

*Shauq dād Ildhī hai.*

Taste is a gift of God.

(De gustibus non disputandum.)

*Shauqin bahurpā, chapkī kī lahāgā.* E. Wom.

A gay bride with a mat for gown.

*Shauqin bāt, khamāl ki chōli. Chōli mek āg lagal, talak pārt.* E. Wom.

My fair lady has a blanket for bodice. The bodice is burnt into holes and still she chatters about.

*Shakh Chāndāl nā chhōre makhā, nā chhōre bāt.*  
Shakh Chāndāl leaves neither flies nor hair.

(Applied ironically to a glutton. Greedy as a hog, Hindus will not eat food with flies or hair in it. Chāndāl is free-thinking Jogi, who will eat any kind of food.)

*Shekhi aur tin hāne !*

Bragging over three mites !

*Shekhi hā mukh hāla.*

Brag has a black face.

(i. e. is disgraced. Pride goes before a fall.)

*Shekhi-lāpse se kahā, 'terā ghar ja'ā hai.'*

Kahā, 'hold on, wait shekhi to move jās hai.'

Said one to Mr. Dignity "your house is on fire." Said he "never mind, my dignity remains !"

(Applied to one whose pride is not abated by external misfortune.)

*Shekhi sañ hi, dhoñ dhare ki !*

The dignity of a millionaire in a borrowed torn-cloth !

*Shekhi bēd jāne sāñā hā bāde !*

What does a millionaire know of the price of soap !

*Shekhi se kahāne ko bāi dagañ dī hai.*

A Shekh can deceive even a tortoise.

(Spoken contemptuously of a deceitful person.)

*Shekhi se kauri ko bāi dagañ dī hai.*

A Shekh can deceive even a crow.

(In India the crow is not : for its cunning.)

☞ The story goes that a Shekh once planned a scheme to catch a crow, which was in the habit of drinking water out of his water pot and thus spoiling it. He put some butter on his mouth and lay on his back stopping his breath as if he were quite dead. The crow came and pecked at his mouth, when the Shekh instantly pinned its beak firmly between his teeth. The crow finding no escape asked him what his caste was, thinking to escape when he opened his mouth to answer. But the Shekh was too clever to be thus out-witted so he replied between his teeth pressing them down more firmly than before 'Shekh.'

*Shekhi ki Shekhi, Pathānō ki far, Yahan nā dhoenagē, dhoenagē ghar.*

The brag of a 'Shekh and the pride of a Pathān. "If I am not to wash here, I'll wash at home."

*Shekh Saddo hā bakrā hai.*

It is a goat devoted to Shekh Saddo.

(Shekh Saddo is a malignant spirit much feared and worshipped by women.)

*Shekh Sadi Shirāsi ashigōn ko bādshāh, mā-shūhān ke qāet. Mah.*

Shekh Sadi of Shirāsi was the king of lovers, and the judge of the beloved.

(Allusion to his erotic writings which are universally known in the East.)

*Shar bakri ek ghāt pāni pite hai.*

The tiger and the goat drink at the same spring.

*Shar hā ek hī bāhāl.*

One cub is enough for a tiger.

(One son is sufficient.)

*Shar hā jathā gidar khāt.*

The jackal eats the leavings of the tiger.

(Especially in India every tiger has a jackal to lead him to his prey.)

*Shar hā khātā bakri.*

The goat is the prey of the tiger.

*Shar hē burse mukh ākhāre khātē hai.*

He eats off in the vesture of a lion.

(To get a dishonest livelihood.)

*Shar hā mukh hā se āshyā !*

Who ever washes a tiger's mouth !

(Allusion to the dirty faces of little native children. The practice, however, arises from the notion that a dirty face is a protection against magic, or the evil eye.)

*Shar hē : shar hī hātē hai.*

Tigers beget tigers.

*Shar Shāh ki dāhī barī, yā Salim Shāh hī !*

Which had the longest beard, Shar Shāh or Salim Shāh !

(Said in reproach of ridiculous quarrels about trifles. Shar Shāh Sar and Salim Shāh Sar were father and son, and Emperors of Delhi between 1543 and 1584 A. D.)

*Shikār shikār bhētā, shikār sāk phirēt.*

The huntsmen go for their sport and fools follow them.

*Shikār hē vagt khatī hāyāt.*

When it's time to go hunting the bitch is purged.

(Spoken of one, who keeps out of the way when wanted under a false pretence.)

*Shikār hē gāt, aur khāt shikār hē gāt.*

He went out to hunt, and was hunted himself.

(The bitter bit.)

*Sitā hē shakāte yā shakāppe.*

Gulping down a.

(Said in reproach of one, who pronounces as a.)

*Shiv jayē, nā Rām jayē, nā Hari se lāvēn ket, Woh nā aise jātāgē, jāt mālī hē ket.*

Who worships neither Siva nor Rāma nor Hari (Vishnu), Will be ruined as ruthlessly as a field of radishes.

*Shugl beher hā ikh-bāi kē, Kyā haqīqī e hūd majdāi hā !*

To be in love is a good thing, Whether spiritually or carnally.

*Shukār-vār ki bādī, rahi Suntehr chhāi: Aīd bole Bhāḍḍārī, 'bin barse nahīn jāi.' Agric.*

Clouds on Friday and again on Saturday, Bhāḍḍārī says, will never pass away without rain.

*Shuk saro rākhē sabat, kār nā rākhē kō ; Mān hot hāi gunan tē ; gun bin mān nā hōi.*

All keep parrots, no one keeps crows : Respect is shown to goodness ; without goodness there is no respect.

*Shukar gamas karē hai.*

They are making camels' eyes.

(They look upon us disdainfully or haughtily.)

*Sitā aurō hē āngan dē, āp bātōn se dār.*

A jackal gives luck by meeting others ; but let him beware of a dog.

(To meet a jackal is an omen of good luck.)

*Sār ke mantri kavai :—ahhō dahale hāy chām,  
khāhale māvā.* Bhōj.

The crow's advice to the jackal :—leave the bones and the skin and eat up the flesh.

☞ Toḍar Māl is said to have made a similar remark as to his financial operations in the Kangra Valley for his master Akbar. He took certain lands for the crown and the rest he allowed the loyal chiefs to keep; and regarding these lands he remarked, that he had taken the flesh and left the chiefs the skin and the bones.

*Sidhā ghar Khuddā kā.*

There is nothing crooked about the house of God.

(Spoken of a court of justice, easy of access to all.)

*Sidhī rāh chhōr-ke tēphī rāh mat chalo.*

Don't leave a straight road for a crooked one.

*Sidhī ungliyon gīt nahī nikalā.* Mercantils.

Straight fingers bring no butter.  
(Natives put their hands into a butter pot and bend the fingers to get it out: hence this action, which is universal, is used as a metaphor to express that exertion is required for any result however trifling.)

*Sidhī ungliyon gīt nible, to tēphī kyōn kiye?*

If you can get out butter with a straight finger, why bend it?

(When a case can be amicably settled why go to law? See preceding.)

*Siyā ki maut Māgh.*

January is death to the poor.

(Because of the cold.)

*Sitī hāi ho, muftī bhī ho, bāre panē kī bhī ho.*

Stout and wide and for nothing.

(A good bargain.)

*Sitī-bandī ke pyāde kī āgā pichhā barābar.*

The future and the past are the same to a man on six pence a day.

*Sitī, cāphā se het kar, bhūlōn ke gal lāg; Rāghar  
vāhe navāj ko to kōs pachāse bhāg.*

Be in love with tigers and serpents and embrace goblins and demons; But when a Rāghar is going to prayer fly fifty miles from him.

(A skit at the Rāghar tribe, who are very quarrelsome and quick to take life and property.)

*Sitīhī pūt darbār nahī jāte.*

A son who has to be taught should never go to Court.

(i. e., coached up witnesses never win a case.)

*Sitīhī qat aurāt ke Pāṇḍā, Ap bhāre pāpōn kī  
bhāṇḍā.*

The Pāṇḍit preaches to others And fills up for himself a pot full of sins.

(Practice what you preach.)

*Sitīhāp nāḍī hā, kūtāḍā bajāḍī hā.*

A barber learns by cutting travellers.

(To express that every one seeks his own advantage, regardless of the injury it may inflict on others: a barber learns by shaving fools.)

*Sitīhī, sitīhī pāpūsan ko, ghar meṁ sitīhī jūḍānī ko.*  
Him. Wom.

She teaches what she has been taught to her neighbour and her sister-in-law.

(Borrowed knowledge.)

*Sitīhā nā sitīhān, nāhāy sir pherān.*

He neither learns nor teaches, he simply worries his head.

*Sitīhō, betā, soī, jā meṁ haṇḍyā khūḍvāḍ hōī.*

Learn, my son, what will keep the pot boiling.

(A father's advice to his son on entering school.)

*Sitīhī utī ko denī dāhī, jo tērī sitīhā mēnē sād-  
cāī.*

He is worthy of your advice that trusts in it.

*Sitīhī to vā ko dījye, jā ko sitīhī rūḍā. Bander  
ko kyā dījye, bāye kī ghar hī jāī.*

Teach him who can be taught. What's the good of teaching the monkey that destroyed the weaver bird's nest?

☞ The story goes that a weaver bird invited a monkey to build himself a shelter from the rain, in the following words: "Mānas ho se kāk pāch, mānas kī si kāy, Chār mahinē barhā bēt, chhuppari yōn nahī chhāyā." "With man's hands and feet and a man's body, How come you to sit four months in the rain without a thatch over you?" He then taught the monkey how to weave a nest after his own fashion, but the result was that the monkey destroyed the weaver bird's nest in order to make one for himself without of course succeeding in doing so.

*Sitīwānī gun nā taje, augun taje nā gulām; Har-  
dī sardī nā taje, khatras taje nā ān.*

The virtuous never give up their virtue, nor the vicious their vice: A turmeric never gives up its yellowness, nor the mango its acidity.

*Simāḍ kī khāyāt rakhī hāī.*

Like quick-silver.

(Unstable as water, he shall not withstand.)

*Sitīcho ham hī jān-ke, in mā kartī buchhī hām,  
Chhātī pē pāṇḍā kiya, oḥhē kī pakchām.*

I nourished him gently as a friend but he heeded not, And made a way on my breast, this is the way of the low.

(The above couplet is put in the mouth of water, which nourishes wood in the form of trees, and these when grown and strong make their way in the form of boats and ships on the surface of the water in spite of all the advantages received from its ungratefulness.)

*Siṅg hātā buchhōn meṁ milād.*

To drop the horns in order to mix with the heifers.

(Said of second childhood, and of a person who acts childishly.)

*Siṅg kī kē hāt? aur arand kī kē rāh?*

Can you make a hook out of a horn? Or a tree out of a castor plant?

(*Siṅg* is English and is now a universally used word in India.)

*Sing parāṭ dās mēh, nī madrā nī hāṭā.*

A lion in a foreign country will ever prey and eat.

(Natives believe that lions leave their homes for prey! The proverb means that great robbers have to go to a distance for their victims.)

*Sing se carār karā aīḡar.*

A jackal vying with a tiger.

(Society upside down.)

*Stāḡh sarāḡḡe to Lāḡāḡ hē sāḡ ḡas; āḡ to dē-  
kō aur hāḡō. Hīu.*

Licking the broomstick is gone with my father; now you can only look and eat.

It is said of a miser that he allowed his family only as much butter as could be drawn up on a broomstick out of a gallipot; when he was dead, he was outdone by his son, who used to place a sealed up pot of butter before his family to be looked at only. There is also a story of a Bahgall miser who sat by the river side with his platter of rice and at each mouthful, pointing to the river, consoled himself exclaiming "a muskī, t hāt. There's the fish and here is the rice."

*Sipah-garī ke chhātī fēn hāt.*

There are thirty-six arts in the soldier's profession.

(Native notion on the subject.)

*Sij āḡī kē māl, jhātī kē bāl.*

A soldier's property is not worth a hair.

(He possesses very little.)

*Sipāḡī hī jorā hameḡhā rāḡḡ.*

A soldier's wife is ever a widow.

*Sipāḡī kī roḡī sir bēḡhē kī. [head.*

The soldier gets his bread by selling his

*Sipāḡī kō dhāt dharmē kō jagāḡ chhāḡḡ.*

A soldier only wants room for his shield.

(He will soon make the room required for himself.)

*Stpī se samudr khālī karnā.*

Baling out the sea with a shell.

(A foolish act.)

*Sir bārā sardārōḡ hā, pair bārā paldārōḡ hā.*

Great men have good heads, and porters good feet.

*Sir dīyā okhī mēh, to mālōḡ se kyā dārnā?*

When your head is in the mortar, why fear the pestle?

(When a man is engaged in a pursuit which he knows to be perilous, he ought not to shrink from danger.)

*Sire hī kē bher kāmī.*

The very first sheep is blind.

(Wrong at the very outset.)

*Sir ḡasī sīvāḡḡ hā.*

As the head so the turban.

(To express that without a leader the people fall into ruin and confusion.)

*Sir ḡālā, mūḡḡ bālā.*

A white head and childish speech.

(Second childhood.)

*Sir ḡāḡ, pair pahīḡḡ, hārē to roḡī milī hā.*

Make your head into a cart and your feet into wheels and you'll get your bread.

*Sirī hāḡ to kyā? par bāt ḡāḡḡḡ hī bāḡḡ hā.*

He may be a fool, but his words are wise.

*Sirī sīḡī chhāt par chhāḡḡ hām.*

Step by step the ladder is won.

*Sir jhār, mūḡḡ pahār.*

The head a bush, the face a hill.

(Said of a forbidding countenance.)

*Sir kē bāl ḡhar kī kḡḡḡ hā.*

The hair of the head is one's own plantation.

(It grows and is pulled out at will.)

*Sir kē nahāḡḡ pāk. Mah.*

He that bathes his head is pure.

(Applied to a decision, which comes from the fountain-head, or supreme power.)

*Sir kē pād, aur pād kē sir.*

The head and feet have changed places.

(Without order or regularity; upside down: topsy-turvy.)

*Sir kē pādīḡ ḡrī kō āḡ.*

The sweat of the head reaches to the heels.

(The sweat of the brow.)

*Sir mēh bāl nahī, bāt se lārā. Wom.*

No hair on her head and she fights with the bear.

(i.e., she fights without proper preparation; being bald headed she is liable, so the native women think, to be more scratched than if she had hair.)

*Sir munda-ke farḡḡat hue.*

Brought infamy on himself by shaving his head.

It is said that a man shaved his head to become a *faḡīr* in the expectation of getting his livelihood easily, but experience taught him that begging was harder work than working and he was thus put to shame: out of the frying-pan into the fire. Also, Hindī: shave their heads when a pilgrimage is accomplished and the proverb is a shot at a man who shaved his head without doing the pilgrimage and so brought ridicule on himself when found out.

*Sir munda-ke kyā ḡhḡḡḡ mundaḡḡe?*

After shaving your head, will you shave your knees?

(There will be no more left for you.)

*Sir mundaḡḡ hī oḡe pāḡ.*

His head was no sooner shaved than it hailed.

(Misfortune overtook his first venture.)

*Sir nahīḡ yā sarōḡī nahīḡ.*

Either no head or no sword.

(i.e., may my enemy lose his head or I my sword: death or glory: pistols for two, coffee for one.)

*Sir naḡḡḡ, nauḡḡḡ uḡḡḡ.*

Your head in cash, your wages on credit.

(I want your work now and will pay your wages hereafter.)

*Sir par ḡḡe chāl ḡāḡ, tau ḡḡī Madār hī Madār.*

Mah. Wom.

The saw is across her head, yet she cries "Madār Madār!"

(Shahī Madār is a celebrated saint. The first sentence of the proverb is an idiom,

meaning to be in great distress, and the whole means that if you want to get out of trouble exert yourself.)

*Sir par jatt, kach mek roṭi.* Mah. Wom.

Blows on the head and the bread in the hand.

(Disgrace endured, a meal secured.)

*Sir cakkhā, bhōḍā khāḍā.*

Pats the head and eats the brains.

(To pluck the brains.)

*Sir se kajan bāndhe phirte kait.*

If your head be safe, you may wear fifty turbans.

*Sir se kajan bāndhe phirte kait.*

He wears a cerecloth on his head.

(Said of a desperate character, who is reckless of his own life and of course ready to take another's also: he carries his life in his hands.)

*Sir se khaḍḍā bhāṭ.*

His testicles are heavier than his head.

(A big hat on a small head.)

*Sir se utre bāl gā mek jāo yā māl mek.*

The hair once off the head may go into the excrement or urine.

*Sir sijde mek man badiyōn mek.* Mah.

Bowings of the head and evil in the heart.

(Said of a hypocrite.)

*Sir sir aqāl, gur gur biddya.*

To every head its own brains and to every master his own teaching.

(As many men so many minds: quot homines tot sententias.)

*Sir to nahā khujdyā hai?*

Your head has not been scratched yet.

(Said to one whose acts require chastisement.)

*Sir to nahā phirā hai?*

Is not your head turned?

(Why do you talk nonsense?)

*Sisakte gā, bilakte ā.*

He went sobbing and came back roaring.

(An unwilling or sulky servant.)

*Ste hāṭe, bāl kī rakshā.*

To cut the head and protect the hair.

*Sitāl rakh sansār ko, jo tū bhī sitāl ho; Tonst*

*ag, re bālke, phānk deti jag ho.*

Keep the world cool if thou wouldst be cool: A little spark, my son, can set the world on fire.

(In India coolness is synonymous with pleasure.)

*Sti, dādḥ jis ne de Sātā, vā ko to Baikhunḥ hai yāhiā.*

To whom God hath given curds and milk hath a heaven in this world below.

*Stila kā khājā.*

The food of small-pox.

(Said of a man who is much pitted with small-pox.)

*Stila kā puḍā.*

An offering to small-pox.

(Applied to a person, whose members are disproportioned or ill put together. *Stila*

is the goddess of small-pox, and "offerings" are usually made of worthless things, hence point of the proverb.)

*Stila kā thapā.*

The abode of small-pox.

(Said of a man much pitted with small-pox.)

*Sivayōn bin lā kait?* Mah. Wom.

It is no *lā* without vermicelli.

(It is no Christmas without plum cake. At the *lā* (fir, or festival at the close of the *Ramastā* fast, *Muhammadsān* eat *sivayōn* or *sewāā*, a kind of vermicelli.)

*Siyāhī bālōn kī gāt, dīl kī arāṣ nā gāt.*

The blackness has gone from his hair, but not desire from his heart.

(An amorous old rake.)

*Siyāhī karo yā safād.*

Do it black or white.

(*Carte blanche*.)

*Siyālkōṭī, harām bōṭī.*

The very bones of the *Siyālkōṭī* are wicked.

(*Askit* at the people of *Siyālkōṭ* in the Panjab.)

*Siyām nā chhoro, chhoro nā se: Donoṁ mēro ek hī khet.*

Leave nor black nor white; But kill them both at once.

The story goes that a man had two co-wives, who died and turned into black and white kites, and haunted a third wife he married later. The proverb embodies her advice to him.

*Siyānā hāvā khe khā.*

A wise crow will eat dung.

(To describe a person who conceives himself to be very prudent, but falls into a palpable blunder.)

*Siyāne kā gāḥ ēn jagah.*

A clever man's ordure goes into three places.

(Applied to one, who pretends to superior wisdom, and falls into a ridiculous mistake. The phrase supposes one of this description to have trodden on some ordure, and not being satisfied with the first impression and with wiping his foot on the grass, to examine it accurately, by first putting to his hand and then his nose to it.)

*Siyāne to hāṭ bāhūt se, sab se siyānā chho;*

*Hindā dekh ho chāygunā, phāḍe par kam ho.*

There are many wise, but the wisest of all is wrath, Which falls four-fold on the weak and gently on the strong.

*Sōḥ so chūkā.*

Who sleeps fails.

*Sobhā lavēt manukh ko surat, phurāt aur gyān: Jis mek yeh tīnō nahā, ve nar dhor pahēkhān.*

Wit, smartness and wisdom are the ornaments of man: Who hath not these is no better than a beast.

*Sobhā ran kī sūrmā, ghar kī sobhā bīr, Raj kī sobhā chāndnī, bhajan sobhā khīr.*

The warrior is the beauty of the battle field, the wife of the house, The moon-light of the night and rice and milk of food.

*Soch-ko chalna, mustfir, yeh thagon ka gaur hai.*  
Mind your steps, wayfarer, this is a village  
of murderers.

*Sochna ji mochna.*

Anxiety gnaws at the heart.

*Sohbat ka asar hai.*

The effects of companionship.

(A man is known by the company he keeps.)

*Sohni bida, aur chafai ka lakhaga!* Wom.

A handsome old lady and a mat for her gown!

*So jab supne mein pranti, dhan daulat ko paise;*

*Jag pare jaise ko taise, hark kachha nahin aye:*  
Supne ki si maya jis ko apni baithave.

A man may sleep and dream of wealth and riches; But when he wakes he finds himself as before with nothing in his hands: So are but a dream the riches which man calls his own.

*Somin puchhe som se, kaha badan malin?*

*Ka gankhi se gir para? Ka kaha ko kuchh din?*

*'Na gankhi se kuchh gir para, na kaha ko din;*

*Dele dekh aur ko, tale badan malin.'*

Saith a miser's wife to a miser, 'why look you so sad? Have you dropped aught from your pocket, or given aught away?' 'Naught have I dropped from my pocket, naught have I given away; I saw another give, and for this am I so sad.'

*Soni chadai ag hi mek parkhe jate hai.*

Gold and silver are best tried in the fire.

(Trouble tests the quality of men.)

*Soni chhute to maffi ho jate.*

If he touches gold it turns to clay.

(An unfortunate man.)

*Soni jame kase, aur manas jame base.*

Gold is tested by the touch-stone, and a man by living with him.

*Soni-jhona kuchh sat nahin.* Wom.

Wealth is not caste.

*Soni kaho sunar se, 'uttam mharti jate.*

*Kale munh ki ghungchi tute hamare satk!'*

*'Ham talon ki lat, lat hamara rang;*

*Kala munh jab se hue, tute nich ke sang.'*

Says gold to the goldsmith, 'I am of the highest caste, And yet a black-faced weight is weighed with me!' (Answered the carat) 'I am the best of rubies, and red my hue, My face has become blackened by being weighed with the low.'

(There are elaborate puns in this saying: gold is weighed against carats in India made of small red black-faced weights called *ghungchi*. Lat red also means ruby.)

*Soni le-ke maffi bhi nahin deta.* Mercantile.

He would not return even clay for the gold he had borrowed.

(A bad debt.)

*Soni le-ke pi gae, aur ruda har goi das; Soni*

*mild, na pi phire: rupa ho gae bas.*

My husband went for gold and made my

home dreary; I neither got my gold nor has he returned: only my hair has gone (silver) white.

*Soni nik, to kha pharde ke?* E. Wom.

If gold is good, it will not tear the ear.

*Soni pinda aur khona dono bure.* Superstition.

To find gold or lose it are both bad.

*Soni sugand hai.*

It is golden and fragrant.

(It is very excellent.)

*Soni sunar ka, abhira sunar ka.*

The ornament is the wearer's, but the gold remains with the goldsmith.

It is said that a king once asked a goldsmith, how many *dans* in the rupee he was wont to appropriate. He replied the whole sixteen. To put him to the test, the king ordered him to make a golden image, and caused a strict watch to be placed over him night and day during the execution of the work. Before entering on his task within the palace walls, the goldsmith made a brass image, which he left at his own house in his wife's pot of tyre. When the golden image was made, the goldsmith said to the watchmen, 'Now one thing only is wanting. It must be immersed in an acid.' Accordingly, by previous arrangement his wife at that moment passed by calling 'to daal' (Who will buy my tyre?), and was called in by the goldsmith who pretended to buy her tyre for her acid, and slipped his golden image into the pot and took out the brass he had placed there.

*Soni uchhalte chate jate.*

You can go along tossing gold.

(Used to express the security in which the subjects live under a good government.)

*Soni ka garad aur pitai ki pendi.*

A golden pot with a brass bottom.

(Spoken of persons or things which possess excellent qualities along with great defects.)

*Soni ka nivala khidiye, aur sher ki nasron se dekhie.*

Rear and nourish with kindness, but chastise with severity.

(Spare the rod, spoil the child.)

*Soni ki anguthi, pitai ka fanka, man khindi, pat dekh.*

A ring of gold patched up with brass, is a harlot's son that is a fop.

*Soni ki bafeti, phile ka chhappar!*

A golden ridge pole for a thatched roof!

*Soni ki chirya hark lag hai.*

A bird of gold has come into our hands.

(To meet with a liberal patron or benefactor: also said by pleaders and court officials, *(amla)* when a rich man comes into their clutches: also said by begging Brahmins at the death of a rich man when they receive largesses.)

*Soni ki chirya hark se ur gat.*

The bird of gold has flown out of my hands.

(The converse of the above.)

*Soni ki khatari ko kot pe mek nahin marta.*

No one stabs himself even with a golden dagger.

(Life is too precious to be risked for gold.)



*Sone ki anfort meri haun bhik na degi?*

Who would not give alms into a golden cup?

(A handsome young woman finds no difficulty in getting a husband; also, people are ready enough to lend money to the rich.)

*Sone ho caldm, ruppe ho alah, bhike ho na dehi.*

Say caldm to gold, and alah to silver; but don't look at the poor.

(Bhike the rich, but not the poor: caldm alah, a corruption of the Arabic *salim* *salim*, peace be upon thee, is the usual form of salutation among Muhammadans.)

*Sone meri piti, motipoti meri dhauli.* Wom.

She is yellow with gold and white with pearls.

(Richly decorated with ornaments.)

*Sotai bai bin ham na dev, bairi chhai tujhe judhai.*

Your club is of no use without strength, For then enemy can snatch it away to thrash you with.

*Sotai kahi dek meri haage, Us ne bhike and sukhi vadhai.*

With a club in his hand and strength in his body, He can get whatever he asks for.

(Might is right.)

*Sotai chak, ad bari bari.*

Go on, club, it's your turn.

OR It is said that Shakh Chilli, a typical fool, once asked his mother to cook him some food for a short trip, which he intended to make. His mother made him four loaves which he took for his journey. At the end of first stage he seated himself in the cool shade of a tree (which happened to be haunted by four fairies) and placing the four pieces of bread before him said to himself "I may eat one, I may eat two, I may eat three, or I may eat all four." The four fairies thought him to be some great demon who intended to eat up all of them and so they begged him to spare them and promised to give him some wonderful thing. To this Shakh Chilli agreed. So they gave a magic frying pan and told that it would supply him with as much bread as he might want. Shakh Chilli returned with the bread and on his way home stayed at an inn, the keeper of which he busily revealed the secret virtues of the frying pan. The innkeeper being a great rogue and Shakh Chilli, a fool, the latter was cheated out of the frying pan, which was replaced by another. The next morning when Shakh Chilli came to his mother in great glee and revealed the hidden mystery of the frying pan, she took it with hesitation and put it on a stove for trial. It did not of course answer her expectations and Shakh Chilli was greatly mortified. Next day he resolved to go again on the same road and asked his mother to bake him another four loaves. She did so and he started. When he came to the same tree he repeated his former words to his four loaves of bread. This greatly shocked the fairies who rightly conjectured that he must have been cheated out of their former gift. So they gave him a rope, and a club, telling him that by their means he would recover his stolen property. Shakh Chilli on his return put up at the same inn and threw down the rope at full length, saying "Pastor all the men present, you

rope." The rope instantly tied up all the men. Next he cast down his club and said "Now, club, it is your turn," whereon the club began to pummel all the men present, till the innkeeper owned his fault and gave up the miraculous frying pan, which Shakh Chilli brought home in great triumph.

*Sone se ghadi mahagi.*

The workmanship is dearer than the gold.

*Sorath mithi ragat, ran mithi talwar, Jape mithi bhail, caji mithi nair.*

Sweet is the sorath tune, sweet a sword in the battle-field, Sweet a blanket in winter, and sweet a woman in bed.

*Soti nay jagadi.*

To wake a sleeping snake.

(To wake a sleeping lion: let sleeping dogs lie.)

*Soti ka hayra, jagte ki hayra.*

The bull buffalo for the sleeper and the cow for the wide awake.

(To sleep is to lose. A female buffalo is more valuable on account of her milk than a male one, which is only used for carrying burdens.)

*Soti ka majhi kutta chahi.*

A dog can lick the sleeper's mouth.

(When the cat's away, the mice may play.)

*Soti ko sad hai jagadi hai?*

How shall a sleeper wake a sleeper?

(Shall the blind lead the blind?)

*Soti larhi ka makh chandi, na makh khush na bap khush.*

To kiss a sleeping child is no pleasure to its father or mother.

(To do a man a favor without his knowledge brings no thanks.)

*Soti bhai jagadi.*

To wake sleeping wasps.

(Let sleeping dogs lie.)

*Soti rai jagadi.*

To wake up a sleeping quarrel.

(See preceding.)

*Soti thi, par kahi nahai, jo kahi to pachi pao.*

Wom.

I was sleeping and did not spin, but when I began, I spun one and a quarter.

(A spit at an idler.)

*Soti ka pani pahi.*

Running water is purest.

*Soti khar par, rupai dekho dharoker ka.*

He sleeps on the even, and dreams of treasures.

(*Soti par sand, idhar for extreme poverty. Chhatra on *Apagna*.)*

*Soti se bhogai, jape se padoai.*

Who sleeps loses, who wakes gets.

(To sleep is to lose. Early to bed and early to rise makes a man healthy, wealthy and wise.)

*Sone raja ki pati se jagti alahai.*

You must be a prince or an ascetic to sleep soundly.

(Ordinary natures have a notion that princes are free from care.)

**Soyā aur mādā bardār.**

Sleep and death are the same.

(The sleeping and the dead are but as pictures: sleep the twin brother of death.)

**Suāks suāks mek Kriśn rat, suāks birihā mut kō:** *Nā jānā yā suāks kā yehī ant na ho.*

Call on God with every breath, don't pass a breath in vain: Who knows but that this will be your last breath.

**Suav se utrā, babūl mek aṭṭā.**

It descended from heaven, but stuck in an anacua.

(The *babūl* is a very thorny tree. The saying is used of Government officials who are apt to stick to money that passes through their hands.)

**Sūd semal dekh-ke, sabhī gawāl bukh:**

*Phūl dekh-ke ram rahē, phūl kī rahī na suddh.*

A purrot seeing a *sema* flower lost his senses: Stuck to the flower and forgot the fruit.

(The *sema* tree with its beautiful flowers and want of shade and fruit is a standing synonym for what is delusive in the world.)

**Sud-būdh aṭṭ mukat. kaulī bh-go kapūr,**

*Kāre ke mukh bikh bhayo; angat sobhā, Sār.*

The rain-drop in Sudt makes pearls in shells, camphor in plantains, And poison in a snake's mouth: (behold the effect of) association (saith) Sār Dās.

☞ The proverb embodies a series of superstitions associated with rain which falls during the lunar asterism Śukrī (Arcturus). Sār Dās was a celebrated Bhagat or a Medinval (religious) Hindū reformer.

**Subak hī subak Khudā kā nām to!** Mah.

Begin the day in the name of God.

(Said in reproof of one who begins the day with a lie on his tongue, or says or does anything improper.)

**Subah hotī hui shām hotī hui!** *Umr yūhā tāmām hotī hai.*

Now morning and now evening! Thus pass our lives.

(Fleeting life.)

**Subah kā bhūlā, shām ko aye, tau bhī bhūlā nahīn kahlātī.**

If what was forgotten in the morning be remembered in the evening it cannot be called forgetfulness.

**Subah kī bohni, aur Allāh miyān kī de.** Mercantile.

Take the morning handsell and put your trust in God.

(It is a common superstition that it is very unlucky to refuse handsell.)

**Subah kī nākh aṭṭhā nahīn.** Superstition.

Nay in the morning bodes no good.

(A saying of the Banyās—never refuse handsell: see preceding.)

**Sudh aur chho kā bair hai, chho deat sudh jā:**

*Uṭī nar bhar-pūr hai, jo sudh na de gawā.*

Wisdom and anger are at variance; when

anger comes wisdom goes: He is a perfect man that lets not wisdom go.

**Sudh budh apnī thik rahē, jab tujhe deo chho:** *Chho hai bhūt bigarā: is kī mit na ho.*

Anger is a devil; have no love for it; If anger seize thee keep thy senses straight.

**Sudh budh nā kō apnī, bāt me marī mām.** *Is dunyā rahnā nahīn; mat nā ho anjān.*

Put not away thy sense, but listen to my words. Thou shalt not remain in this world: forget not this.

(A saying of *Sagira*.)

**Sudh kā mūkh kutā chāṭe.**

A dog may lick the face of the simple.

**Sudh sūn sukhren kīr sab, sudh bin hot bigar:** *Aisā sudh bin hai manukh jāisā pāthar, jhār.*

It is skill that does the work, without skill it is spoilt: A man without skill is like a stone or a bush.

**Sufaid bāt mat kā paigām.**

Hoary hairs are the harbinger of death.

**Sufaid bāt javānī kā sevāl.**

White hair is the sign of declining years.

**Sufāriah bagair rozgār nahīn miltā.**

Without interest you cannot get a berth.

**Sugandh lagānā to abh marān, abh marān pahne tan sārī,** *Hār chāmb-ṭī kī bhārī lagat, tum jānāt ho tan kī sukhvārī!*

Scout is a nuisance and my gown is a nuisance And a flower garland is heavy upon me—as I am so delicate!

(Affected delicacy.)

**Sughar bāniyān sursā l-, Bāil māṅg bahū ke de.** Agric.

If the bride be clever her father-in-law will caress her, And get her oxen on credit.

**Sughar sughar hāṭe jānī ṛ-hārān ko dāṛ hānēd.** Wom.

The simpleton laughs aloud where the wise woman smiles.

**Suhāgan kā pāt pichhvāre khels hai.**

The married woman's child plays at the back of the house.

(If a child dies, a married woman has hopes of supplying his place. The phrase is used when speaking of losses sustained by a person who has a good income, and is able soon to repair them.)

**Suhāg bhāg arānī, chālhe ag na ghare pānī.** Mah. Wom.

Wedlock's joys are cheap, but there's no fire in the hearth nor water in the pitcher.

(An unhappy marriage.)

**Suhā jog suhāg kā aur kōp jog hot nīr,** *Gur biddāyē kī jog hai; soch samājh, re bīr.*

The red spot becomes coverture, and water becomes a well, Learning becomes a teacher; remember this, my brother.

(A red spot on the forehead is a sign of coverture among Hindū women.)

*Sukhte ki lāt, na sukhā ki bāt.*

Better the kicks of a pleasant man than the speech of an unpleasant one.

*Sāhe ki rē nahā, masārā ki taṣṭiq nahā.*  
Wom.

Red garments are not customary, and silk not procurable.

(The horns of a dilemma.)

*Sut chor, so bajjar chor.*

Steal a needle, steal a thunderbolt.

(The sin is in the fact, not in the amount.)

*Sūt jahān na jāi, vahān sūt ghuseṛe hāi.*

Where a needle cannot pass, they thrust in a skewer.

(To strain at a gnat and swallow a camel.)

*Sūt kā bhālā ho gayā.*

Making a spear of a needle.

(Making a mountain out of a mole-hill.)

*Sūt kahē 'maih chhedūn chhedūn,' pahle chhed karāi.*

The needle says "I'll pierce, I'll pierce," but first it's pierced itself.

(He sees the mote in his neighbour's eye, but perceives not the beam in his own eye.)

*Sūt, katarai, gat, unglaitā rakhe, so darsi kā betā.*

Who keeps a needle, scissors, yard and thimble, is a tailor's son.

(A tree is known by the fruit.)

*Sūt ke nāke se sab ko nikālā hai.*

All are drawn through the eye of a needle.

(Said of one who is no respecter of persons.)

*Sājhe na bitaurā, Chānd se "Rām Rām."*

He can't see the (village) dunghill and salutes the New Moon.

(Natives always salute the New Moon.)

*Sājhe nahā, aur gulel kā shauq !*

He can't see and is fond of shooting !

*Sāj phūl jāise ghī kā kuppā.*

Swollen and puffed up like a butter bag.

(Kuppā is a leathern receptacle for holding gāi.)

*Sāj satkā kaprā phatā.*

Putting in the needle tears the cloth.

(Said of a mischievous man.)

*Sākha dhāk, dhokā kā bāp.*

Dry dhāk wood is the carpenter's father (master).

(Dhāk wood when dry is very hard.)

*Sukhan-got mushkil nahā, sukan fahmī mushkil hai.* Ped.

It's not hard to speak well, the difficulty is to understand.

*Sukhan unhoṅ par dāṭe, jo haṅ haṅ rākhē māt.* Wom.

Beg only of them who smile and show you due respect.

*Sukhār, dukhār, amānī farmanī hai.* E. Agric.

Drought and inundation are the works of God.

*Sākha sākha Bāman hogayāphai phāl Chugattā.*

The thin Brāhman has turned into a fat Mugal.

(To describe one who from poverty has acquired great wealth.)

*Sukh bayhe, musāpā chaphe.*

When ease comes corpulence comes.

(Very true in India, where fatness is often synonymous with respectability.)

*Sukh dukh māt jo rake sahāi, sajjan vā ko bolā, bhāi.*

He is a true brother, my friend, that is true through weal and woe.

(A friend in need is friend indeed.)

*Sākhe dhānōh pāni parā.*

The rain fell just as the rice was withering.

(In the nick of time.)

*Sākhe lakṛī ki tarāh, khāt bakri ki tarāh.*

Thin as a stick he eats like a goat.

*Sākhe mān jhār ber ghāne hōh : Sammat mān an dher ghāne hōh.* Agric.

In draught wild plums are plentiful, And in a good season corn.

(The appearance of a heavy crop of cere is a sign of a dry season.)

*Sākhe Sāvan, rākhē Bhādoṅ.* Agric.

A dry Sāvan means a barren Bhādoṅ.

(Sāvan is July—August and Bhādoṅ is August—September. The autumn harvest which is cut in Bhādoṅ depends on the rain in Sāvan.)

*Sākhi chindāi kartēn hāi ?*

He builds with dry mortar.

(1) To do a business badly. (2) A skit at the Brāhman, who will eat without drinking at a feast, so that they may eat the more.)

*Sākhi rahegā voh sadā, jin chho dind mār : Jag mān bhālā kīhāt hai chho kā māran-hār.*

He will be ever happy that stilleth his wrath : The suppressor of anger is ever praised in the world.

(A soft answer turneth away wrath.)

*Sukh kāran sāgar tāj, an bindh āyo ang, Mōti nār yūh kampiyān, tū hūnī aur ke sang.*

For happiness sake it leaves the ocean and is bored through: Like a pearl man trembles when a woman laughs.

*Sukh ke bāre jodhā rakhvālī hāi.* Hin.

Happiness is guarded by bold warriors.

(i.e. happiness is difficult to reach.)

*Sukh ke sab sākhi hāi.*

Prosperity has many friends.

*Sukh māno to sukhi hai ; dukh māno to dukh :*

Sachcha sukhā voh hai, jo sukhi māne na dukh.

Take it for pleasure and it is pleasure ; take it for pain and it is pain : The truly happy is he who minds neither pleasure nor pain.

*Sukh māt ā Karam Chand, lage musāḍāvan ganj.*

Karam Chand came in raptures to have his bald head shaved.

(Said of a prosperous man, who foolishly injures himself.)

*Sukh meh Sāh ko bhajo, jo dukh mil na ho :*

*Sāh kahē, re bālke, sikh main jas lo.*

Call on God in pleasure that pain come not to thee : Hear this my sōus, saith the saint, and be respected.

(Remember now thy Creator in the days of thy youth, while the evil days come not: nor the years draw nigh, when thou shalt say: I have no pleasure in them. *Ecclesiastes* xii. 1.)

*Sukh sampat kā sab kōi hai.*

All associate with the prosperous.

*Sukh se dukh bhālā, jo thore din kā ho.*

Trouble is better than ease, if it last but for a while.

*Sukh sove horā, jis ke gāī na gorā.*

He will sleep soundly, who has no cattle.

*Sukh sove kunhār, jā kī chor na leve matyā.*

The potter sleeps soundly, for thieves will not steal his clay.

*Sukh soven Shakh, aur chorān bhāñde le.*

The mendicant sleeps soundly, while thieves walk off with his pots.

(The *Shakh* here is a wandering bard of the *dhārān* class, who sing songs in honor of saints. They are poor and of course their pots are not worth stealing.)

*Sukh sove Shakh, jin ke taṭṭā na mekh.*

Happy sleeps the mendicant, who has nor horse nor tether.

(See preceding.)

*Salt par bhi nīnā dī hai.*

Sleep comes even at the stake.\*

(The horribly cruel punishment of impalement was common enough in former times in India.)

*Salt par kī roṭī khāte hai.*

He eats bread at the stake.

(To earn one's livelihood by hazardous means: always liable to punishment: to live on a volcano.)

*Sām ke ghar kuṭṭā jū jāno de.*

The dog at a miser's gate, neither goes in himself nor lets others pass.

(A skit at the niggardly servants of a rich miser: the dog in the manger.)

*Sām kī thāṭī.*

The deposit of a miser.

(1) Describes one so avaricious as to spend absolutely nothing.

(2) Describes something to be taken special care of: as a miser is sure to try and cheat about his deposits with another, in the hope of gaining by it.)

*Sumran hār meh, surāt na Hari meh, kaho, bhāt yeh kaisā hai? Upar se to nīk ban baṭhā, bhātar pāisā pāisā hai.*

Beads in hand, no thoughts of Hari (God): say, what sect is this? Without he is a holy saint, within nothing but pence.

*Sānd ghar bhīrā kī rāj.*

The empty house is the wasps' estate.

*Sānd khet, kulachhān, hīrā kī chug jāī.*

*Kāt bīrdāṭ bē-be āj abhāṭ jāī. Agric.*

Deer will graze the unguarded field, thou fool.

And seed sown in another's field, profits nothing.

*Sundār apnī māṭ kī māṭ meh se bhī churāṭā hai.*

The goldsmith will steal a piece of his own mother's nose-ring.

(He would cheat his own father.)

*Sundārī bechē bhāṭā, andārī bechē māṭchā. F.*

The wise man sells the house, the fool his fish.

*Sundār kī khaṭī, aur dārā hē band.*

The goldsmith's acid and the tailor's tag.

(Said of an evasive answer.)

Our These classes are habitually behind hand with their work: the first tells you your jewels are ready and just put into the acid to be cleaned, and the second that your clothes are ready and only the tags remain to be tacked on.

*Sūno māṭ mat chīs rāṭh, leṭā chor chākār :*

*Khas hai dham aur jī kī sūnā aur yār.*

Place not thy goods in a lonely place, for thieves will steal.

A wilderness and a desert are the bane of life and property.

*Sūnī saj se murkhānā bāṭ bhī bhālā. Wom.*

A butting ox is better than a lonely bed.

(Better a bad tempered husband than none at all. Widows in India have a very rough time of it: hence proverb.)

*Sunī sunāī bāt kī, garhī bādāṭhā bhāṭh :*

*Barchhīn kī mār parī, kabrīn kī bhāt lū.*

He believes implicitly all he hears :

(For instance) a man was speared for stealing cucumbers.

(Cucumbers being of no value in India: it would be absurd to put a man to death for stealing them.)

*Sunīye sab kī, kīyīye apne man kī.*

Listen to all, but do as your mind desires.

*Sun koi haṭār kuchhā sundar, Kīye vohī jo amāsh meh āve.*

Qāṭā ho to kīye na gāṭā. Aīś ho to hāriye na himmat, Aīś ho to hāṭh se na dīye : Jāṭā ho to na kī gam na kīye.

Listen to a thousand plans, But do what you understand. As far as you can make no mistakes. Let not disappointment destroy your courage. Give not up what comes to your hand : And grieve not for that which leaves you.

*Sunnī na Shīa, jī meh āṭh se kīye. Mah.*

Neither a Sunni nor a Shia, I do as I like.

(Said by a free-thinker: the Sunnis and Shias are the two main sects of the Mohammedans and are always at daggers drawn.)

*Sun re dhol bāṭā hē bēl. Wom.*

Hear, drum, my lady's voice.

(Spoken by one to whom another has made many promises of kindness, which have not been fulfilled.)

Our Theology goes that a mother informed

her son of the bad conduct of his wife, but he did not believe her. His wife afterwards fell sick and the family priest advised her to console all her sins, so her last moments were unapproaching, which she consented to do. While she was preparing herself for the difficult task the old woman contrived to put her son within a large drum which she placed next to the sick bed. While the sick woman was giving over her sins one by one, the old mother kept on beating the drum to the words of the Prophet.

*Sun sun-ko tart bat, saheli, soch hai mere man ko:*  
*Kar-ke byah ghoreh nahit rukhte balat apni*  
*dh ki. Wom.*

My maid, I have heard and my heart grieves,  
That after marrying her off a father keeps  
not his daughter at home.

(In India girls are well treated in the parents' and badly in their husbands' homes: hence the point of this saying.)

*Sun sun mithi bolat, baith na baith pda: Dahi*  
*dhulke, dhore, khat khat khat!*

Keep not company with thy enemy, misol!  
by his honeyed words: Thou fool, thou  
mayest not eat any time cotton for curis.

*Sap hole so hole, akhaili hai hole jis meh bahot-*  
*tar akhail.*

The winnowing-fan may speak, but the  
sieve with its seventy-two holes never.

(Those who live in glass houses must not  
throw stones.)

*Suphal hot man bhunat, Tula, prem parit:*  
*Apno-upan lat-ke tirpa; raji hat.*

Tula, the heart's desires are fulfilled  
through love and faith: A woman wor-  
ships a wall for her own ends.

(Faith can move mountains. Tula Daa was the  
celebrated author of the Hindi *Rasayan*.)

*Supni hi ni madh, jis ko apni bulake.*

Our possessions are but the illusions of a  
dream.

*Supna meh rija hira, din ko vohi akhil.*

Though a king in your dreams at night, in  
the day you will be as you were.

*Supna meh sudhi mile kar na kahi do bat:*

*Sorat hai, rovat nahi, matli nah gai bath.*

I saw my lord in dream and could not talk  
with him: I awoke from my sleep weep-  
ing and wringing my hands.

*Supurdam ba ta madh-i-khat ra: Ta dahi*  
*hiat-i-kam-o-bah ra. Para.*

I have made over my property to you: You  
now know all its good and bad points.

(A preface to books.)

*Surya baith graha hai, in baith goun,*  
*ji ha baith hai hai; dost roko haun.*

The enemy of the sun is an eclipse, the  
enemy of the lamp is the wind, And the  
enemy of life is death: who shall avert it?

*Surya dhai dhai se nahit akhapti.*

The sun is not hidden by throwing dust on it.  
*Surya ho hai dhai to-ke dhai hai?*

Do you want a glass to look at the sun?  
(To show a lantern to the sun.)

*Surya na bhan ubhart, raat ghar ko pidiari.*

When the sun comes out, the night goes  
home.

*Sard kha aur bil meh ghus jat.*

A brave man will cut a hole and escape  
through it.

(Discretion is the better part of valour.)

*Sard, ran meh ja-ke lohā kare nisanā. Na*  
*moh chaphe ranglāp, nā tohe chaphe kaloh.*  
*Wom.*

Go, warrior, to the battle-field, and fearless  
wield your sword. Your death will bring  
no widowhood to me, nor cavil at your  
name!

(A woman's advice to her husband when start-  
ing for war.)

*Sard se pda.*

The brave are the full.

*Sard churail ki st, mādj pariyañ ha sh.*

The face of a goblin, and the airs of a fairy.

*Sard meh aise, sard meh aise.*

Such without and such within.

(Altogether bad.)

*Sard mere mitr ki man meh rahi samā, Jā*  
*mekhi ki pat meh latī lahi na jat.*

The image of my love fills my heart within,  
As their redness is not seen in the myrtle  
leaves.

(*Mekhi* leaves are used for dyeing the palms  
and nails red, but are themselves green.  
The saying has a spiritual and allegorical  
meaning.)

*Sard na shakal, dār meh se nikal.*

Nor face nor shape, as if just out of an oven.  
(Said of an ugly woman.)

*Sar Dā janam ke nahit ādhai?*

Sar Dā was not born blind!

(*Sar Dā* was a Bhaṅgat or free-thinking Hindī  
reformer. He is said to have blinded him-  
self to avoid contamination with a woman,  
with whom he had fallen in love.)

*Sarmā chand bhāi nahit phup sekti.*

The hardest grain of pulse won't split the  
oven.

(It is in vain to strive against greatly super-  
ior force: *chand* or pulse is parched in  
ovens in India; hence point of proverb.)

*Sarmā sab lagate hai, par chāvan bhāne bhāne.*  
*Wom.*

All apply antimony, but their manners differ.  
(Manners make the man: *sarmā* antimony is  
used for beautifying the eyes.)

*Sar meh isar hae.*

God dwells in music.

*Sar, sar, muni ki yehi rīt: Sudrath lai karā*  
*sab pīt.*

This is the way of gods and men and saints:  
To love their own ends.

*Sardā se phurti.*

Witty is smart.

*Susa, gadar, lomri, darpot tā, ino jā; Māna*  
*ākar dekhi har taje lagā pirān.*

The hare, the jackal, and the fox are of a

timid sort; Their lives begin to go at sight of man or dog.

*Susad jādā pā goosā jādā?*

Shall I go for a hare or for forest dung?

OR A country woman whose daily avocation was to collect forest dung for fuel, one day happened to catch a hare. She concluded that hares would come to her every day and hence proverb.

*Susā durt, re bālke, pā hāt jī se tār; Ruti bōhā susā kō lāge bājī pakār.* Rus.

Idleness is a bad thing, my lad, thrust it from thy life; An ounce weight to an idle man is as heavy as a mountain.

*Sus mānakhā kō kōt nā lāgā, Phurlikē hē sub hē bhāgā.*

None befriends the lazy; But all men love the active.

*Susā jo rākhē chōrī par; to pagrī-pat rākh mōrī par.*

Who sets his heart on thieving stakes his own good name.

*Sāt hē binause hō gā.*

All the thread is turned into cotton seed.

(i.e. the whole work is spoilt, or all the plans are thwarted.)

*Sāt kī anī, aur Yāqūb kī kharīdārī! Mah.*

Purchasing Joseph with a skein of thread.

OR The Muhammadan story is that when Joseph was being sold as a slave in Egypt, an old woman came forward to purchase him for a skein of cotton.

*Sāt nā kapde, kōlī se latīham latīhā.*

Neither thread nor cotton and quarrels with the weaver.

(To describe one who quarrels without any reasonable pretence.)

## T

*Tāt lag jādā nā loliye. jīb lag pār bōdā.*

Is not if you can help it.

*Tāhalye kō tāhāl ohe, bīhalye kō bīhāl ohe.*

Service befits a servant, and his caste befits a man of caste.

(Every soldier to his lance.)

*Tāhāl haro fuqār kī, jo darr tumhēr asī;*

*Rā'n dīnd rātī rāho jog mōh bīv; bīa.*

Serve the holy that thou mayest be blessed, And pass thy days in all happiness.

*Tāhāl haro mā bāp kī, jo hōh sūpārān ā.*

Yā tāhāl sūn jo phīrā Narak unhōn kī bīa.

Serve thy father and thy mother that thou mayest obtain all thy desire. Who doeth not such service shall dwell in Hell.

(Honor thy father and thy mother that thy days be long in the land the Lord thy God giveth thee.)

*Tāhāl nā tāhōrī, lō 'majārī mōrī!'*

Nor service nor work done and he asks for his wages!

*Tāt kī durt, bhāgāt kī mōrī.*

What's on the platter is yours, what's in the basket is mine.

(What is being cooked is yours, what is ready cooked is mine: colloquial.)

*Tāirā kī dābē hāt.*

It is only swimmers that sink.

*Tāirāgā so jāhōgā.*

Who swims will sink.

(If ever or later: don't go out of your depth.)

*Tā' allī kō tātār māt.*

There is no disputing what's evident.

*Tātā hō jī hē hāt māt, vāt tārā hāt sāt māt.*

Who hath a penny in his pocket is of high caste.

*Tātā hāt, aur gupā dāst.*

A penny for the article and two pence for the repairs.

(Penny wise, pound foolish.)

*Tābālīf māt hī tābālīf cārdār!*

Verily ceremonies are troublesome!

*Tābālīf māt rāt chāl dī.*

While ceremony squabbles the train is off.

OR The story goes that two punctilious native gentlemen on the platform of the Railway Station at Lucknow would out-do each other in politeness; said one, 'Harat sūdā Atīgē!' 'Qīdā ap!' 'Nāhī, qīdā ap!' 'Bo sūdā, your highness, 'After your reverence!' Nay, after your excellency!' Meanwhile the train went off. Observe the English word *rat* is a recognised proverbial saying.

*Tātī parāpī hāt aur gupā Narak.*

Who depends on other's hands will go to Hell.

*Tātī rōpī āt lē, chāhē tāt hē.*

You may take your bread and your penny now or when you choose.

(You are not to expect more.)

*Tātā sū jāvīb dē dīyā.*

He gave a penny answer.

(A flat denial.)

*Tātē kī cārā khēd hāt.*

It's money that makes all the fun.

*Tāt: kī lānag Banjāyan khāi; kākō, ghār rāhē kī jāt?*

When a Banjā's wife takes to two-penny clothes: woe, will he be ruined or not?

(A skit at the proverbial niggardliness of the Banjās.)

*Tātē kī murg; chān tātē mahāl.*

A penny for the fowl and six pence for the tax on it.

*Tāt: ālār gūlā par, pātāl rūpāyā par. Bhoj.*

A partridge for a penny in poverty is (as expensive as one for) five rupees in prosperity.

*Tātī par tāhāt; mātāt kī āt hātātāt.*

Superstition.

When slate is on slate, there's bad luck for the master.

(A school phrase: it embodies a superstition that if one of the tablets or writing boards

happens to lie upon another it brings bad luck to the master.)

*Tak-jhāk-kar chāl mat; yeh hai burā su-bhāo. Jār kulah, yā chortā, yā bahen ābhilāo.*

Don't go about looking and staring; it is a bad habit. People will call you a rake, or a thief, or a fool.

*Takle kā sāl nikāl gayā.*

The twist has been taken out of him, as out of a spindle.

(Said of a naughty boy made to behave himself by punishment: he has learnt a lesson.)

*Tak tiryā ko āpnī, par tiryā mat tak; Par nārī ko tākne parē sī mān bhāk.*

Look on your own wife; never on another's: Looking on strange women will lay your head in the dust.

*Tālam tōd mat karē, kīyē bāshan bhugtā: Jo nar bachnō se phirē, vah pat det gūvā.*

Evade not and keep thy word: Who goes back in his word loses his honor.

*Tāl bajā-ke māngē bhik, Us kā jog rahā ke thik.*

Who rings a bell to beg for alms, His mendicancy prospers not.

(A sūt at the mendicants who go about begging alms with bells in their hands.)

*Tāl batā us ko na tū, jī se kīyā qarār: Chāhe ho bairī terā, chāhe ho gūr.*

Disappoint him not to whom thou hast made a promise: Be he your enemy, or be he your friend.

*Tāl dhar, āpar dhar. E. Agric.*

Above and below it's all a stream.

(Raining cats and dogs.)

*Tāl Dharā, āpar Rām.*

By the Earth below and God above.

(An oath.)

*Tālē kā dam talē rah gayā, āpar kā āpar.*

The inner breath remained inside and the outer outside.

(Dashed by bad news.)

*Tālē gharā, āpar achrā.*

A ring below and a chaplet above.

*Tālē kē dāht talē rah gayā, aur āpar kē āpar.*

The lower teeth remain below, and the upper teeth above.

(That is, the jaw is set with fear: used to express being shocked at any thing.)

*Tālē parī kā mol kyā?*

What is the value of what's under your feet?

(Said by a meek and obedient wife. Used also to express the inutilty of wasting time in the discussion of matters which are past: reviving the dry bones of a discussion. Also that what is in one's power is not valued.)

*Tālē pād, āpar māng.*

The legs below, and the head above.

*Tāl bin kaidā tālā? Jorū bin kaidā sālā?*

No lock without a key: No brother-in-law without a wife.

*Tāl dōh kar bājē. E.*

It requires two hands to clap.

(It takes two to make a quarrel.)

*Tāl mēh chamkē tāl machharyā, ran chamkē tarvār. Tumbūd chamkē saiyāh pagaryā, sajpe bīndyā hamār.*

Fish look well in a lake, and a sword on the battle field, My husband's turban in a tent, and my spangles on my bed.

(Every thing has its place.)

*Tāl munḍyā, Pātāl dhuḍyā.*

Looking for Hell with his head down.

(A great rogue always plotting mischief.)

*Tāl nū bhūkē ko kabhī, jo de tujhe Khudā. Adhī mēh se pās bhī, use bānt-kar kha.*

Refuse not the hungry what God hath granted thee. If thou have but half a loaf, share that half with him.

*Tāl na talīyā, bovo singhārē, bhāiyā. Agric.*

Nor tank nor lake and he wishes to sow water caltrops my friend.

*Tāl se talaiyā gahri, sāhp se sāhpōdā jahri.*

Superstition.

A lake is deeper than a pond and a young

serpent more poisonous than a large one.

*Tāl rūkh patpar bhzyo, hamsā kīkhit na jūd. Mare purānī pit ko, chun chun kar kar khūd.*

The lake hath dried up but the swan goes not away. Out of its old love it lives on pebbles and stones.

(Home sweet home.)

*Tāl to Bhopāl Tāl, aur anā talaiyā kaid.*

The only lake is Bhopāl Lake, the rest are but ponds.

(Tāl is one of those artificial lakes called "tanks" by Europeans in India.)

*Tāl ujhāl kar ujhāl kyār, Jab barīhā kē pūrām pār. Agric.*

Lakes and ponds will overflow, When rains are heavy.

*Tolvār kē ghāo bhariā hai, dāi kē ghāo nāhī bhariā.*

A wound from a sword can be healed, but the wound from a word never.

(Thy tongue like a sharp razor worketh deceitfully. Psalms, lii, 2.)

*Tolvār kē khat harā nāhī hotā.*

The field destroyed by the sword never revives.

*Tolvār kī dāh kē sāpāne koi bīrdā Aī shāhīdā hai.*

It wants a brave man to stand up against the flash of a sword.

*Tolvār mārē āt pār, chāhē mārē āt bār.*

The sword slays once, but kindness oft.

(Mistaken kindness.)

*Talsarya sã he mat kaho jo khatãdã le kar  
hãh, Ron se bhãge chãt, chãp tot kã sãh.*

Don't call him a swordman who takes his sword with him. As he runs from the battle field and leaves his comrades behind.

*Talsarya vahi bhãd, jo ron mein hãh dikhãe,  
Buriã ke (utãre karã, aur ap tãrat bach jãve.*

He is a true swordman who can use his sword in the field; Cuts down his enemies and so saves himself.

*Talvonã kã sã kahãhã, yã jithã kã sã? E.*

Shall I judge according to the soles of my feet, or according to my tongue?

The story goes that a judge received bribes from both parties to a suit. One presented something valuable and the other slipped a gold mohar under his foot; and hence the dilemma described in the proverb. It is applied to the difficulties of a bribe-taker.

*Talvonã se lagi hai.*

She is stuck to the soles of his foot.

(Said of prostitutes.)

*Talvonã se lagi, sir mein se nikal gayã.*

It entered my heel, and comes out of my head.

(I am burning with rage from head to foot.)

*Talyãh bajã le, banno, byãh hogã.*

Clap your hands, my child, you will be soon married.

(Said to amuse children.)

*Tandãhã mãre mãhã lãl rabhte haihã.*

A slap on the face keeps the cheeks red.

(People punished recollect the punishment: to hide one's poverty with a good grace.)

*Tame ra sek harf ast, har sek tilã. Pera.*

Avarice has three letters and all three empty.

(In Persian writing there are no dots to the three letters of the word *tame*, avarice.)

*Tãm-jhãm lage!*

Bring in: sedan!

The story is related of a man, who became the fortunate owner of a sedan, that he used to ride about in it upon the slightest occasion. At last he determined to do his own marketing and to thus call the sedan continually into service. "I want pepper" says the wife. "Bring the sedan" says her husband. "Oh I forgot the salt." "Bring the sedan." The proverb is used to express silly vanity.

*Tãndã bãndã sãtã parãndã.*

The warp and the woof are both of old thread.

(To labor in vain.)

*Tãndã Shãhã dẽdãndã, jisã he chũhãtã nã parãndã.*

Tãndã Shãhã is a fool, who does no business in writing.

(And so gets himself mixed up in needless disputes.)

*Tãndã dehhã chũndã, meinã dehhã dehpãr. Mercantile.*

Seeing money settles, seeing the person does business.

(Business is transacted face to face or for cash payment.)

*Tãn de, man le.*

Give your body, and get money.

(Work and you will get.)

*Tãndurust hãndã nemut hai.*

The health is equal to a thousand blessings. (Health is better than wealth.)

*Tãngi gãt, farãkhãtã ãi.*

Poverty goes, and plenty comes.

*Tãngi kã sãth farãkhãtã, aur farãkhãtã kã sãth tan-*

*gã lãgi hai hai.*

Plenty waits on poverty and poverty on plenty.

(The mutability of the affairs of this world.)

*Tãng kã niche se nikãl diã.*

Kicked from beneath the feet.

(Subdued.)

*Tãng pakãr kã lãũ aur pũtch pakãr kã bahã diã?*

Pull him in by the leg and kick him out by the tail!

*Tãn gudãt, man dhãgã: koi kuchhã hã lakhe, man lãgã.*

The body is a clout and the mind a thread: say what they will, this is my opinion.

(A saying of the *fajirs*: the mind keeps the body together.)

*Tãng uthe nã, shãphãt chãhe hãhã.*

He cannot lift his leg, and he wants to mount an elephant.

(Attempting beyond one's powers.)

*Tãnti ghãt kã bãnti ghãt?*

Which is in fault: the warp or the woof?

(Both are: faults on both sides.)

*Tãn kã bairi tãp hã, aur man kã bairi neh; Jis tãn mein yeh dõũ rãme, to gac jũũ aur deh.*

Fever is the enemy of body and love the enemy of heart; The man possessed by both loathes heart and body.

*Tãnkã pãndã mil gayã.*

The pieces have been joined again.

(To express a quarrel having been settled.)

*Tãn kasrat mein, man aurat mein.*

The body in exercise and the heart set on women.

(The native notion is that the two are incompatible.)

*Tãnkã baj rãhã hai.*

It resounds with chisels.

(The building is going on rapidly.)

*Tãn kã kar le tuntũtũ, aur man kã kar le tãr.*

Phir jãe gã Hari nãm kã, jo tũrat milã Karãr.

Make your body into a guitar, and your heart the strings for it. Then play the sweet hymns of God upon it and you will find the Creator soon.

*Tãn kã tanãh sarãt mein neh nã pãpõ chãhã; Shãh nãgãrã hãnkã hã, bãjãt hãtã dũn rãin.*



The body is ever moving and has no rest at all; The marching-drum of the breath is beaten night and day.

(We are always on the road to death.)

*Tan ho kappi, na pet ho rest.*

Not covering for the body, nor bread for the stomach.

*Tan lagt dhoopi, to baid chit u shapri?*

When the sun warms his back, who cares to put up a hut?

(To forget the humanity for a want the moment it comes to prove.)

OR The story goes that a man in the cold of the night swore to put up a hut in the morning, but as soon as the sun warmed him he forgot all about it.

*Tan mild to kya had, men ki b-jit na pigde, Jaise slip samudr mai kare "tirti tirti."*

What boots it to have a body when the heart is not appeased, And like a pearl-shell in the sea cries out "I am a thirer, thirer."

(The natives say that pearls are formed by rain-drops falling into the shells of oysters during the time of Swati (Arcturus).)

*Tan par chit na ghar mat adj: Daul-eare hi rapd hai!*

No clothes to her body, nor grain in the house: And celebrating the funeral of her wretched old grandfather!

(Which would cost much money.)

*Tan par sote bapra, aur ran sote ranjit, Bir parakh volt bhale, jo sab se rak'eh prit.*

Clothes heat the body and heroes a battle field. These men are good that love all men.

*Tan phang hi phang sote bhari: Kaha "kaho meko Kaji Pyari." Raa.*

The mimic is heavier than a buffalo, And asks to be called Miss Slip.

(Najo is a slim and slender girl; a slip of a girl.)

*Tan piyda, man titra, sote jivan ka sal. Jab titar ad-jit hai, to ho ja pinjar dhal.*

The bird in a cage, the soul a partridge in the snare, both the means of life. When the partridge flies the cage it turns to ashes.

*Tan pulla hai bhak ka, ise dekh mat bhal. Ek din aise hoega mile dhal mat dhal.*

Be not proud of thy body; it is but a bag of dust; And one day it will turn to dust again.

(Dust unto dust, and ashes to ashes. The above is a well known saying of the Magads or religious reformers, and is to be found every where in endless variation.)

*Tan otal ho tit sote, aur man tital ho mit sote. Milk pleases the body and friendship the heart.*

*Tan sukha pinjar hare, dhare rain din dyaen: Tulat, mife na bared, baid bichare gyen.*

They reduce their bodies to skeletons and night and day they meditate: But, Tulat, avarice will not go till they get heavenly knowledge.

*Tan sukha, kapti pith hat, ghore par sin dhare, baid! Ab mast-najara baf chakhi, chakhi hi fir hare, baid.*

Your body thin, and your back bent, you should now saddle your horse, sir! Your death march is being beaten, and you had better think of going, sir!

*Tan sukhi to chain hai, Na to dukh din rain hai.*

If there is health there is pleasure, If not there is pain day and night.

*Tan sukhi to man sukhi.*

The body at ease, the mind at ease.

(Kam sana is a vulgar proverb.)

*Tan uja, to qalandar rija.*

When his belly is full, the beggar is a king.

(Qalandars are Muhammadan mendicants: in India many of them carry about performing monkeya.)

*Tan utlipa, man bhawan: Jabhi par-pada, vabhi dham.*

When your body is your pillow and your mind your inn, You will find rest wherever you may sojourn.

(A saying of the mendicants.)

*Tonut mat bar, jab talak bin tarte to him. Tanta bis ki bat hai; ya ba mat le nam.*

Never quarrel as long as you can do without it. A quarrel is a poisonous creep; never even take its name.

*Tant bajt ray pada.*

We get the note by striking the string.

*Tanta se nala bhola, jo dere surat jada. Toh janta kis kam ka, jo baram kare khamab?*

The churl that refuses at once is better than he that argues. What is the use of an argument, that spoils your life for years?

*Tant ei deh, j-doh na hakh, Lagan chali dhan ke adh?*

A body like a catgut, and no hands and feet, And still he goes to fight with heroes!

(Said in reproof of one who evinces preposterous desires without means to fulfil them.)

*Tan uja, man sakhola, bagle ka ad bhat: To se to kaga bhala, bakh bhatar ek.*

Fair of body and foul of mind, you are like a heron: A crow is better than you that is the same within and without.

(The heron standing stately and motionless watching for its prey is the conventional Indian simile for a hypocrite, and the crow for all that is objectionable in appearance and feet.)

*Tantar-bat aur Allah rast. M-h.*

Living on baker's bread pleases God.

(Muhammadan religious mendicants are the

chief frequenter of public bakers' shops in India and house point of saying.)

*Tāidā so āśāid, āśāid so gumbāid.*

Haste is madness, patience wisdom.  
(Haste hastes less speed.)

*Tape jāk to barāid ho kār pā.* Agria.

A hot July brings plentiful rains.

*Tape nahāt Nīrghār jāt, Tāt barāid pāran jāt.* Agria.

Heat in Nīrghār and the world will be filled with rain.

(Nīrghār, a meanster asterism, falls in June-July.)

*Tayār hā dār hai.*

There is much fear of a leak.

OR The story runs that an old soldier, who had seen better days, once came rattled and torn on a weary hack to a little hut in the vicinity of a village haunted by tigers, and asked the old woman of the hut if there was anything to be afraid of in it, to which the lady replied that tigers, or leopards, were greatly to be feared. A tiger standing in the rear of the hut overheard the woman saying this and supposed that the tiger must be stronger and much fiercer than himself and became very much afraid of it. After nightfall there came on a storm, and when it thundered and lightened the poor soldier's pony got loose. The soldier with a stick in his hand went out in search of it, and in the darkness of the night mistaking the tiger for his pony gave him a sound thrashing. In the morning the tiger, telling him for a fool, made no resistance. Early in the morning the report that a tiger had been killed with a whip spread till it reached the king of the place, who came to see what had happened, and being much pleased with the valor of the old soldier, gave him a robe of honor and appointed him the chief commander of his army.

*Tāgāt hamār mahābhāgī māid ho tīye. Rūhī-rahī hāt nīr bhārād Mādār tā.*

Strength in the loins is necessary for offspring. It is not enough to put reliance in Madār.

(Shah Madār, the great saint of Makenpur, died in 1483 A. D.)

*Tāgāt hā hūgā bhī nahāt nīr jāt.*

Even a borrowed pipe is unpleasant.

(Natives generally lend a hūgā if asked for it. Moral—never borrow anything.)

*Tāgāt ho āgā nahāt, tāgāt kī chālī.*

Scheming avails not against fate.

*Tāgāt ke līkhe ho tāgāt kī kūrē? Gār hākim bhāfā ho, vāt kī kār?*

What schemes avail against the decrees of fate? If the king be angry what can his minister do?

*Tāgāt hā bāt hai.*

It is gambling with fate.

*Tāgāt dāhī hai, to sab kuchh.*

If fate be propitious all will go right.

*Tāg par bātā vīlā, māgā bhār bhār chūlā.*

The owl sits in the niche, and demands by handfuls.

(Spoken of a mean person, who gives orders to his superior; chūlā is as much water as can be taken into the hand made into a cup.)

*Tārāid so thāp ho-kār no tolo: bārāid jāt hai.*

Mah. Wom. Superstition.

Don't use your scales standing: you will lose your luck.

*Tārāid mah to-līr nahāt, par āhār āhār lūte hāt.*

Not an arrow left in his quiver, but he fights on for very shame.

(Hoping against hope.)

*Tārāid hā bhālā āhāt ho āt, to bhālā nahāt bhālā.*

If what was forgotten in the morning be remembered in the evening it cannot be called forgetfulness.

(Another interpretation is.—If one who had gone astray in the morning came home safe in the evening he cannot be said to have gone astray.)

*Tārāid nahāt kār, or, āhāt āhāt nahāt hāt, Mātā ho kār hāt mah, jāt bāt hāt mah:*

When you rise from your bed in the morning mow all work. Till you take your beads in your hand and call on God.

*Tārāid dāhī chāhātī aur rāt āhāt āhāt.*  
Good is a shady tree and good is a treeless.

*Tārāid tar kī mah? Tār.*

Is the pan yours or mine?

*Tārāid phārāid, hāt ho ghārāid? Mah.*

Counting my beads, when shall I count?

(Pat into the month of a hymn.)

*Tārāid par mahāt kī bhāhāt. Wom.*

Slaps face upon forehead.

(To put the bangle on the gentleman. Mātā is a gown of which rupees are made.)

*Tārāid Mahār, tārāid ghāt: Bidhī mah mahāt jāt.*

As Mahār, so his rowing mare: Fate has made a rare match of them.

*Tātā, tātā, dātā, tātā dātā bātā.*

Hot, warm, and sour destroy virility.

*Tātā dātā bātā mah.*

The cat dances about the hot milk.

(As she cannot drink it.)

*Tāt, bātā, dātā, tātā jāt gātā: Jāt dātā, jāt bātā kar karat karat bātā.* Bātā.

Canvases, blankets and bedding are lowly things. On which thou canst take thy rest when thou wilt.

*Tātā Amle gār mahāt gātā: Bātā bātā dātā dātā.* Bātā.

He keeps canvases and blankets at home. And abroad calls them shawls.

*Tāt kī nāgā, mahāt kī tāt: Dātā, mahāt dātā, mahāt kāt bāt.* Wom.

A canvases boddice and strings of straw; See, brother-in-law, how beautiful am I!

*Tātā ne dātā, janam—jātā ne dātā: Tātā tātā ne dātā dātā. Hāt Wom.*

The minor hussy gave it, and the helpless

fellow ate it; but it had neither pungency nor flavor.

(No good can come of what two unlucky people do for each other: the saying is also used of a very small quantity of food given to eat.)

*Tattā kaur ugaṁne kē, na ugaṁne kē.*

A scalding morsel, neither to be swallowed nor spat out.

(i. e. in company : Soyila and Charybdis.)

*Tattar khōl, nikhoṭā ā.*

Open the door, the idle fellow is come.

(Great boast, little roast.)

*Tattā khichṛī ghī na pāyā ; ab kē syālā yūā hī gayā.*

Hot khichṛī without ghī : this is how my winter was passed.

(Khichṛī is pulse and rice which is unpalatable without ghī ; hence proverb means great poverty. It is usually eaten in winter.)

*Tattī kī ō shikār khetṛa hai.*

They hunt behind the curtain.

(To have secret vices.)

*Tattū ko kōṛā aur tātī ko iṣhārā ;*

The sorry horse requires a whip; but a sign is enough for the generous steed.

(A word is enough to the wise, but a rod for the fool's back.)

*Taubāh bārī sipar hai gunehgār ke liye. Mah.*

Repentance is the best shield for a sinner.

*Taubāh kē darvārah khulā hai. Mah.*

The door of repentance is ever open.

(It is never too late to mend.)

*Taubāh kar, bande, is gande roṣṣār se. Mah.*

Forbear, my friend, from such a dirty trade.

*Tālā chāṛhā aur jīv bāṛhā.*

When the frying pan is on the fire the heart is warmed.

*Tavā chāṛhā baiṭhī misrānī, Ghar mē nāī, agan-nā pānī !*

The cook-maid has placed the frying-pan on the stove, though there is neither corn nor water, nor fire in the house.

*Tavaf ke bichhaune par band hai kām sonē kē Na thairegā, mulammā hai ; abas hai sar ke khone kē !*

The gold that's spent on a harlot's bed, Remains not and is mere gilt; so why throw away your gold !

*Tāval mat kar kār mān, dāṛā dāṛ band, Tātā bhojan, bālke, devat jīv jālā.*

Haste not over your work, do it slowly; A hot morsel, my son, will scorch your tongue.

*Tavā na kūṭhā nā chuḥāṛī / Kahe nār 'maih hīā bhayāṛī' / Wom.*

She has no frying-pan, no oven and no fire; And the woman would be called an inn-keeper !

*Tavā na tagāṛī, hāke hī bhayāṛī !*

No cooking pots nor pans and an inn-keeper all the same !

*Tavā, tagāṛī, āg, jal, an, iṣhān, jīt hoṭā, Bārā dān ujār mān bhūke manukh na roṭā.*

Where there is a frying-pan, a kneading pan, fire, water, corn and fuel, Even if it be a mighty wilderness there is no starvation.

*Tave kī terī, hāth kī merī.*

The cake on the fire is yours, that in the hand is mine.

(To express that the person spoken to is in a great hurry. See next.)

*Tave kī terī, tagāṛī kī merī.*

What's on the fire is yours, what's in the plate is mine.

(To express hurry and impatience : also selfishness.)

*Tavē kī balā bandar ke sir.*

The misfortunes of the stable are on the monkey's head.

(Allusion to the superstition according to which a monkey is always kept in a stable in order to transfer evil from the horses to the monkey.)

*Tave par kī bānd.*

A drop on a hot frying-pan.

(Soon expended or of no avail: the phrase alludes to the practice of testing the heat of an iron plate, on which bread is to be baked by sprinkling drops of water on it, whilst heating it over a fire.)

*Tāyar bhālā nā lāngṛā; rūkh bhālā nā jhāngṛā.*

A lame hack is not good, nor is a thorny tree.

*Tāyar, tattū, gaj, gau, pūt, mīt, dhan māl, Ko bhi suny na jāī hai, jō lēh jīv nikāl.*

Thy mare, pony, elephant, cow, son, friend and goods, Go never with thee when thy life departs.

*Tāsi ko mārā, aur Turkī kāpā.*

When the Arab horse is whipped the Turkish is cowed.

(One example sets many aright: pour encouragement les autres.)

*Tāsi mār khāṛ, Turkī āh pā.*

The Arab (horse) is whipped, while the Turkish is fed up.

(The good and able are in distress and those less worthy are in prosperity. Desert and reward seldom go together.)

*Tāzīmī-kārigārān muāf / Pera.*

Working men are excused.

(From conventional formalities.)

*Tāt unhoṭ kī rakhs Sātā, gabar kapaj nahā hī ke māḥiā.*

God keeps their honor safe that have no pride nor treachery within them.

*Telān se kyā dhoban ghāt ; is ke māl se ke lāḥ.*

Wom. The washerman's wife is no worse off than the oilman's; this has a pestle, that a rod.

(i. e. both are equally bad: *Aranda amba*.)

*Tel dal, kambli kã sãjhã.*

By sprinkling a little oil, he became a partner in the blanket.

It is customary when a blanket is finished, to rub oil on it to give it a gloss, and the story is that when one man had prepared a blanket another dropped a little oil on it, and on the strength of that claimed a share in the blanket. The proverb is used to express a person laying claim to a share in the property of others by making a trifling addition of his own.

*Tel dekho, tel kã dhãr dekho.*

Look at the oil, or look at it flowing.

(Examine the matter; also wait for the issue.)

It is said that a certain prince had four friends, a soldier, a priest, a camel driver, and an oilman. When the reigning monarch, his father died, and he succeeded to the throne he made his four old friends his ministers. The adjoining rulers and governors shortly afterwards finding the new prince given to luxury and indolence and his companions ignorant of their duties marched against him. The prince hearing of their advance called a meeting of his ministers and asked each one for his advice. The soldier at once advised war: the priest advised peace at any price: the camel driver said that there was no occasion for hurry and that it was always best to wait and see on which side the camel sits. (*Dekhiye sãt kis kãl baithã hai!*) Proverb. Whereupon the fourth minister, the oilman, in approval of the last opinion said "Let us first look at the oil and then see it flowing." i. e. there is no hurry.

*Tel jere pati pati, Rahmãn lãrhãve kuppe.*

The oilman stores by ladles, and God spills by cans full.

(*L'homme mesure, Dieu dispose.*)

*Tel kã bail kã gayã.*

He has become an oilman's ox.

(i. e., working like a galley slave. The oilman's ox is the embodiment in India of hard and thankless toil for another's benefit.)

*Tel kã bail le-ke kumhãin salti hoẽ.* F. Wom.

The potter's wife dies for the oilman's ox!

(Wasted sympathy.)

*Tel kã kãm tobboli karẽ, chũhã mekã ag uñhã.*

If the betel vendor does the oilman's work, he will set the chimney on fire.

(Every cobbler to his last.)

*Tel kã tel, bhagat Bhayãji kã.*

The oil is the oilman's, and the saintship is the Saint's.

(This expression is used when one person gets the credit of a work performed at the expense of another. The point is that the oilman gave the oil burnt at the shrine of the saint, for which of course the saint only got the credit.)

*Tel kã tel girã hiãã huã, Baniye kã son girã dũã huã.*

When an oilman's oil is spilt it lessens, and when a Baniya's salt spills it doubles.

(In the latter case dust goes mixed up with the salt and so increases its bulk.)

*Tel kã tel jalẽ, mashãlchi kã dil jalẽ.*

While the oilman's oil burns, the torch-bearer's heart burns.

(The servant grieves over the oil which might have been his gain.)

*Tel kã bail kã ghar kã koe parhã.* [stall.

The oilman's ox travels 50 miles in his own (Allusion to his going round in a circle while working at the mill.)

*Tel kã tũnõ marenã, aur upar se tũle lãhẽ.*

All three of the oilman's may die and his (oilpress) beam break.

(i. e., the two oxen that move the mill and the man who drives them may be ruined, for aught I care: I have no concern with them.)

*Tel khasam kard aur rũkhã khayã!* Mah. Wom.

Marry an oilman and live on dry bread.

(Applied to one who attaches himself to some powerful person and yet remains in distress.)

*Tel kyã jãne mushk kã sãr.*

What can an oilman know of the odours of musk.

*Tel rove tel kã, Maqũdãn rove khãli kã.*

The oilman weeps over his oil, and Maqũdãn over her oil-cakes.

(Each is interested in what concerns him. Maqũdãn is here a fanciful name for a menial servant.)

*Tel jal chũkã.*

The oil is consumed.

(All the wealth is dissipated: there is no more to spend.)

*Tel jalẽ ghĩ, ghĩ jalẽ tel.*

Oil boils to butter, butter boils to oil.

(Native notion.)

*Tel kã jalebĩ mũã dũr se dikhã.* Mah. Wom.

The wretch shows his oily sweetmeats at a distance.

(Applied to one who promises fair, but does not perform: sweetmeats fried in oil instead of ghee are very indigestible.)

*Tel na miñhãĩ, chũhẽ dhari kaphãĩ.* Wom.

Without sugar or oil, the frying-pan is put on the fire!

*Tel tũlõ kã mekã se niklegã.*

Oil certainly comes from oil-seed.

(The tax falls on the consumer. Or, the people pay.)

*Tel kã ank mekã, mũhẽ khurdĩlõ; Kãhẽ piyã 'morã' N'ũl ekhũbĩlã.*

A cataract in his eye, and his face pitted with small pox. And yet his love calls him her handsome husband.

*Tel kã dũrõ hãĩ kã mĩ: Khãñ kũñ aur gũrũ gũ.* Agric.

Wild fruits are the friend of famine: The laborer eats and rejoices.

*Tel kã dhãkã rãhẽ, merã bũ jãl.* Mercantile.

Let yours remain covered up, till mine be sold.

(Applied to a selfish person.)

*Terā hāth aur merā māñh.* Wom.

Thy hands and my mouth.

(Harn and feed me: selfishness.)

*Terā kiyā tere āge āre !*

May thy ill-deeds overtake thee !

*Terā māl so merā māl, merā māl so—kēn kēn !*

What's yours is mine, but what's mine—his  
is !

*Terā pānī mainē bharañh, mere bhare kōñh.*  
Hin. Wom. [for me.

I draw water for you and the water-bearer  
(Put into the mouth of a vain servant.)

*Terā pi to mēh basē, jīñ pathar mēh āg; Dekhā  
chāhe dīdār kō, chakmak hē kē lāg.*

Your love lives within yourself as fire with-  
in a flint; If you want to see your love,  
be like a flint.

*Terā thē so merā hād, barāē Khudā tāt dēkhne  
de.* Mah. Wom.

What was mine is now yours, for God's sake  
let me see him for a while.

(Said by a mother to her son's wife, who has  
acquired great influence over her son.)

*Tere bāingon, meri ohidāñh.*

Your egg plant for my bitter milk.

(Said of one who claims nañh in return for  
little, the bāingon being very much more  
expensive than ohidāñh.)

*Tere āgē dīharan nahñ man mēñ, Mukhāñ  
kēñ dēkhē dārpāñ man ?*

When within thy heart is not mercy nor  
compassion, Why look at thy face in a  
glass ?

*Tere jōñ, tōñ dardāñh; shāhe jaise kēñ.*

Yours the barley, and yours the sickle, out  
it when you please.

(It does not concern me.)

*Tere mere āgē mēñ, us kē jorā pēt se.*

His wife is pregnant on our charity.

(Said by her family to the ill-conducted wife of  
an impotent man when in the family way.)

*Tere māñh mēñ glō shāñhōñ.*

Sugar and butter for your mouth.

(Said to one who brings good news.)

*Terhō eadī mēñ sharā kē bāññ kōi nahñ māñ-  
sā.* Mah.

In the thirteenth century none minds reli-  
gious precepts.

(The century of the Muhammadan era that  
has been very lately completed.)

*Terī āñ gē tere gusāiyāñ kī ?*

Am I afraid of you, or your master ?

(Put into the mouth of an insolent servant.)

*Terī āvāz Makke Madīne-mēñ.* Mah. Wom.

May your voice be heard in Makka and

Madīnā.

(A benediction on one who brings good  
tidings: also used to one who shouts when  
he speaks.)

*Terī god merā baññhāñ, aur terī kē dāphī nochāñh.*

I'll sit in your lap, and pluck out your  
beard.

(Put into the mouth of an ungrateful person.)

*Terī karñ tere āgē, merī karñ mere āgē.*

May thy deeds overtake thee, and mine me !

(Let us each reap the reward of what we have  
done; said as a threat to a person returning  
good for evil.)

*Terī qudrat ke āgē kōi sor kiñā kē chālē nahñ.*

Chīññ par hāñhī chāph bāññh, tab roh chīññī  
mere nahñ.

Might availeth not against Thy wondrous  
power (O God !). An elephant may mount  
an ant and still the ant not die.

*Terī qudrat ke qurbāñ !*

I sacrifice myself to Thy power (O God) !

*Ter ter-ke rose, apñī lāñ khōve.* Mercantile.

Who weeps and cries aloud loses his credit.  
(Keep your losses to yourself.)

*Ter-ke mēñh Lachchhōñ.*

Fortune dwells in the third man's mouth.

(Used when the parties to a dispute refer it  
to the arbitration of a third person.)

*Tere pāññ pādriye, jēñ lāmī sāup.*

Stretch your leg according to your coverlet.

(Cut your coat according to your cloth.)

*Tet-ri bēñ rāj rajdōñ, tet-ri bēñ bññ mēñgōñ.*

Hin. Superstition.

A daughter after two sons, brings prosperity;  
a son after two daughters, brings beggary.

*Thag na dēkhē, dēkhē kēlvār.*

If you've never seen a thag look at a pub-  
lican.

(A thag is a member of a gang of criminals  
banded together for the purpose of robbery  
by means of murder.)

*Thag nā dēkhē, dēkhē quādī; shor nā dēkhē, dēkhē  
bēññ.*

If you've never seen a thag look at a but-  
cher; if you've never seen a tiger look at  
a cat.

(For explanation of thag see above.)

*Thaññ merā rupayā, māññ merā gur.*

Money in your purse and honey on your  
tongue.

(The two requisites for a happy life in the  
world.)

*Thaīyāñ bhī silā lāñ ?*

Have you a bag ready sewn for it ?

(Said mockingly to one who asks for money.)

*Thair thair-ke chāññ, jāñ hō dār pādōñ : Dāñ  
jāt andhīyāñ māñ dāñ chālāññ nāñ.*

Walk slowly and surely when the halting  
phase is far off: Fast going boats are  
often upset in a storm.

(The hare and the tortoise.)

*Thakal pāñññ phēñ chālē.* E.

The exhausted swimmer lic'ts the foam.

(His capital all spent, on puitry jobs intent.)

*Thakāññ, sarāñ takid hāñ.*

The weary camel looks to the inn.

*Thakāññ bññ, gon bhāñ bhāñ; ab kyañ lādōñ beo-  
pāññ ?*

The ox is tired, and your sack is heavy;  
what will you load up now, you carrier ?

**Thakur pathar, mālā lakkar, Gangā Jamnā, pātī; Jab lag man men ādāch na ugge, chārōn Bed kahān.**

Idols are stone, beads are wood, the Ganges and the Jamnā are water; All the four Vedas are but tales, if truth finds no place in the heart.

(A saying of the free-thinking Bhagat.)

**Thālī banyā kyā karē? Is kōhī ke dhām us kōhī men bhare.**

What will the unemployed shopkeeper do? Remove his rice from one barn into another.

(Doing nothing is more painful than doing something.)

**Thālī girī, jhankār sab ne sunī. Hīn.**

When the brazen dish falls, all hear the clang.

(There's no smoke without a fire: the spreading of a report.)

**Thālī par se bhukā nahīn vṛthā, ādā. Hīn.**

The hungry man does not leave the platter.

**Thālī phūṭī na phūṭī, jhankār to sunī.**

Whether the platter was cracked or not, I heard it clink.

(Give a dog a bad name and hang him.)

**Thandā hai burf se dhī, mīthā hai jusse olā;**

**Kuchh pās hai to deṛā; nahīn pī jā rāhe Maṇḍā.**

Colder than ice, sweeter than sugar; Give, if you have any thing; if not drink in the name of God.

(i. e. gratis: the water carrier's cry.)

**Thandā lohā garam lohe ko kūtā hai.**

Cold steel cuts the hot.

(Patience will prevail in the long run: a cool man will always get the better of a passionate one.)

**Thandī chhāṇō jo baīṭhī jal jāṭe voh rūkh:**

**Jalī bulī main phirān, ban men deī kāk Wom.**

Hail I sat under the cool shadow of a tree, it would have burnt up: Consuming and burning I roam about and cry out in the woods.

(To express great misfortune.)

**Thāṇō gun kājāl, thāṇō gun kūlāk.**

In one place it is a beautiful spot, in another a black stain.

(What's one man's meat is another man's poison: kājāl is lamp-black used for brightening the eyes—it becomes some women and not others.)

**Thā soch jo kuchh avāl, ākhir vohī pash āyā.**

First thoughts are best.

(Used to express the intelligence of the speaker:—didn't I say so?)

**Thāthar khol, nikhaṭṭā āyā. Wom.**

Open the wicket, the earn-nothing has come;

(Used by women towards idle husbands.)

**Thāthere thāthere badlāi! Mercantile.**

One brazier exchanging with another!

(Used generally of a quarrel between persons

of the same profession: who is to decide when doctors disagree?)

**Thekā le us kām kī, jo tuṛh se hove thāk.**

Contract for that which you are sure about.

**Thekā kī kām phūkā.**

Work on contract is unsatisfactory.

**Thenge thīm, labede hāzār. E.**

Stand my ridicule, or a thousand blows.

**Thes laje, budh birhe.**

Stumble and get sense.

**Thik nahīn theke kī kām: Thekā de, mat khov dām:**

Work on contract is never to be trusted.

Don't give on contract and lose your money.

**Thikrā hāth men hogā aur bhik mānjā phiregā.**

May you ever have a potsherd and wander from door to door.

(A curse: the thikrā is the potsherd used by mendicants to receive alms.)

Mr. Hallib, the witty poet of Delhi, relates that one day he heard his servant murmuring over the chīṭā (pipe) which he had filled with live coals from the thikrā (fire place, also potsherd) for his master: so he enquired of him what he had been saying to the thikrā. The servant replied that he had been explaining that he had had no pay for eight months. "And what did the potsherd say?" "Never mind, I am with you!"

**Thikrā hāth men aur us men sattar chhed!**

May you carry a potsherd and may there be seventy holes in it.

(A curse: see preceding.)

**Thikre kī sukhi, kharchī kī dukh.**

Plenty of land but no money to spend.

(Said by prostitutes when badly paid.)

**Thokar khāve, budh pāve.**

Stumble and get sense.

**Thokar laṛī pahār kī, torā ghar kī dī.**

Kicked by the mountain he breaks the grindstone at home.

(Applied to one, who having suffered injury from another he is unable to cope with, wreaks his vengeance on his own family and dependents: passing on the rebuke with interest.)

**Thok bajā le bust kī, thok b-jā d- dām: Biggat nahīn, bāl ke, dekh bhāl kī kām.**

Buy your goods carefully and give a proper price: The work, my son, which is done carefully is never spoilt.

**Thongē mār kiya sir ganjā, kahe 'mere hai hāth na panjā.'**

He has made my head bald with his blows and says he has no hands and fingers.

**Thont chitārā man men jhāṭke.**

The maimed painter mopes.

(Applied to express the regret of one who sees himself excluded from an employment for which he is capable.)

**Thorā āp kī, bahut gair kī.**

Little to his own and much to outsiders.

(Said of one who does not favor his relatives,

which is quite subversive of all that is proper to the native mind.)

**Thorā dand, bahut āreā kurnā.**

Little giving and great entreaties.

**Thorā karā Gāzi Miyān, bahut karā dāfālī.**

Gāzi Miyān could do little, but his followers do much (for him.)

(Gāzi Miyān or Gāzi Sālār, the great saint of Bahāich in Oudh, was the nephew of Mah-mūd of Ghazni and being killed at Bahāich in a disturbance in A. D. 1033, is now considered to be a martyr and to work miracles. The proverb is a skit at the pretensions raised up for the many saints of India by their modern adherents.)

**Thorā khānā aur Bandras meñ rahnā.** Hin.

Little to eat and a life at Benares.

(The wish of a pious Hindu, who hopes to obtain salvation by the penance of fasting and by living in the holy city of Benares: metaphorically, it is better to earn small pay at home than large pay abroad.)

**Thorā khānā, israt se rahnā.**

Eat moderately, and live with honor.

(Used in reproach to one, who spends his all on his stomach.)

**Thorā khānā-jawān kī man.**

Eat little and die early.

**Thorā khānā sukhi rahnā.**

Eat little and live in health.

**Thorā thorā hī kar-ke bhit ho jānā hai.**

Little by little makes much.

(Many a little makes a mickle.)

**Thorā dhan meñ khal ūrā.**

Little money turns the head of a fool.

**Thor meñ kī kāmī karē barōn kī kām, Mah-mādī aur bāstah sub ke rākhē mān.**

A cheap blanket can render service to the great, And be as useful as silks and satins.

**Thorā pānī meñ ubhre phirte hañ.**

Swaggering on small means.

(Little fishes disport in little water. Said of the nouveau riches: pānī "water" here means "money.")

**Thorī ā Madār kī, bahut ās gulgulon kī.**

Little trust in Madār, but great in sweets.

Madār or Shāh Madār is the great saint of Makhnāpūr, who died in 1432 A. D. At his festival sweets are distributed and hence the point of the proverb.)

**Thorā pāñī khamoñ khā.** Mercantile.

A small capital ruins the master.

**Thothā chand, bāje ghanā.**

An empty pea makes a great noise.

**Thothē phalke ut ur jāñ.**

Winnow empty grain and all will fly away.

**Thuk bilonā.**

To churn spittle.

(To talk nonsense.)

**Thuk dāñ, phisē māñh / Panj.**

I spit in your beard and say lie to your face!

**Thuk-kar chāñ.**

To lick up one's own spittle.

(To turn back on one's word.)

**Thukon eastā nahī sants.**

You can't make dough with spittle.

(Empty words buy no barley.)

**Tiddī kē ānā kāl kī nishānī.** Agric.

When locusts appear, famine, is near.

**Tij pagē khet meñ bij.** Agric.

On tij the seed is sown.

(Tij is a Hindu festival held in the month of Sāvan or July.)

**'Tik tik' samjhe. 'ā ā' samjhe, kake suns se rahe kharā: Kahrā Kabīr, suno, bhāī sādho, as māmas se bail bhala.**

An ox that understands 'tik tik' and 'ā ā' and stands still when told, Saith Kabīr, hear O Saints, is better than a mau who will not listen.

('Tik tik' and 'ā ā' are the noises made to bullocks by their drivers.)

**Tikuli sendur gail, to khāne meñ bhī bajjar jayāñ? E. Hin. Wom.**

Because my red spot is gone, am I to lose my food as well?

(Married women during coverture wear a red spot on their forehead, which they are obliged to drop on becoming widows.)

**Til chor, so bajjar chor.**

Steal a pin, steal an anvil.

(As will be hanged for a sheep as a lamb.)

**Til-gur bhajan, Turak miñā, āge miñh, pāchhe karpāl.**

Sesamum, molasses, and a Musalmān's love, Are sweet first and afterwards bitter.

(Allusion to the ease of divorce among Musalmāns.)

**Til kī ojal pahāñ.**

A sesamum seed can hide a mountain.

(If it be held near enough to the eye: the sesamum seed is very small.)

**Til rahe to tel nikle.**

As long as there is oilseed, there will be oil.

**Til. tikhor, dānā, ghī, shakkar meñ sādā; khāñ budhā, hoe jurānā.**

Sesamum, linseed and the poppy-seed mixed with sugar and butter, will make an old man young.

(The above recipe makes a nutritive caudle.)

**Tim tām kī pagrī bāndhī, toh bhī sadqā jorū kā, Nek pāk kā chawka dīnā gobār gāñ gorū kā.**

To plaster with cow-dung to make a place pure, Is like wearing a smart turban out of your wife's wedding presents.

**Tin bulāē terah āē, de dāl meñ pāñ.**

Three were invited and thirteen have come, so water the porridge.

(To make it enough to go round: allusion to the habit of many natives of taking their relatives and servants to a feast to which they themselves only are invited.)

*Tin bulāṭ terah āṣ; dekho yakāṭ kī rīt: Bāhar-vale bhāṭ gae, aur ghar ke gaeṭ gī!*

Three were invited and thirteen have come; such is the custom here:—Outsiders eat and the family have only the songs!

(Which accompany the feast: see preceding.)

*Tin bulāṭ terah āṣ; nemo gyān kī bānī. Rāgho Chetan yāṭ kahē, "tum do dāl meṭ pānī!"*  
Three were invited and thirteen have come, hear the wisdom of this speech. Saith Rāgho to Chetan,—“put water into the porridge.”

(See preceding proverb.)

*Tin din ke chhokṛā, h-men sikhāvat bā! Jabā voh līkē thīkrā, table mārah lā! Bhuj.*

A three days' old boy and teaching me! When he picks up his pebble I'll give him a kick.

(Teaching your grandmother to suck eggs.)

*Tin din qabr meṭ bhī bhārī hote haiṭ. Mah.*  
Even in the grave, there are three days of trouble.

(Muslims believe that during the first three days after death the deceased has to answer to God for all his doings in life.)

*Tin dīye aur terah pāṣ; Kaisē lobh byāṣ kī jāṣ. Mercantile.*

I gave three and got thirteen: How the love of usury does increase!

(The proverb is a skit at the usurers.)

*Tin gunāḥ Khudā bhī bakhaṭā hai. Mah.*  
Even God forgives three sins.

(How oft shall my brother sin against me and I forgive him! Till seven times? I say not unto thee until seven times but until seventy times seven. *Matthew* xviii. 21, 22.)

*Tin hañ sah kīdā ke; jāṭṭ, jāḷ aur knīr. Agric.*

The three bankers of the husbandman: the *jaṭṭ*, the *jāl*, and the *knīr*.

(These three trees are the last resource of the starving cultivator in seasons of famine.)

*"Tin ke chaurī, nau barātī, khaṭ chūām hūr!" / Aṣ /har-baṭī! tere byāḥ hai, yā lutām lūt!"*  
"Bandī jab karī hai, jab aṭāḥ hī karī."

"Three cakes and nine wedding guests and gobble them all up! My lady, is it a wedding or a robbery!" "When I do it—I always do it like this."

(A Barmecide feast.)

*Tinḍ girā gānd bhāṭ, nek na ghaṭ aḥār! So le chāṭī pāpīḥ pālāṭ ho parivār.*

If straw fall from an elephant's mouth, his food is in none the worse for it: But an ant can take in and live on it.

*Tinḍ ho to trī tūṭ; pīṭ na torī jāṣ. Pīṭ lagat chhāṭat nahīṭ, jab lag mauṭ na āṣ.*

Were it a straw I could snap it, but love cannot be broken. When love once grasps it leaves not until death comes.

*Tin kī (affs) terah kī rīn.*

The nag worth three rupees and the saddle thirteen.

*Tinḍ ulāre kī chāṭāṭ hōṭā hai.*

To take away a straw confers an obligation.

*Tinḍ kī chāṭṭī, nau bīgāḥ phāḷṭī.*

Stretching a mat of straw over nine acres. (Promising more than can be performed.)

*Tinḍ kī ṭī pāḥar. Wom.*

A mountain can be hid by a straw.

(See above, *Til kī ghaḥ pāḥar*.)

*Tin lok se Mathurā nīyārī. Hin.*

Mathurā is apart from the three worlds.

(Eccentricity.)

*Tin meṭ, nā terah meṭ, na ser bhār sūtī meṭ, na karāṭ bhār rāṣ meṭ.*

Nor one of the three, nor one of the thirteen, nor on my string, nor in my mustard pot.

The story goes that a certain courtisan sorted her admirers into grades—first came three, then thirteen, then those noted by knots on a string, and last the common herd represented by the seeds of mustard in a mustard-pot. Hence the proverb expresses a person of no value at all.

*Tin nārī meṭ terah gāṣ.*

Three kids' skins stretch thirteen yards.

*Tinḍ ulṛok dekhāṭ de-gāṭ.*

I saw all there was in the three worlds.

(And found nothing to eat: said by the hungry.)

*Tin pāḥ bhīṭar, to deṭṭā aur pīṭar. Hin.*

We remember the gods and ancestors, when the stomach is full.

(Hunger makes a man neglect his religious duties: three quarters of a ear of grain makes a full meal in the native notion.)

*Tin pāḥ kī tīn pāḥṭāṭ, saṭ ser kī ek; Jēṭ nī-pūṭā tīnḍ kīṭ gāṭ, māṭ sāntḥāṭ ek.*

Three of three quarters and one of one seer and a quarter: My greedy brother-in-law ate the three and I was content with one.

(This is ironical: the small leaves my brother-in-law ate and I was content with one, but that was a very large one.)

*Tin per bakāṭāṭ ke, nīyārī bāghāṭ! [gardener!]*  
Three bakāṭāṭ trees, and my gentleman is a

(The *bakāṭāṭ* or *metia* *andersonii* is a very shady tree.)

*Tin tūṅ kī ghōṛī, nau māṭ kī laṭṭī!*

A lame mare and nine hundred weight on her back!

*Tin terah ho gāṭ.*

Go to threes and thirteens.

(Dispersed and scattered: sent to the winds: used especially of a Hindu joint family that has separated.)

*Tin chāṭ, chāṭṭā māṭṭāṭ.*

Three stalls, and the fourth the plain.

*Tin chāṭ, chāṭṭā jāṭ, am kī Allāḥ nīyārīṭ / Mah.*

Three children and the fourth myself: God keep them safe!



*Tin tikaṭ mahā bikaṭ, aur chair kā mākh kālā,*  
pāch ho to bhālā. Wom.

Three staves are bad, four disgrace and five ruin.

*Tin Tīrhiliyā mile, paknā rah gayā.* [cook.

When three Tīrhātis meet, there's no one to  
(A skit at the strong caste prejudices of the  
Tīrhātī Bāhūmans.)

*Tin tīālā, chunthē kī mākh bīlā.*

Three are cheats, and the fourth a black-guard.

*Tīrath gāē, mundāē sikh.*

If you go on a pilgrimage, you have to shave.  
(Shaving the head is one of the ceremonies  
at Prāg (Allahabad) and other holy places.)

*Tīrath, mīrath pūj-kar mat nā amar gashodē.*  
*Pājā kar Karār kī, jo tarat makūt ho jāē.*

Waste not thy life in pilgrimages and worshipping of idols. Worship thy Creator  
that thou mayest quickly be saved.

(A saying of the bhāgats or reformers.)

*Tīrēd ke bijōn ko pahuch gāē.* E.

It has run to seed in the Third Age.

(The Third Age or Third Age of the world  
was the one that immediately preceded the  
present one. In it mankind was three  
parts bad.)

*Tīr judāī ā lagā, diyā kalejā khed. Pī apnā*  
*pardes māt, kis se kahiyē bhed?*

The arrow of loneliness hath pierced my  
heart. My love is abroad, to whom shall  
tell my secret.

*Tīr, karvā, tīr!*

Arrow, crow, arrow!

(Crows are commonly scared by shouting tīr,  
arrow.)

*Tīr na kamān; kāhe ke pāthān.* Mah.

Neither bow nor arrows; what kind of  
Pathān is he?

(Said of one who pretends to qualifications,  
which he does not possess. Pathān is here  
used to mean a soldier or warrior.)

*Tīr na kamān, mere chachī khūb lare.*

My uncle fought famously, though he had  
neither bow nor arrows.

(Vain glory see preceding.)

*Tīr na kamān; mīyān kā illāh nigahbān!* Mah.

He has neither bow nor arrows, may God  
protect him!

*Tīr, turuntī, istrī, chhūṭat bas nā deē; Jhūṭ jo*  
*māne yeh bachan ve nar kiṭh kahāē.*

An arrow, an eagle and a woman once out  
of hand come never back; Who disbelieves  
this saying is certainly a fool.

*Tīryā bhālī volī hai, bhāī, jo purkhā sang karē*  
*bhālāī.*

The woman that doeth a man good, my  
friend, is a good woman.

(O woman, in our hours of ease, sickle, vain  
and hard to please: When pain and anguish  
wring the brow, A ministering angel thou!)

*Tīryā bhī nar bin hai aisi, Bīnā dhārī ke khetī*  
*jaisī.*

A woman without a husband is as a field  
without an owner.

*Tīryā bin to nar hai aisi, rah bhālāi hove jaisī.*

A man without a wife is as a traveller on  
the road.

(i.e. he has no fixed abode.)

*Tīryā bis ki bel hai; yā sūā bach-kar chāl*  
*Yā kā nehā khōṭ hai dīn. dharam, dhan, mil.*

Woman is a poisonous creeper; avoid her  
company: Her love destroys faith, caste,  
wealth and money.

*Tīryā chāl tr, aur chor kī ghāt, Pāī parē nā,*  
*kah gayē Nāth.*

Women's wiles and thieve's tricks cannot  
be fathomable: so say the Saints.

*Tīryā charit, āne nahīn kō; Khusm mār-ke*  
*sattī hōē. Hīn.*

None knows the wily tricks of women; They  
kill their husbands and then burn them-  
selves.

(To prove their innocence! Sati is burning  
at a husband's pyre, and is the act of the  
best women only.)

*Tīryā jūt kamān hai, jūt chāhe tūt tāt.*

Women are like bows; they can bend as  
much as they please.

(Changeable as the moon: *varium et mutabile*  
*est fœminæ.*)

*Tīryā purakh bin hai dukhī, jaisē an bin deh;*  
*Jalē bālē hai jīyā, jān khetī bin mekh.*

A wife is troubled without her husband, as  
the body without food; She is burnt and  
dried up as a field without rain.

*Tīryā rove purakh bīnā, khetī rove mekh bīnā.*  
Agric.

A woman weeps without a husband and a  
field without rain.

*Tīryā tarāh, mard aṭhārāh. Hīn.*

A woman at thirteen and a man at eighteen.  
(...make a fair match.)

*Tīryā thirakat jo chālē, vāko bhālā nā jān;*  
*Jaisē hāth likhē kē kāṅpat ho nūṣān.*

Don't think her good who goes with min-  
cing gait: If the painter's hand trembles,  
it spoils his work.

*Tīryā to hai sobhā ghar kī, Jo hō lāj rahāvā*  
*nar kī.*

A woman is indeed the ornament of the  
house, When she upholds honor of her  
husband.

*Tīryā, tujh meṭ tin gun, aṅgun hasē lakh chār;*  
*Alāṅgāt gāve, sal rache, aur hokan ugjēn lāl.*

Woman, thou hast three good qualities and  
four hundred thousand bad: To sing,  
to burn (as sati), and to produce sons.

*Tīryā tujh se jo kaho, māl na tū roḥ māt;*  
*Tīryā mat par jo chālē roḥ nar hai nīr gyan.*

Never listen to your wife's advice: Who  
takes his wife's advice has no sense.

(Madame, we look to you to give us heirs, but  
not advice.)

*Tis ke khat meh jo ka bhullāns. E.*

The weaver loses his way in the linsed field.  
(Through his stupidity: the stupidity of the weaving classes is a standing joke in India.)

*Tis-mār Khān bans phirto hai.*

He struts about like a Tismār Khān.

The story goes that once an idle husband and a soldier by birth, being much goaded by his wife to earn a living, resolved to go to a distant land. His wife, a day previous to his march, prepared 30 sweet-meat balls or *taddas* as provisions for one month, but she unknowingly crushed a poisonous insect into them. The next day the man set out and had not reached the first stage before thirty thieves attacked him. They got nothing in plunder but the thirty poisonous *taddas*, which they very eagerly ate up, as they had been starving for the two previous days. No sooner had they eaten them than the poison made them torpid. When the soldier saw the condition of the thieves he cut off their noses and went his way. He came to a city where he was suspected of some heinous crime and apprehended. He boldly and frankly told what he had done and explained the whole truth. The king set an enquiry on foot and finding that the thieves were thirty out-laws, who had been banished from the country and had incessantly harassed the people, he gave him a suitable reward, with the title of Tismār Khān and appointed him his councillor.

*Ture din mardāh bhī halāl hai. Mah.*

On the third day even a dead body is lawful.

(To a man who has fasted three days or is nearly dying of hunger any kind of food is allowed by Muhammadan law.)

*Titar bāveh bol jā to negre kār hon thik; Dahne bolat nā bhālā, sāneh jān yā aikh.*

Superstition.

If a partridge cry on the left all your wishes will thrive; If it cry on the right believe me it is not a good omen.

*Tittar bittar ho gae sagar Dom ke kām; Nimar gar, jīmūn, jō gāth girāh ke dām.*

All the musician's business goes to the dogs, When the money in his pocket is gone, my patron.

(Empty words buy no barley: a saying of the doms or public singers.)

*Tivan nā nā rofi sohe; Gūndhe bin nā choti sohe.*

Bread unseasoned is not good, Nor hair unbraided.

*Tohā bāte kan bhūsd ekko na chhuñi. E. Wom.*

You don't know ohañ from wheat.  
(You have no discernment: not to know B from a Bull's foot.)

*To ho levan mañ chālī, tū mohe gheri ā; Ab tū mo ko chhor de, mañ tohe chhor diya. Wom.*

I came to take thee and thou didst win me; But now that thou leavest me, I leave thee.

(Once I loved a maiden fair But she did deceive me ... Now I do abhor her.)

*To ho na bhūsdā, torā bhāñā aur bhūsdā. E.*  
I'll not change you; I'll get more of your brothers for you.

(A skit at the proverbial advice of the true Pūrbiya.)

A Pūrbiya had occasion to change a Rupee, but was loth to part with it. So he turned away from one shop after another till the perspiration broke out in the hand in which he held the rupee. Touched by what he pictured to himself as tears shed by his dear rupee he addressed it in the words of the Proverb.

*Tolā bhar ki āñ, nāñi bolā Fāñi.*

The thumb-ring weighed an ounce, and the grandmother spoke of it in Persian.

(Hyperbole: tall talk.)

*Tolā bhar ki chār bakhaurī, khurmā māhe dhālī kā, Lālājī ne byāh rachāya, dhābā bech lugalī kā. [Hin.]*

With four thin cakes and tiny sweets, My gentleman has held a marriage on the proceeds of his wife's petticoat.

(A skit at the pretentious marriages of the poor.)

*Tolā bhar ki tīn chāpatti: Kake jīmāne chālō hāthi.*

With three cakes weighing an ounce, He says he is going to feed an elephant.

*Tolā ke pet meh ghugghat.*

A dram goes into the belly of an ounce.

(The large fish eat the small ones.)

*Jolan māñ ghar fol bhālā: Sab bājan māñ dhōl bhālā.*

One's own household is the best of company, And a drum the best of music.

*Toran ā chārā, aur khet par ijārā.*

Come for forage and claims the field.

(Said of a preposterous claim.)

*Tor dāl tāgā; tū tū bhāre ho māñh lāgā.*

Mah. Wom.

Break the marriage thread; what blackguard have you been talking with!

(Tāgā is the marriage thread: used to a woman who goes wrong soon after her marriage, as the thread cannot last long.)

*Tori banat banat ban jāñ, tū Harī se tāgā ruho, re bhāt.*

By and bye you will succeed, stick then to Hari (God), my friend.

*Tori hoelo māñ bhar, patāñ bhāñlo eñ; Agūre pichhāre 'ī. iñlo, so ho bhāñlo mardār. E.*

Radishes and weeds for vetches and their leaves for spinach: He has become a gentleman who was but a dependent.

(Tori is the pod of a kind of edible vetch: the Indian radish is looked on as of no value.)

*Tolā kārde māñh māñ hālā; Tofo eñ jāñt dā edā. Mercantile: Panj.*

Ruin blackens the face, And the ruined is the brother-in-law of the world.

(A blackened face implies disgrace: *edā* or brother-in-law is a strong term of implied abuse or contempt.)

*Totā tātā nā tātā, jāb lāy mātā nā lātā : Sāth  
hātā, rā bātā, lātā jābā har dātā.*

Poverty cannot be removed, as long as fate's  
writing is not effaced. Though thou con-  
trive a thousand plans, my son: so say  
the saints.

*Totā (mātā, totā chātā) rātā nā mātā. Yāt  
parātā, kāt jāb mātā, jāt kātā kāt dātā.*  
A lion, a drum, and a dove cannot be con-  
cealed; They betray themselves in the  
word as doth the dust of an army.

*Totā chātā dātā kāt.*

His eyes are like a parrot's.  
(i.e. restless and uncertain: said of a fickle  
man.)

*Totā kāt ā ākātā pāt lātā kāt.*

He turns his eyes about like a parrot.  
(Said of one inconstant of kindness, because a  
parrot, however jotted, will fly away at the  
first opportunity.)

*Totā mātā bātāyā bāt jāb hāt bāt, Hātā  
bātāyā mātāyā gāt gāt des bātā.*  
The bankrupt merchant puts on the mendi-  
cant's robes and begs from door to door  
at home or abroad.

(A hint at the interested motives from which  
men turn mendicant.)

*Totā ā hō gāt hāt tātā : Totā gātā to khāt  
mātā. Mercantile.*

Misfortune will ruin a house, But when  
misfortune goes good fortune comes.

*Tāt bāt rāt mātā bāt rāt : hātā bātāyā  
pātā / Hin. Wom.*

I am a queen and you are a queen: so who  
is to fetch the water?  
(Said to an idle servant.)

*Tāt chāt mātā jāt hāt, mātā chātā tātā tātā hāt  
pāt hāt. Wom.*  
Love my daughter and I will love the foot  
of your bed.

(i.e. the very ground you tread on: said by  
a mother of the bride to the bridegroom:  
also, love me love my dog.)

*Tāt chātā āw mātā mātā. Wom.*

Touch me and I die.  
(A flattery of delicacy.)

*Tātā, Shātā, Allāh nīgāt-bāt!*

God keep us from calamity, and the Devil!

*Tāt gātā kātā kātā kātā, tātā Rātā ā kātā!*

You are a pottar's son, what have you to do  
with Rām?

(Rām here means any thing important: the  
saying is a rebuke.)

*Tāt gāt hātā hāt, mātā gātā hāt to hāt.*

You dig a grave for me and I'll bury you in it.

*Tāt to mātā : nātā tātā to mātā.*

If she miscarries she suffers: if she miscarries  
not she suffers.

(Less or suffering in any case: a bad job.)

*Tātā pātā hāt pāt / āwā kātā āw.*  
Why do you meddle with others? Do your  
own business.

*Tātā pātā pātā to āwā hāt dāt mātā gātā.*  
Jāt dātā kāt hāt dātā hāt tātā bāt jāt. Rāt.

Let not thy heart be downcast when adver-  
sity overtaketh thee. When God shall  
have mercy thy work will quickly pro-  
per.

*Tāt kātā to āwā hāt, buddhāt / tāt kātā āw āw.*  
Superstition.

What you say is true, old lady! What  
you say is true.

(Old women are supposed to speak the truth.)  
The story goes that some men having  
robbed an old woman bound her to a stretcher  
and so bore her through the streets, replying  
to her cries that she was plundered, in the  
words of the Proverb. Thus the people were  
deluded into the idea that the procession was  
one of the mimic representations commonly  
exhibited in India about the Holi season.

*Tāt kātā hāt mātā pātā, kātā mātā mātā pātā.*  
Why dost thou pine for want of bread? As

a man gave (in a former birth) so he  
receiveth now.

(Hindu belief.)

*Tāt kātā āwā hāt, tātāyā bātāyā dāt. E.*  
Do your work quickly and let the ours bark.

*Tātā hātā : āwā hāt āw.*

As the seed so the result; as the society so  
the man.

(A tree is known by its fruits and a man by  
the company he keeps.)

*Tāt kātā mātā mātā, mātā gātā āwā hāt.*  
Mātā. Wom.

Lift up my (bridal) veil, for I must manage  
my house.

(Said in reproach to a young bride, who is too  
eager to interfere in the affairs of her hus-  
band's home. An imprudent act according  
to native ideas.)

*Tātā hātā to hātā hāt.*  
To live for a moment is not worth living.

(Respite under the sword.)

*Tātā hātā hātā dātā.*

To give a short answer.

*Tātā dātā dātā hātā, tātā tātā mātāyā  
dāt.*

I brought the calf up on my own food, and  
as soon as his horns grew he turned  
upon me.

(Ingratitude.)

*Tātā hātā dātā hātā, hātā hātā hātā hātā.*  
Wom.

He eats his meals and wastes his days and  
comes home in rags.

(An idle husband.)

*Tātā hātā hātā hātā.*

Brought up on leavings.

(A slave.)

*Tātā hātā hātā hātā, Tātā hātā hātā hātā.*  
mātā hātā / Wom.

Little by little she eats a hundred weight,

and yet she calls herself Miss Delicate-  
eater!

(A ha! it by no means confined to the women  
of India)

*Tulsi, ah garb ki Hari se sahī na jāī! Marī  
khal ki phāṭh se lohā bhāsam ho jāī.*

O Tulsi, God even cannot bear the sighs  
of the poor! Bellows of leather will  
turn iron to ashes.

*Tulsi, aise jī ki kahā karē kōt sākā, Le-ke de  
chāhat nahīn, kiriyā karat hai kāk!*

Tulsi, who would credit the man, That  
takes and returns not, though he swore a  
thousand oaths!

*Tulsi, aise jī kyōt Narab-kund na jāī, Man  
ke kapṛ mīnār hai, pagyā udārō chāhat!*

Tulsi, why should not such men go to Hell,  
That betray and dishonour their friends!

*Tulsi, aise mīr ke kōt phānt ke jāī, Avat hī to  
hīnē mile, aur chālat rahē murjhāt.*

Tulsi, climb over a fort to go to that friend,  
Who meets you with a smile and leaves  
with a heavy heart.

*Tulsi, aise nalan ki kūtē gat mat hoī, Bāp ne  
rakht pātūrī, tū ke dhīg-āhe soī?*

Tulsi, how shall that man be saved, That  
sleeps with the concubine of his own  
father!

*Tulsi, aise nalan se man phāṭe jar dāh, Nikē  
kim ko nā chūlē, burē ko har dām adh.*

Tulsi, from such men the heart is turned  
like milk, That are loth to do good but  
eager to do evil.

(A pan here on the word *phāṭa*, which means  
turning of the heart, as well as of the milk.)

*Tulsi, aise patit ko bār bār dhirkār, Rām bhā-  
jan ko alā, khaṭe ko tayār.*

Tulsi, accursed be such a sinner base, That  
is slow to worship God and quick to eat!

*Tulsi, aise pīt kar jāis dhōr talā: Jhōt-jhāl-  
ke pī ligā, pher lagā galā.*

O Tulsi, let thy love be as the scum upon a  
pond: Men part it to drink and then it  
joins again.

*Tulsi, ān kulīn hai, nare barappan jān: Ockhā  
per hai rotē kā rahē sē dhar lām.*

Tulsi, the mango is a noble tree, that knows  
its worth and bows: The oaster is a mean  
tree that lives with its head in the air.

*Tulsi, anekhar karm ke mat na sakte Rām: Matē  
to achay nahīn, par samajh kiya hai kām.*

Tulsi, even God cannot efface the writing of  
fate: It would be no wonder if He could,  
but He hath ordained thus of a purpose.

(God obeys his own laws.)

*Tulsi, apne Rām ko bhāpiye jāis lāī:  
Yē tan ghayē hai khatā hē chūān mat jāpē jāī.*

Tulsi, call on God as (heartily as) you  
worship plunder: This body is a vessel of  
glass that may break at any moment.

*Tulsi, apne Rām ko bhāpē bhāpē jāī jāī: Khat  
parat sab jīvē vīcē jāis jāī.*

Tulsi, repeat the name of God willingly or  
unwillingly: All the seeds that fall into  
a field are sure to germinate whether  
right or wrong side up.

*Tulsi, apno jān ho, kintū tū paritē. Dhoko de  
nigāre bhāt: bhāt nibhāt pīt!*

Tulsi, mistaking him for a friend I believed  
in him. He cheated me and went off:  
how well he returned my love!

(Said by a woman when her lover, who had  
promised to live always with her, breaks his  
promise.)

*Tulsi, burā dekh-ke karan lagē tāk jhāṭ: Avat  
dekhō sant ko, mātā līnō jhāt jhāṭ.*

Tulsi, they ogle at women and cast side  
long glances, And when they see a coming  
saint they hide their faces.

*Tulsi, bhāras Rām ke liye pāp bhār mat, Jāt  
bibāchārī nār ko bārī khaṣam hī oī.*

Tulsi, relying on God I have committed a  
full load of sins: Like an unchaste wife  
who trusts to her husband's protection.  
(The illegitimate child of a married woman  
can be fathered on her husband, while a  
widow or maid has no such advantage.)

*Tulsi, dīdās jo jāī hai, bhāre samān anant:  
Nā jāntā paritō ko kaisē nār nīchōant!*

Tulsi, he who goes abroad takes much sup-  
plies with him: Who knows why men are  
indifferent about the next world!

*Tulsi, bīrā bāg ke sīchāt hī kumlātā: Rām  
bhāras jo rahē, parat par harayāt.*

Tulsi, the watered trees of the garden will  
die: But that which trusts in God will  
flourish on the mountain.

(Natives of the plains of India believe these  
trees don't flourish on mountains!)

*Tulsi, burō na manīye jo gaharē hai jāī:  
Savan hī ē nadīnē burā bhālā hai jāī.*

Tulsi, don't take ill what a fool may say: A  
torrent in the rains takes good and bad  
with it.

*Tulsi, chandan biyāp bāt, bin bīhē bhāyo na  
bhūang: Nich nichāt nā tafe, jo pāse sat sang.*

Tulsi, the snake gives not up its poison by  
living in a sandal tree: So the base give  
not up their baseness, though they dwell  
with the righteous.

*Tulsi, khat bāt chāp-ke hī Rām se nah: Antar  
pai sūh hai khat jīm dekhī sab dēt!*

Tulsi, give up all artifice and deceit, and  
love God: Why hide from a husband  
that hath seen thy whole body!

*Tulsi, dayā na ehhādiye jāī lag jhāt man prān:  
Kabhāt to Pīrītē Dīn degāl hē bhānāh  
parat hām.*

Tulsi, give not up mercy, while there is  
breath in thy body, That (thy prayers)  
may reach the ears of the Lord of Mercy.

**Tulsi, dhiraaj ke bhare kunjar man bhar khat ;  
Tuk tuk ke karne sudan ghar ghar jai.**

Tulsi, patiently the elephant eats his hundred weight, While the dog runs from door to door for his crusts and crumbs.

**Tulsi, Hari ki bhakt bin ye dwe ke kaji, Arab kharab lon Lakshmi, ude ast lon raj ?**

Tulsi, without devotion to God, what avails it To possess millions of wealth and dominion from East to West ?

**Tulsi, jag men de-ke augun taj de dhar : Chor, jati, janni, aur parai nar.**

Tulsi, in this world oshow four bad things : Theft, incest, suretyship and a stranger's wife.

**Tulsi, jag men deke nehche bhajiye Ram : Ma-  
nukh majuri det haih, kyon rakhen Bhagvan ?**

Tulsi, having come into the world thou must ever call on God, When man gives wages, will not God ?

**Tulsi, jag men deke sikh ukh se leo : Jo tum ko  
anrahi kare, va ko ras tum den.**

Tulsi, in this world learn this lesson from the sugar cane : To give them pleasure that injure thee.

(Whoever shall smite thee on thy right cheek turn to him the other also. Matthew v. 39.)

**Tulsi, jag men jas rahe, ya rahe Ram ko nam.**

Tulsi, in this world reputation lasts and so does God's name.

**Tulsi, jape to Ram jap, aur nam mat le : Ram nam shamsher hai jam ke sir men de.**

O Tulsi, worship Ram, if you want to worship : take not another name : The name of Ram is a sword to strike at the head of Death.

or It is said that Tulsi Das, the author of Hindi *Ramayan*, was a bigoted worshiper of Ram. Once upon a time he came to visit Mathura, where he was greatly shocked to hear every body worshipping Krishna and his wife Radha, whereupon he made the following couplet : "Tulsi, ya Brij bhim men kahi Ram se bair ?" Radha Krishna roket ak dhak aur kar. O Tulsi, what enmity there is with Ram in this land of Brij (Mathura). That every leaf and insect calls on Radha and Krishna. "But when he entered one of the temples of which there is no end, and espied the splendid image of Krishna in his majestic beauty he said half yielding and half retiring : "Kahi kahi chahi diti, bhav bane ho, Nath ? Tulsi mastig jab nire jab dharnu ban lo khat. What can I say, O Lord, of thy grace and beauty to-day ! But Tulsi will bow his head to thee when thou takest a bow and arrow in thy hand." The image was transformed at once, holding a bow and an arrow, with all the grace of Ram-chandrar, whereupon Tulsi Das expressed himself in the following couplet and bowed down : Kit murti kit chandrika, kit Gopin ki sat ? Tulsi Das ke karne Nath bhav/Rajni Nath, Where hath gone the Sute and where the Sute and where the milk maids (the emblems of Krishna) ! for the sake of his worshiper Tulsi, the Lord became Rajni Nath.

**Tulsi, hadhi na chhadiye, chhima, til, santosh, Gyan, garbi, Hari bajan, kenai bachan adosh.**

Tulsi, give not up mercy, virtue and content, Wisdom, meekness, the worship of God, sweetness and innocence.

**Tulsi, kahat pukar-ke, suno sakai de han : Hem-  
dan, gaj-dan se, barā dan sanman.**

Saith Tulsi aloud, let all give ear : Courtesy is a better gift than gold and elephants.

**Tulsi, kahū chor ne chori jai kart : Mes mas ke  
dhan liyo, pari nahin pari.**

Tulsi, a thief went out to steal : He squeezed men of their property and still he did not thrive.

**Tulsi, kati kamli chaphe na dija rang.**

Says Tulsi, the black blanket takes no other hue.

(Shall the leopard change his spots or the Ethiopian his skin.)

**Tulsi, Katij ke somar, dekho yeh kartit : Ram  
nam ko chhor-ke pujan lage ab bhait !**

Tulsi, behold the customs of the Evil Age, Men leave the true God to worship devils !

**Tulsi ka patla kaur chhotā kaur barā. Hin.**  
Is one leaf of the tulsi tree better than another ?

(Every leaf has equal virtue and alike confers future felicity. The proverb is said of individuals of like rank and worth.)

**Tulsi, kar se karm kar, mukh se bhaj le Ram :  
Aisā sama na pāo go jo lukhon khareke dam.**

Tulsi, work with thy hands, and call on God with thy mouth : Thou wilt find no better times though thou spend millions.

**Tulsi, mithā boliye, sab se kar ke prā, Karā  
prem tā se sabhi, takhi koki ki rī.**

Tulsi, speak pleasantly and bear love to all, And all will love thee, as they do the cuckoo.

**Tulsi, mihe bachan se mukh upie chahiā or : Basī  
karan-gh mantr hai, taj de bachen kathor.**

Tulsi, pleasant words please the whole world : The charm for success is giving up harsh words.

**Tulsi, mirakh māne nahin jab lag khatā na  
khat : Jaisē bithuā istrī garabh rahe pachhatā.**

Tulsi, a fool listens to no advice until he suffers loss ; Like a widow who repents when she is pregnant.

(Pregnancy being an unquestionable proof of a widow's unchastity.)

**Tulsi, paisā pās kī ab se niko ho : Hots ke  
bahan aur bāp haih, an-hots kī jō.**

Tulsi, to keep you, penny by you is the best of all : Your father and sister (befriend you) when you have it and (only) your wife when you have it not.

**Tulsi, par ghar jai-ke dukh na kahiye roc :  
Bharan gaurāve dno, bānā na satke ko.**

Tulsi, bewail not thy woes in a strange

house: Thou wilt betray thy secret where none will share them.

*Tulsi, picchhls pāp se Hari charcha na sukhl;*  
*Jaiss jur ke ane mon bhāik bidd k: jād.*

Tulsi, the old sins make the worship of the God unacceptable: As fever destroys the appetite for food.

*Tulsi, pirtimā pūjibō, jyōh guryōh kē khal:*  
*Bhet bhai jub pīs se dhare pīārt mēl.*

Tulsi, the worship of idols is like playing with dolls, Which a girl gives up when she goes to her husband.

(i. e. idol worship is mere childishness. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. I. Corinthians ii, 13.)

*Tulsi, Rām kī bhāikī bin dhik dāhī, dhik māchh:* *Paū gharañe nar bhayo, bhūlo sing aur pūchh.*

Tulsi, without the love of God, beard and whiskers are worthless things; A man grows out of beasts, and wants only horns and tail.

(To make an animal of him.)

*Tulsi, saran hai Rām kī, sun le meri ser:* *Gaj ko chhūrayō grāh se meri bār kyōh der?*

Saith Tulsi, I am thy slave, O God, hear my prayer: Thou didst save the elephant from the crocodile, wilt delay then to save me?

(Allusion to a struggle for life between an elephant and a crocodile in Hindī mythology.)

*Tulsi, tab hī jāniye Parmeshwar se prīt, Harakh uphē, ādar karē, āsat dekh aīk.*

Tulsi, know that a man loves God, When he stands up cheerfully and welcomes a coming mendicant.

*Tulsi, takhā na jātye jāhān jānam bhūm kē* *khān: Aō bhagat jānē nahīn, dhare pāchhlā nāh.*

O Tulsi, go not to your native place: Where they 'll show you no respect, and call you by your nickname!

(No man is hero to his valet. A prophet is not without honor save in his own country and in his own house. Matthew xiii, 57.)

*Tulsi, takhā na jātye jāhān na barn bibēk / Rāg, rūp, rūk, bhūd, set set sab ab.*

O Tulsi! go not to that place where there is no distinction of caste! Tin, silver, cotton and grass flowers are all white.

(But differ in quality. Tulsi Dās was the author of the Hindī *Rāmāyān* and a Brahman and hence the saying.)

*Tulsi, tum to kahat ho, rangat se sab hat:* *Bhāik mēl rām-sar, tōhī ras kōhē na hat?*

Tulsi, thou sayest that companionship effects all things; But where is the sweetness of grass in the midst of sugar-canes?

*Tulsi, voh dōd gar, pandit aur girhast: Aīe ādar nā bhīg, jēt dīyē na hat.*

Tulsi, both are bad, layman and priest: That are not courteous on coming and go without giving help.

(Respect to whom respect is due.)

*Tulsi, yā sanedr mēh pakhāñdī kī mām: Sidhōh ko sidhā nahīn, jhūñh ko pakhān.*

Tulsi, in this world all believe in hypocrites: Saints get no uncooked food, and the lars live on sweets.

*Tulsi, yā sanedr mēh, pāchh ratn hāñh oīr:* *Sādhū milan aur Hari-bhajan, dāyē, dharm, upkār.*

Tulsi, in this world are five chief gems: communion with saints, worship of God, mercy, faith and kindness of heart.

*Tulsi, yā sanedr mēh sab se milye dhāt:* *Nā jānē kī dhē mēh Nārāyan mil jāt?*

Tulsi, in this world run to meet all men: You cannot say in what disguise you may meet God.

(Be all things to all men.)

*Tulsi aur gurūh ke vaqt tījā māñh hai. Mah. Superstition.*

At actual sunset and sunrise you must not kneel to pray.

*Tum ant gar, ham ant kar āyō, māñh chūñh kūtān nē khāyō. E.*

While you went one way, and I the other, the dogs ate up the dough.

(When the members of a family fall out, outsiders benefit by the quarrel.)

*Tum bītyar kī pat badhāve: Tum tūjhe dhān-vant kahāve.*

Ornaments exalt the credit of a woman: Ornaments will make a rich man.

(The tailor makes the man.)

*Tum bard nannāh kāñhī ho. Wom.*  
You spin a fine thread.

(Over economy: skinning a flint.)

*Tum bhī kahōge "koi mujhe jorū karē."*

You also shall say "who will marry me?" (Said of one who is proud of superior acquirements.)

*Tum bhī kahōge "mujhe charkhā le de?"*

Can you ask any one to buy you a spinning wheel?

(i. e. more fit for a woman's work than a man's work: said to a foolish man.)

*Tum bhī kore chālīe sere āi ho.*

You are a forty ser fool.

(Of a lad who dies unmarried, is used in the sense of the English 'cow' or 'calf': forty sers being a complete man is used as an idiom meaning completeness.)

*Tum binē bātyar hai aīst, bin pāñt hē khōst jāist.*

A woman without ornaments is like a field without water.

*Tum bin aīst gal bhāt, sun meri, āt pīs: Jaisē bhāi tukhā hī, oāsē let bin jāt.*

Without thee, my husband, my body is like  
the blacksmith's bellows that breathe  
without life.

*Tum dāt dāt, ham pāt pāt.*

If you go on every branch, I will go on  
every leaf.

(Whatever stratagems you practise, I will  
be a match for you.)

*Tum, Dātā, mukh bhānj ho, mori suno, Nāth,  
guhār: Hāus aprādhi janm ho, nāth sikh  
bhāro bhikār.*

O God, Thou remover of pain, hear my  
prayer, O Lord, I have been a sinner from  
my birth, full of vice from top to toe,

(I will arise and go to my father and will say  
unto him, Father, I have sinned against  
heaven and before thee and am no more  
worthy to be called thy son. Luke, xv, 18,  
19.)

*Tū mere bālē ko chāhe, to main tere bichē ko  
chāhūn.*

You cherish my infant, and I will take care  
of your old man.

(You scratch my back and I will scratch  
yours.)

*Tū merā lākhā, khilā, main tērī khichī pākūn.  
Wom.*

You amuse my child, and I'll cook your food.

*Tumhāre bāl, hamārē bhāisē: tumhāre hamārē  
ghir sath baitē.*

You have an ox and I a buffalo: how can  
you and I keep company?

(An ox travels faster than a buffalo, which is  
a very heavy animal.)

*Tumhāre chāte to rākh dāt nāth rāhe hān.  
Even the trees cannot stand your licking.*

(Metaphor from the action of locusts: said to  
an extortioner.)

*Tumhāre fariśton ko bāt khābar nahīn hāi.  
Mah.*

Even your angels have no knowledge of it.

(Every man has two guardian angels that live  
on his shoulders and take note of all he does.)

*Tumhāre lāke bāt kahēt ghunṛigoh chāleṅgē!  
Mah. Wom.*

When will your children crawl on their  
knees.

(When will you speak the truth or perform  
your promise?)

*Tumhāre mare dā khōh, hamārē mare dā pāt.  
Your death will destroy the land, but mine*

*will purify it.*

(Humility: the following proverb is its  
reverse.)

*Tumhāre mare dā pāt, hamārē mare dā khōh.  
Your death will purify the land, but my*

*death will destroy it.*

(Foolish pride.)

*Tumhāre mūāl hā ugāl, hamārē pōj hā ādhār.  
The droppings from your mouth are food*

*for my stomach.*

(Fed on the crumbs from the rich man's table.)

*Tumhāre mūāl meṭ pāt shābkar!*

May your mouth be filled with pāt and  
sugar!

(Said to one who brings a good news or comes  
at a propitious time.)

*Tumhāre mūāl meṭ hā dāt hān, yē to kol  
pāchhā hī nahīn.*

No one asks, how many teeth you have in  
your head.

(A phrase used to imply good government and  
security of life and property.)

*Tumhāre pān hā ugāl, hamārē pōj hā ādhār.*

The remains of your betel is food for my  
stomach.

(That which you can easily spare without  
missing it, will be of the greatest service  
to me.)

*Tumhāre pōj meṭ chhōṭē hī pāchhā hāi.  
There's an ant's joint in your stomach,*

(You eat so little!)

*Tumhāre barābārī voh hāre, jā dāpṛē hiran to  
pāhṛē.* [decr.]

He is your equal, who runs and catches a  
(i. e. a dog: said in contempt.)

*Tumhāre barābārī voh hāre, jā pānṛē uphā-bar mātē.*

He is your equal, who lifts up his leg to  
make water.

(i. e. a dog: see preceding.)

*Tumhāre bāt hā etebār hā?*

There's no trusting in your word.

*Tumhāre bāt meṭ band hā?*

There is no reliance on your speeches.

(See preceding.)

*Tumhāre bāt thāl hī mā beṭī hī.* [water.]

Your speech neither belongs to land nor  
(It is incongruous and inconsistent.)

*Tumhāre hāt uphāt jān nā dhārī jān.*

Your words can neither be taken up or put  
down.

(They don't go down.)

*Tumhāre jūtī aur tumhāre hī sīr.*

Your shoes are on your own head.

(The expenditure is met by the income.)

*Tumhāre bhātār nā hamārē jā: āe hūkh hārō  
hī bēṭā hō. E.*

You have no husband and I no wife; let us  
so act that we may have a son.

(A frank way of asking a widow's hand in  
marriage by a widower.)

*Tum jān, tumhāre hām jān.*

You know your own business best.

(I'll have nothing to do with it.)

*Tum bāpṛē jīe ghār pānt, ā chhōṛ dāe bāpṛē  
sāt.*

Not one but ten women will look to house  
where jewelry and clothing are to be had.

*Tum bāpṛē merī nāh aur bāt, Mātī nā chhōṛāṭ  
apāt bāpṛē. Mah. Wom.*

You may cut off my nose and ears, But  
I'll not give up my ways.

(Said by an obstinate woman in reply to her  
husband's threats.)

*Tum his khat ke bathus ho?*

From what field came this weed?

(Said to a boaster.)

*Tum his khat ki mulla ho?*

From what field came this raddish?

(See preceding.)

*Tum ko ham si anek hain, ham ko tum ad ek:*

*Har ko haral anek hain, kavalan ko ravi ek.*  
Wom.

You have many like me, I have but one like you: The sun sees many lotuses, but the lotuses only one sun.

(An obedient wife to her husband.)

*Tum kyon phate mek phan dete ho?*

Why do you thrust your feet into the torn place?

(Why do you bring another's quarrel on to your head? They who in quarrels interpose will often wipe a bloody nose.)

*Tum ne urda. ham ne bhun bhun khadi.*

You made it fly away, I fried and ate it.

(Teach your grandmother to suck eggs.)

*Tum rade: ham chhote! Mah. Wom.*

You are angry: I am free!

(Reference to the case of divorce under Muhammadan law.)

*Tum earth se sandhon phirte hain.*

A lot of men like you wander here and there.

(You are no great shakes.)

*Tum thakte ho, ham thakte bhi nahin.*

You may spit, but I can't.

(Noxious oblige.)

*Tum to aqr ki piche latk diye phirte ho.*

Why do you pursue your good sense with a club?

(To destroy it! Said to a man acting rashly.)

*Tum to jab ma ke pe se bat nahin nikle hoge.*

You were not come out of your mother's womb then.

(Does your mother know you're out?)

*Tum to baeth jante ki nahin, aundhe muth dakh gite ho.*

You know nothing, sucking up milk on your face.

(i.e. you are acting like a baby.)

*Tum to majhe ohheroge!*

You'll lay your hand on me!

(I am afraid you are going to kiss me: sham modesty.)

*ST* The story goes that a woman with an empty pitcher on her head met a man carrying pigeons in his two hands: "Don't take liberties with me" said she. "How could I?" he replied—"Oh you could put them into my pitcher."

*Te mujh ko, to main tufi ho.*

You love me and I'll love you.

*Te ne ki Raniya, main ne Kiya Raniya.*

You've got a mistress and I have got a lover.

(Retorts of a wife to a debauched husband.)

*Taa khat de Khakhra Sakat hai?*

Where are you the Lord of?

(Are you my lord in particular? Khakhra is the proper *ka*, beginning *Khat* or Lord, in the Gurmukhi character of Panjabi.)

*Tantuni bajate: myan khate shakker ghi;*

*Nankri ki mist thait, ab he bahe ji.*

Blowing the trumpet my lord lived on sugar and ghi: but the service may be accused if he save his life this time.

(The glory and danger of soldiering.)

*Tu raho ri, karut ki lakhai: chori ne aad, Brij bal: Bina came anek he upake parakhit arakh akal.* Hin. Wom.

Stop, I'll go up to see: you must not mount the balcony my maid of Brij, Or libations will be poured out without a moon.

(i.e. people will mistake your face for the moon: a mother's advice to her beautiful daughter. It is customary for Hindis to pour out libations to the moon on fast days before taking their food.)

*Turat kaddi; launt kar da!*

Gourd and pumpkin; a curse upon both!

(Arrogant anath.)

*Turat ka hi mit, curay se ka pit.*

The love of a Muhammadan is the friendship of a serpent.

*Turat, talayya, tetra, na yeh khat he mit:*

*Bhir parat muth pher let, rakhat na pirt.*  
Rua.

A Musalman, a wasp, and a parrot are no body's friend: In time of difficulty these go away and show no love.

*Turat bhalai soh nar pao, jo dhan Dada nam ludra.*

Who spends his money in the name of God will soon get a good name.

*Turat dan muth kalyan.* Hin.

Ready alms is sure salvation.

*Turat dan muth pun.*

Ready alms is a great virtue.

(See preceding.)

*Turat fath he us he tata, jis ka hami hove Sata.*

He soon conquers whom God helps.

*Turat ki po, turat ki khao: Basi kha mat, ajh bakhao.*

Quickly take and quickly eat: Eat not stale food or your belly will swell.

(Said of the cheap or unleavened cake of the natives, which must be eaten fresh.)

*Turat majari jo parhad, va ka kar turat ho jave.*

Who pays ready wages gets his work done quickly.

*Turat phurat khat agre ham, jab hove mat ki mot dam.*

When you have money in your hand your work is soon done.

*Turat phurat he sah bat kar, madad hove jis ke Sarkar.*



His work is very soon done whom the Government helps.

*Turfata'l-ain mah.*

In the twinkling of an eye.

*Turki piñe tāt kāsge.*

When the Turkish (horse) is whipped the Arab (horse) trembles.

(The punishment of one is a warning to others: pour encourager les autres.)

*Turki piñe tāt kē hān hān.*

When the Turkish (horse) is whipped the Arab (horse) takes warning.

(See preceding.)

*Turki tamām hui.*

His Turkish is come to an end.

(He has got to the length of his tether: can talk no further.)

*Tarta ghuri kām māt ahhī nāhī jān: Sāch kahā hai oādā ne; jaldī māt nūsdān.*

Too much haste in work is not a good thing: The saints have truly said that haste makes waste.

*Tūr, tel, tāpnā, Jār mātā hō āpnā.*

Cotton, oil and a fire will conquer Winter.

*Turuk hū huc, tau bāi nā. E.*

I have turned Mubammadan and have still gained nothing by it.

(Allusion to the former custom of Muhammadans giving their daughters in marriage to Hindā converts.)

*Tū sachchā aur terā gurā sachchā!*

You are true and so is your teacher!

(Said to a truthful man.)

*Tuñ mat rak tōl sāt rāh bīr kē bīch; Ek abele manūth sō sājhe sātch na nīch.*

Don't lose your company on a journey or in a fight; One man alone can never think of all the ins and outs.

(Union is strength.)

*Tū tēlī kē bāi; tājhe kē sār? lagā rāh ghānti se.*

You are an oilman's ox; what have you to do with pleasure? stick to your oilmill.

(Said to a tenant to one who drudges night and day.)

*Tūñ bāhā gūle parā.*

A broken arm goes round the neck.

(i. e. it is worn in a sling: a native of India will never desert his relatives, however badly they may turn out.)

*Tūñ, churpē sō āch chug, nīch chugan mat jā: Kule Injāre āpnē, kahē Akabār Shāh.*

O parrot, if you have to take, take from a lofty place: Otherwise, saith King Akbar, you will disgrace your family.

(If you have to place yourself under an obligation choose an honorable man for the purpose.)

*Tūñ hāi to kīō to jūñ nāhī: aur jūñ hāi to kōt tor sājhe nāhī.*

What is broken none can join, and if it be joined, none can break it.

(Consolation to a very sick person.)

*Tūñ hāi kē jūñ? Gāth parā aur na rāh.*

How can you join the broken? You may make a knot, but it won't last.

(A quarrel between friends is never really made up.)

*Tūñ kāmān se dārē nū jān!*

Nine men afraid of a broken bow!

*Tūñ kī būñ bātā dō/hakīmji!*

Show me, doctor, the cure for the broken!

(Said when all hope of life is abandoned.)

*Tūñ kī kyā būñ!*

There is no remedy for the broken.

(i. e. against death.)

*Tūñ pālē chūlyā aur āhaq pālē lāl: Kabātar pālē chōpē, jo takē parāyā māl.*

Fools keep parrots and lovers keep sparrows: Thieves keep pigeons that look to other's wealth.

(The lāl is a little red bird emblematic of beauty: pigeons of course are easily detached from their flocks.)

*Tūñ tāng, pān nā hāth; Kahe 'chatāt ghōran kē sath.'*

A broken leg, and no feet nor hands; And he says 'I can run with horses.'

(Said of a fool who presumes a great deal on himself and ventures to undertake what his betters have failed to achieve. Fools rush on where angels fear to tread.)

*Tūñ tēl, to kāmān māt adhēlī.*

The ruined oilman has but eight annas round his waist.

(i. e. no capital.)

*Tūñ na rakh, re bālke, sab se mil kar chāl: Tūñ dhoār dēl hān gām gālī māt dāl.*

Be not quarrelsome, my son, but be friends with all: The broken vessel is thrown into the village lane.

## U

*Uddam se diladdar ghāpē.*

Poverty declines before labor.

(Industry is the key to prosperity.)

*Udhār bārī hattayā hai. Mercantile.*

Debts are a great trouble.

*Udhār denā, tapāī mōl lenā.*

Give on loan and buy a quarrel

*Udhār diye, dushman kije. Mercantile.*

Give a loan and make an enemy.

*Udhār diya, gāhāk thoyā. Mercantile.*

Sell on credit and lose your customer.

(Because he will then desert you for fear of being pressed for his money.)

*Udhār diya gāhāk gayā: sadqā diya rad bād.*

Mercantile.

Sell on credit and lose your customer; make an offering and avert evil.

(It is better to give than to lend.)

*Udhār hā khāyā kōt nāhī bhāla.*

Money borrowed is never forgotten.

**Udhar khāṁ baīṁṁ hai.**

They have borrowed money to do it.

(To be set upon a thing.)

**Udhar khāṁ, aur phāṁ kā tāpna barābar hai.**

To live on credit is to warm one's self at a straw fire.

(Which wont last long.)

**Udhar ko roṣṭ na khāo, nangī hoti hai.** Superstition. Mah. Wom.

It is not good to peel off the upper layer of bread and eat it.

**Udhī bhāī balāṁṁṁ sātṁ dikhāve.** Wom.

The gadding wife sees a snake in the roof.

(i. e. makes an excuse for running out of the house.)

**Ūdho, ben dī kī bāt.** Hin.

It is luck that has done this, Ūdho.

(Spoken of one who has been prosperous beyond his merits.)

**Ūdho kā len, na Mādhō kā den.** Hin.

I owe nothing to Ūdho, and Mādhō owes nothing to me.

(I am independent.)

**Udhyāi sātṁ pīṭṛaṁ ke dān.** E.

Spoilt flour is offered to 'the ancestors.

(Offerings to the ancestors are obligatory on Hindus : hence the sting of this saying.)

**Ugat uge, mah bhara, bisat uge jāṁ.** Agric.

What comes up in a month if it come up easily will soon wither.

**Ugle to andhā, khāve to kṛpti.** Superstition

If he vomits it goes blind, if swallows it becomes leprous.

(To be on the horns of a dilemma.)

**Ūṣṭ** The notion is that if a snake gets a muskrat into its mouth it will become leprous if it eat it, and blind if it vomits it. Its remedy is to go into water with it.

**Ūjar gāṁ mōṁ mūrār māṁṁ.**

The oil press is lord of the deserted village.

(It being too heavy to be carried away.)

**Ūjar ho ghar sās kā, jo bair kare har bār !**

Pīkar ghar sāsas bās, jab lag hai sanāṁ. Wom.

May the house be destroyed of the mother-in-law that quarrels all day ! My father's house may thrive as long as the world lasts.

**Ūjar kherā, nāo na berā.**

A deserted village has neither boat nor raft.

**Ūjar mōṁ Gājār nāche, ghāt dakh Bāiragi,**

Khīr dakh ke Bāṁṁ nāche, tan man ho gayā rāṁ.

The Ūjar rejoices in the wastes, the mendicant at the ghāt tree, the Brāhman at rice and milk with a happy heart.

(Gājars are hardmen, the ghāt is a sacred tree, and the greediness of Brāhmins is proverbial, hence the point of the proverb.)

**Ūṣai barāṁ, adhāṁ, ab chāṁ de dhāṁ :**

Ham jāṁ tum bhāṁṁ ho, nāre lagat āi khāṁ.

White of colour, and meek on one leg, but

of two thoughts: I thought you to be a saint, but you are a very pit of deceit.

(The *bagā bhagat* or heron standing on one leg, the picture of dignity, while all the while it is merely intent on its prey is the conventional Indian synonym for hypocrisy.)

**Ujlo wjlo sab bhālo, wjlo bhālō na kes :** Nārī nīce na rīp dāre, na dār kare nārēṣ.

Every thing white is good, except white hair, Which no woman respects, nor enemy fears, nor king acknowledges.

**Ujre ghar kā balāṁṁṁ.**

The ridge pole of a deserted house.

(Spoken contemptuously of a very tall, thin and awkward person.)

**Ukhāi mēṁ mūrā, māṁ bāp bīrā.** E.

The pestle in the mortar, and the parents forgotten.

**Ukhāi mēṁ sir diyā, to māṁṁṁ kā kyā dār ?**

When your head is in the mortar why dread the pestle ?

(In for a penny, in for a pound.)

**Ūkh se ganderī pyārī, gur se pyārī gāṁṁ :**

Mōṁ bāṁṁ se jorī pyārī, jī se hoe gūṁṁ.

Cuttings are sweeter than the sugarcane, lolly pops than sugar : A wife is sweeter than mother and sister that makes life go.

**Ūkātī kumhārī nākhūṁ se maṁṁ khode.**

The sorrowful potter's wife will dig mud with her nails.

(To scratch the earth with the nails is a sign of sorrow.)

**Ūlāj k jāyā to sulāj k rāṁṁ.** Hin.

When once entangled he will be disentangled.

(i. e., when once entangled by marriage he will be disentangled from his wild ways: advice to the parents of a wayward son, who is sowing too many wild oats: marriage will sober him.)

**Ūlājṁ dāṁ, sulājṁṁ mūkhīl.**

To entangle is easy, to disentangle is hard.

**Ūl mōṁ se nikāl-kar chāl mōṁ pāṁṁ.**

Out of the pivot and into the socket.

(Out of the frying pan into the fire.)

**Ūlā chor kūtālā dāṁṁ.**

The thief threatens the constable.

(Turning the tables.)

**Ūlā bāṁṁ Bārēlī ho.**

Bamboos to Bareilly.

(Coals to Newcastle.)

**Ūlā Gāṁṁ bāṁṁ.**

The Ganges is flowing the wrong way.

(Spoken on the occurrence of something improbable.)

**Ūlā Gāṁṁ pāṁṁ ho chāl.**

The Ganges is flowing up hill.

(See preceding.)

**Ūlā kṛptī andhā gṛṁṁ.**

When your head is down you will gain hidden knowledge.

(A saying of the *ṣaṁṁ* : be humble to gain knowledge unto salvation.)





*Use to dhont bñt nahtā dñt.*

He cannot even wash himself.

(A real fool.)

*Uet gharī tādhe use, jo basit tujh ghar ās; Aisā  
nā ho dhoe se basīthe pair jamdā.*

Drive away your enemy the moment he  
comes to your house, Lest he get posses-  
sion of it by treachery.

*Uet kī jāst, ut kī oir.*

His own shoes on his own head.

(The Engineer hoist with his own petard : to  
take the arrows from his own quiver.)

*Uet rāh par chāl, tū, jo tūjhe gurū batās; Jo  
biddā se thān par turas thikānā pā.*

Follow that road which the priest pointed  
out, That thou mayest quickly reach the  
abode of learning.

*Uet rūkh par hai chadhā, ut kī jar katvāl,  
Foh mūrakh to ek din gir dab-kar mar jā.*

The fool who cuts the roots of the tree  
upon which he sits, Will one day fall  
and be crushed by it.

(To cut away the branch upon which you are  
sitting.)

*Use jātag par pyār jaido, māt pītā bin jis ko  
pā.*

Love the child that hath nor mother nor  
father.

*Use jātag sāt karo na yār, jis kī mātā ho  
kalhār.*

Never befriend the child of a wrangling  
jade.

*Use ho dōs sē nēdo, baḍā baḍārā jis ko pā.*

Always bow to a good old man.

*Use ke bhāg baḍe albele, jo daulat mek khāve  
khale.*

Very great is his good fortune that is born  
to wealth.

(Born in the purple : born with a silver spoon  
in his mouth.)

*Use ho kām pe ek jīm nahtā chālā.*

No louse creeps in his ears.

(He won't yield.)

*Uche rāj mek gābhān gābh dāl.*

In that reign pregnant women miscarried.

(Through fear, as of Nadir Shāh, 1747—1773  
A. D.)

*Use kī girak hā hūy jāstā hai ?*

What falls from his pocket ?

(Said of a bad servant, the loss is always his  
master's and not his own.)

*Use kī ramdēt hai.*

God provides for all.

*Use kī jātag, ut ho gale mek.*

His own legs are round his own neck.

*Use kī sikh na alhāge, jo gur se phir jā, Biddā  
sāt khāl rakh, phir pākhā pākhās.*

Follow not him that hath turned against  
his priest : For such are void of learning  
and will at the last repent.

*Use kī tāt bñt rakt hai.*

His parrot is now talking.

(Said of a prosperous man.)

*Use kī sāt vohdāh lā shakt hai.* Mah.

God is one and has no equal !

*Use ko sikh na do naadī jo ho kaffar sikh; Lekh*

*mekh nahtā ghies kadhāt pāthar bñk.* Rū.

Never advise the cruel and base; An iron  
peg will never pierce through a stone.

*Use ko sab kī fikr hai.*

God takes care of all.

*Use ko to pāthar māre, maus nahtā.*

You may stone him, but you can't kill him.

(The wicked hath a long rope : the cat's nine  
lives.)

*Use ko vāhāt māre, jahāt pānt bñt na mile.*

Slay him where no water can be had.

(Said of the incorrigible bad.)

*Use kūtār se bach-kar jānā, jā ko jagat kō  
khānā.*

Avoid the dog that is known to bite.

*Use mānas ko dūrāt idā, jā ko kappi tum sun  
pā.*

Eschew him that is reported to be treacher-  
ous.

*Use mānas ko ho ati lobhā, jā ke burā na lāge  
dhābā.*

Whose character is not stained prospereth  
greatly.

*Use mānas ko tū kadhe na apne pās bñhā, Jār  
vjaggar des mek jo mānas ho jā.*

Let not that man sit beside thee, That is a  
notorious rake.

(A man is known by the company he keeps.

Blessed is the man that walketh not in the  
counsel of the ungodly nor standeth in the  
way of sinners. Psalms I. 1.)

*Use mānas se milnā bhūḍā, akho nar kappat hā  
jo ho gūḍā.*

It is not good to dwell with him that hideth  
anger and hypocrisy in his heart.

*Use mānas se milo se dhāt, jā ko ji mek bāse  
bhālā.*

Dwell with him in whose heart dwelleth  
goodness.

*Use nar ke bñt ek din pare gale mek phand; Jis  
ne chori hū par lei kamārā bāndh.*

That man shall one day put his neck into a  
snare, Who girdeth his loins for theft  
and robbery.

*Use nar ko nā sikh sakāve, Nā phand mek jo  
phand jāve.*

He listens not to any advice, That hath  
fallen into the snare of love.

*Use nar se tum mile na hō, Jā ho dābā kappi  
dhot.*

Have no dealings with the man, That is  
known to be a treacherous hypocrite.

*Use parhā hā nā bhāns, jo ke alis dikhāve  
ghāt.*

Never trust him that takes and returns not.

*De parhā hē bāt par nāh bhareed rāhī ; Bar bar  
bole jhāt jo dīn bhār mān sau lāh.*  
Trust not in that man's words, For he tells  
a hundred thousand lies a day.

*Usar khet mēn kear !*

Saffron from a barren soil.

(Said when a man has chance good luck :  
also of the worthy sons of unworthy  
parents.)

*Us seī mil dūr-kar, jo nar gyān hō : Dānā  
dushman bhī bhālā, kah gae yeh sab koe.*

Hasten to meet a wise old man ; All the  
world says it is good to have a wise man  
even for an enemy.

*Utād, hajjām, māh, main, aur merā bhāl ; Ghori,  
aur ghori kē bachhorā, aur mujh ko to  
ap jānē hī hai.*

The barber, the shaver, and the beard-scor-  
per, I and my brother, the mare, and her  
colt, and me, you know.

(Applied to one who pretends at a distribution  
of provisions to receive shares for several  
people, which are in fact all for himself.)

*Utar gai lōi to kyā karegā kri ?*

When my blanket (honor) is off, who can  
do any thing ?

*Utālā so bōlā, dhīrā so gambhīrā.*

Hasty is mad, slow is sure.

*Utāro Nāh pār morī naiyā !*

Take my boat over, O Lord !

*Utar pāō : main miyān, tū chākar.*

Now we are quits ; you are my slave, and  
I your master.

(Said by children when a debt is paid or an  
obligation returned.)

*Utārā hākim, aur dupahre dāhī nuqsdān kartā  
hai.*

A hasty judge and curds at noon do harm.

*Us aukhād kuchh kām na āve, mauṭ pakar jī jī  
kā le.*

No medicine avails when death takes pos-  
session of a life.

(No remedy for death.)

*Us bhī bhālā hai baiṭhā, jī kar keruṭh-gyān,  
Mulla panḍit baiṭh kar bāche Bad Qurān.*

It is well to sit there, where, in the fullness  
of knowledge, Mulla and Panḍit pro-  
pound their Scriptures.

(Mulla is a Mahomedan priest and Panḍit a  
Hindu priest.)

*Us bhī milī un jā, re bhāt, jī haī āo mār  
gā.*

Never go to that place where a fight is go-  
ing on.

(They who in quarrels interpose, Will often  
wipe a bloody nose.)

*Us bhī tauṭh mat baiṭh piyāre, jī baiṭhe hō  
bair āre.*

Dwell not, my friend, where thy enemies  
dwell.

*Us Dātā deo use jo le Dātā nām ; Is bhī sagre*

*dhāt hō, us hē kartab kām.*

In the next world God will reward those  
who call on Him, And will also make all  
their business here to prosper.

*Uth gae nā jāniye, jo taffi de gas bār.*

Don't think a man has left (for good) be-  
cause his door is closed.

*Uthā dabūlā prem kā, tin kā chāpā abā : Tin  
kā tin mēn mil gayā, tin kā tin hē pās.*

The impulse of love hath fled and gone to  
heaven, To meet Him whose it was, and  
to be with Him whose it is.

(Said of the soul of a dead man.)

*Uthāo merā makān, main ghar sanbhālā apnā.*  
Mah. Wom.

Lift up my veil, and let me examine my  
house.

(A satire on a bride, who exhibits haste in  
assuming her role of mistress ; whereas  
Hindu conventionalities require her to remain  
completely veiled during the first four  
chāḍā, (periods of 40 days) after her  
marriage.)

*Uthāū chūlkā.*

A moveable fire place.

(Said of a person, who has no fixed abode :  
a rolling stone : the rolling stone gathers no  
moss.)

*Uth jā tarke ūṭh, re bhāt, Jī tanne dīkhe lābh  
bhālā.*

Get up early and go thither, my friend,  
Where good and profit are.

*Uth-kar phalī sariki to phorī, hai hī nahī.*

She won't even get up to open a pod.  
(He won't even raise his hand to his mouth.)

*Uthī rakābī, phul phulā bhāt ; lo panchoṭ hā-  
thon hāth.*

The dish is shallow and the rice cooked ;  
take it, friends, in your hands.

*Uthīe hī sāng fāṭ.*

He no sooner rose than he broke his leg.

(A very unfortunate man.)

*Uthīe lāt, baiṭhe ghūṭā. Wom.*

When he is up he kicks her, and when he  
is sitting he hits her.

(A bad husband.)

*Uthī javānī, mānjha ghīlā !*

The bloom of youth in a flabby body !  
(An idle young man.)

*Uthīe paitāṭh.*

The market is almost over.

(Spoken of one who was rich or powerful, but  
is now decaying.)

*Uthīe paitāṭh āṭhōṭ dīn.*

Market day comes but once a week.

(Make hay while the sun shines : Christmas  
comes but once a year.)

*Us hē nīnānīse, dīrāṭ panje sāt !*

The ninety nine of the fool is twelve times  
five.

*Us hē jānē nahīe dāḍā, jīe gunḍon hī hove  
bād.*

Never go to that place where vagabonds do abound.

*Ut mat gehāḥ buḥ re chole, Jit hōh thāl aur pāthar dhale.* Agrio.

Never sow wheat my son, Where clods and stones abound.

*Ut mat kudhe na baikh tū jit kunyāt log: Nyāo bhāl kunyāo kā bāndhā milkar jog.*

Sit not with the unjust, That have forgotten justice and unite to do injustice.

*Ut mat kadhi na jā, re mīlā, Jit rahā ho angh aur chīlā.*

Go not thither, my friend, where tigers and leopards do abound.

(Don't put your head into the lion's mouth.)

*Ut mat ro apnā dukh jā kar, jit dach bairi amāḥ-kar.*

Never weep over your sorrows before your enemies.

(A wise man keeps his troubles to himself.)

*Utrā chhitrā jo huā, vā ki sār na ho, Sādh kahē, re baḥa, līkh jūan kar lo.*

Who loses his credit will never regain it, Say the saints, my lad, though he try a hundred ploys.

(Give a dog a bad name and hang him.)

*Utrā ghāṭi, huā mās.*

(i) Down the throat, is turned to clay.

(Is digested into the body: said as a consolation to the poor.)

(ii) No sooner carried to the place of cremation than it turns to dust.

(Said of a dead body.)

*Utrā Kabir sarāḥ meḥ, giṭh lairo ke pās, Jas hūrāḥ tes pāvat: tū kyā bhūyo ulās.*

When Kabir puts up in an inn with a pick-pocket, Why should he grieve; for as one does, one is rewarded.

*Utrā shahnā, mardak nām.*

Out of place, out of grace.

*Uttam gānā, maddham bijānā.*

Singing is best, playing next.

*Utre ji se chis jo, vā ki sor na ho. Tū aīṭ mat khyā, jo jagat bijāre toe.*

What hath once fallen in esteem hath never value more. Therefore act not so that the world despise thee.

*Ut se andhā dā hai, it se andhā jāḥ: Andhe se andhā milā kaum butāḥ rās?*

A blind man starts from there and a blind man starts from here: When the blind man meets the blind man, who shall show the onward way!

*Uttam khetī, maddham bān, nikad sevā, bhik mīdān.*

Best in tillage, middling trade, bad is service, and worst begging.

*Uttam se uttam milē, milē nich se nich; Pānt se pānt milē, milē kich se kich.*

Good mingles with good, and bad with bad; water with water, mire with mire.

*Uttar guru Dakhan māt chelā; Kaisē biddya padhe akelā?*

The teacher in the North and the pupil in the South: How shall he learn his lesson?

*Uttar-har jo bārkhā hove, to kāl picḥho kar jā-kar rove.* Agrio.

If rains fail in the North there will be no famine.

*Uttar jāo ki Dakhan, vohi karam ke lakhhan.*

Go North or go South and your fate will follow you.

(i.e. never travel: Hindu good advice!)

*Uttar ki ho isri Dakhan byāhi jāḥ; Bhāg lagā-ve jog jāḥ, to kuchh nā pāḥ bādā.*

A woman from the North shall marry into the South: If fate so wills she has no power.

(Expresses the great reluctance still entertained by natives to travelling.)

*Uttar, pātar; main niyāḥ, tū chākar.*

Oh, father; I am lord and you servant.

(A son to his old father, who is keeping him out of his inheritance.)

*Uttar rāhe bāḥve Dakhan, vā ke achhe nāḥḥ lakhhan.*

Who lives in the North and says he comes from the South cannot have a good character.

*Ut touth bād jāḥrā bhāi, jit hove thāl ki mūh-tāl.* Agrio.

Sow millet in a porous soil.

*Ut terā jānā mil na soḥe, jo tone dāḥḥat hāḥur hove.*

Never go to the house of him who feels jealous of you. [dara.]

*Ut terā jānā nipat bhalorā, jit hove tere mīḥ kā*  
It is altogether wise to go whither thy friend doth dwell.

(This expresses a wide-spread notion among natives. Nothing distresses a native so much as to be obliged to go to a place where he will have only himself to look to for his welfare, and where he knows he has no one to back him up in his aims.)

*Utr-i-gunah bad-tar az gunah.* Per.

An excuse for a sin is worse than the sin.

(Qui L'excuse s'accuse.)

## V

*Vadā khilāḥī hūṛī bāt hai.*

Breach of promise is a bad thing.

*Vā din dekhe jāḥḥe bhālā bure sub hār, Jā din lekḥā legā vā Qadir Kurḥār.*

On that day will all our bad and good deeds be tried, When Almighty God shall take His account.

(A saying of faqirs.)

*Vahāḥ se ke ghar basant hai, yahāḥ nere ghar basant.*

There is joy in his home and joy in mine. (So why should I go there?)

**Fahā sariśāhā hē bāt par jāle hāh.**

Even angels would burn their wings there.

(There angels fear to tread.)

**Fahā talik hāhrye jo na roya.**

Laugh so that you may not weep.

**Fah, bahu, teri chattrāi, Dekh mād hah,**  
**'bilāi.**

Bravo, my clever wife, you see a rat and  
call it a cat.

**Fah nar ho jān tē pūrā apnā mī, Jo rākhē bīn**  
**lāh hē tujh se pit parit.**

Believe him to be a true friend, That loveth  
without hope of gain.

(Greater love hath no man than this that he  
lay down his life for another John XV., 13.)

**Fah, Mīyān Bābhe, tere dāgle mek sū sū**  
**lāhē.**

Bravo! my noble swell, your jacket is patch-  
ed in a hundred places.

(A sarcastic address to a tattered beau.)

**Fah, Mīyān Kāle; khū rang nikālē.**

Well done, Mr. Black! you have changed  
your colour well.

(Turned over a new leaf.)

**Fah Mīyān Nak-vālē!**

Bravo, my Lord-Long-nose!

(Nāh is metaphorical for fame: ironical.)

**Fahm āi dārā hī nahīh.**

There is no remedy for caprice.

**Fahm hī dārā to Luqmān hē pāe bāt nahīh.**

For caprice even Luqmān had no cure.

(Luqmān is the Esculapius of the Mussulmans  
as Dharmantara is of the Hindūs.)

**Fah Pē Aliyā; pakāi tāt khīr, hē gayē dāyē.**

Bravo, Saint Aliyā; I cooked milk and rice,  
and it has turned to gruel.

Saint Aliyā was a saint at Hāshā who on one of  
his begging rounds saw an old woman cooking  
something. He enquired of her what it was. She  
said she was cooking gruel, whereas really she  
was cooking milk and rice. Whereupon the saint  
said "let it be so," and went his way. When  
the woman uncovered the pot she discovered  
that her milk and rice had been turned into  
gruel and shouted out the words of the proverb.

**Fah purkhā mēse endār gūmī! Māngē āg**  
**phā lūyā pān!**

Bravo, my clever and wise man! I sent for  
fire and you have brought water!

**Fah, purkhā, teri chattrāi: Chān, baah kar gā-**  
**jar khāi!**

Hurrah for your wit, my friend: you  
bought carrots with your flour.

(Carrots are worthless in India.)

**Fah, purkhā teri chattrāi: Māngē gur lādī**  
**khāi!**

Hurrah for your wit, my friend. I asked  
for sweet and you gave me bitter!

(If his son ask for bread will he give him a  
stone? Matthew vii. 9.)

**Fah nar bhāgīyē bhāhō, apnē āp hō Jo Mardā.**  
Call him a perfect man that hath no care  
for himself.

**Vahit hī to hē phāl mīle, jāpē bīf bādē. Nīm**  
**bee hē, bāhē, gāghā kōt nā khāi!**

As you sow the seed so shall you obtain the  
fruit; Who ever tasted sugarcane, my  
boy, by planting nīm tree.

(The leaves and fruit of the nīm tree are very  
bitter. Make your own bed and lie on it.)

**Vā hī gat vā hī jānē.**

He alone knows his own heart

**Vaktōn hā hāth parāt jeb mek.**

A counsellor's hands are always in some one's  
pocket.

**Vā hē dakhā mat hahē jo tere dhore āi: Kere**  
**burdī aur hī apnē tāt bādēh.**

Think him not a good man that cometh to  
thee To detract from others and extol  
him.

**Vā hō sikh nā dijye jo hō mārkh gāndr. Gōt**  
**maṭh pur dāl dō, pakre nā gāndr.**

Never give counsel to an ignorant fool.  
Throw a ball on to a dome and it will  
never stick there.

**Valāyut mek kyā gadhe nahīh hōt!**

What, are there no asses abroad?  
(There are fools every where.)

**Vālī hā bēdā shāhīn!**

A devil begot of a saint!

(A bad son of a good father.)

**Vālī hē ghar shāhīn.**

A devil in the saint's house.

(See preceding.)

**Vālī hō vālī hī; āghānā hāi.**

A saint only knows a saint.

(See a thief to catch a thief.)

**Vālī sab hā Shāh, ham to rukhōdī hāi.**

God is the master of all; I am only its  
keeper.

(Put into the mouth of a miser.)

**Vā nār hō mat kārkh bādē, jā sūh dīn dīn**  
**lāhē pān.**

Don't call him a fool, who brings your  
daily gains.

(Don't slay the goose that lays the golden  
eggs.)

**Vā nar se mat mēl, re mēlā, Jo kadhe mīrog,**  
**kaṭhē hō chīā.**

Never be friends with him, my friend, Who  
is one moment a deer and the next a  
leopard.

**Vā purkhā hī dīn dīn khūart, jā hī tiryā hō**  
**kākhārt.**

His days are wretched that hath a quarrel-  
some wife.

**Vā purkhā hō jagat cārāhē, Jo Harī nām hē bal**  
**bāl jānē.**

The whole world praises him who devotes  
himself to the name of God.

**Vayt hā gulīm, aur vayt hī hā bādēkhā.**

At one time a slave and at another a  
king.

(Swimming with the tide: said of a time  
server.)



*Vaqt hā ronā be-vaqt ho hamse se bahtar hai.*

It is better to weep in season than to laugh out of season.

*Vaqt ki khūbī hai.*

It is the virtue of the time.

(Ironical: sufficient unto the day is the evil thereof.)

*Vaqt nikal jāā hai, bāt rah jāā hai.*

Time passes, the matter remains.

(Said of help declined: or a grievance undressed.)

*Vaqt par bhāg jāā mardangi nahīn hai /*

It is not brave to run away when you ought to fight.

*Vaqt ko ganīmat jāniye.*

Learn the value of the time.

(Make hay while the sun shines.)

*Vaqt pars par jāniye ko bairī ko mīl /*

Adversity shows both friends and foes.

*Vaqt par gadhe ko bāp bandhe hai.*

Make a father of an ass when it serves your purpose.

*Vaqt par gāthā kī pāidā hī kām oīd hai.*

Your own money will serve you best in time of need.

(Saving against a rainy day.)

*Vaqt par jo ho jāā, so (hik) ho.*

What is done in time is the best.

*Vaqt par koi kām nahīn oīd.*

No one befriends you in the time of need.

*Vaqt par kuchh dān nahīn oīd.*

You can do nothing at the critical moment.

(Said of a man who is apt to lose his head.)

*Vaqt par sab kuchh karā parā hai.*

Every thing should be ready at the proper time.

*Vaqt pīrī shabāb hī bātā, Aīrī hai jāise khudh hī bātā.*

To talk like a youth in old age is like talking in a dream.

*Vaqt sab kuchh karā letā hai.*

Necessity makes us do all things.

(Necessity is the mother of invention.)

*Vaqt vaqt hī rāgī hai.*

There is a time for every tune.

(Allusion to the modes of native music, which are conventionally appropriated to different times and seasons. There is a time for everything.)

*Vaqt gal, pherī gal: jāise ho vaqt gal gal.*

Mah. Wom.

She is very affectionate, but is absent at the time of need.

*Vaqt pherī jab gal, jab nee dharāī. Aur mudh more bāitē hare jab tūkhōt ai. Bādāī mudārī āīrī jam diye dīkhāī.*

She served most devotedly when the foundation was laid; When the building came up to the niches she turned away her face; The mason was described as a hell-

hound when the coping of the walls was finished.

(When we get up to the roof we kick the ladder.)

*Vārī sove, vīhe savere, vā ko nah dilādār ghere.*

Who sleeps late and rises early will never know poverty.

(Early to bed and early to rise, Makes a man healthy, wealthy and wise.)

*Vār khet utpār hai, pār khet tīnār: Pakar kinārā bātīh raho, yehī pār yehī vār.*

This side is called that side, and that side this; stick to one side and it will be both sides.

*Vār karat pī jāī hai, pher na avat hāth: Beg charan pī ke gaho, jo māl na chālē sāth.*

Put off your love and he will go to come back no more, Quickly clasp his feet that he may never love you.

*Vār na pūr aīham mān nāyā, Kherā kahe kī: 'ūro, bhāyā!'*

No (shore) this side nor that: the boat is in the open (sea). And still the boatman says 'get out, my friend!'

*Vār-vāle kahē pār-vāle achchhe, pār-vāle kahē vār-vāle achchhe.*

Those on that side call this side the best, and those on this side call that side the best.

(No one is contented with his own: every body wants to be some body else.)

*Vār vār pānt pīte hai.* Wom.

Each drinks water in her turn.

(Each takes the advantage of his opportunity: also allusion to the marriage custom of a mother's drinking water from her son on his marriage: so "every woman has to do so in her turn" is the meaning: every dog has his day.)

*Vasīdā bārī chī hai.*

Interest is a great thing.

*Vasīle bīnd roīgār nahīn mīllā.*

There is no livelihood without interest.

(In the opinion of the Indian middle classes.)

*Vā tīryā rang bātīh na, bhāt, jā ko jagat kaho har jāī.*

Have no truck with the woman, my friend, who is known to be bad.

*Vā tīryā to ek dīn bhāje, jā hī aīhī kadhāī nā lāje.*

That woman will one day run away who feels no sense of shame.

*Vasīrī chūst shahar-pārī chūndī. Par.*

As the minister so the king.

(Because the king works through him.)

*Voh apne dam se achchhā hai.*

He only is good.

(Not the rest of his family.)

*Voh bāt kooch gal.*

That opportunity is now far off.

*Voh bhālā-mānā kīdī hī ho pār nahīn pāidā?*

He is no gentleman who has no money.

(Money makes the gentleman.)



*Voh kamit ki jatt rahi, jis mai til bandhi the.*  
The blanket is gone, in which the sesamum was tied up.

(Said in reply to one who solicits any thing after the opportunity has passed : some sesamum is commonly tied up in the bride's kerchief after the marriage is over.)

*Voh kamet kishmish hai, jis mai tinda nahit ?*  
Was there ever a raisin without a stalk ?  
(There is no rose without a thorn.)

*Voh kamet tapri, jo ham se akhatri ?*  
Where is the house that I have not seen ?  
(Are you going to teach me ?)

*Voh kimsi-gar kaisi, jo madge paisi ?*  
He is no alchemist, who has to beg for coopers  
*Voh kuchh nahar to nahit, jo kha jagga,*  
He is not a tiger that he will eat you up.  
*Voh hya meri khala ki khal bachchi hai ?*  
Is she my aunt's daughter ? Mah. Wom.

(Is she any relation to me ?)

*Voh manas nit sukhi pade, Sikh badon ki jo chi ladve.*

Who minds the counsel of his elders Will be happy all his life.

*Voh mandhi ki jatt rahi, jahat asti rahit the.*

The shrine is gone, where the saint used to live.

(Said of those who used to live on the dead man's charity.)

*Voh mar gaye, kamet mara hai.*  
He is dead and we must die.

*Voh nari bhi din din rove, ja ha purakh nibhatai hove.*

She will ever grieve, whose husband earns nothing.

*Voh panti Multan gaye.*

The water is now gone to Multan.

It is said that the celebrated Gurm Gorrakh Nath once paid a visit to Rāo Dās the Bhagat who was a chemist or leather worker. Gurm Gorrakh Nath during his visit felt thirsty and asked Rāo Dās for some water, but recollecting that he was of a low caste, he did not drink it but put it into his cup. Afterwards Gorrakh Nath went to see Kabir, who asked him what he had got in his cup. He replied that it was some water given to him by Rāo Dās, which he could not drink : on this Kanail the daughter of Kabir, who was well acquainted with the supernatural powers of Rāo Dās, took the pot and drank of the water and with it she learnt all the mysteries of nature. When Gorrakh Nath, much to his surprise, saw the change that came over her, he went back to Rāo Dās with great impudence and asked him for some more water ; but in the interval, Kanail had been carried away by her husband to his house in Multan. Rāo Dās, having discovered through his supernatural powers what had happened, replied in the following couplet :—*Pigri ho jab pigri nahit, jab tum se kahi abhi main nigri : Kahi jag, phir dikhao ; voh panti Multan gayi.* When I gave you to drink, you did not drink and were very proud. Jag thou art gone mad : the water has gone to Multan.

*Voh purkha bhi ati dubh pade, Sikh badon se jo phir jave.*

Who listens not to the advice of elders, Will ever be troubled in life.

*Voh purkha bhi mal hai khoti, pade lakh batave jodi.*

He is a really bad man, who calls his profits a loss.

*Voh purkha din din pachhade, jo amad se dugna khave.*

That man will ever lament, who spends twice his income.

(Outrunning the constable.)

*Voh purkha ek din pachhade, daya dharam jo ji se tahave.*

That man will one day grieve, who drives mercy and faith from his heart.

*Voh purkha le nipat bhalai, jis ko hove khauf jilahi.* Mah.

The man that fears God hath ever a good name.

*Voh purkha to phale aur phale, jo Dait ko mal na bharle.*

Who forgets not God will ever prosper.

*Voh raja mara bhalai, jis men nigdo na ho ;*  
*Mari bhalai voh satri, lai na rakhe jo !*

Perish the king that hath no justice in him ; Perish the woman that hath no shame in her.

*Voh same ki nahit rahe.*

Those days are no more.

(The good old days : *laudator temporis acti.*)

*Voh shaiden se ziyada masakhir hai.*

He is better known than the devil !

*Voh sharab panti ki tarah pita hai.*

He drinks wine like water.

(He drinks like a fish.)

*Voh tiryd le nit sukhi pade, ja ha purkha va ko chadave.*

That woman is ever happy whose husband loves her.

*Voh tiryd pat nahi gadave, ja ki bar bar dahi layave.*

That woman will never lose her honor who casts down her eyes and is modest.

*Voh to Shaiden se bhi ek darjah ziyada hai.*

He is a point more wicked than the devil.

## Y

*Ya bas Gajar, ya रहे गजर.*

May Gajars live in his fort or it remain empty !

There is a myth that when Muhammad Tughlak, the king of Delhi, was building the fort of Tughlaqabad near Delhi, (1391 A. D.), Nizamuddin Aulia, the celebrated Sufi Saint (died 1325 A. D.) began to sink a large well in the vicinity of it, by which the progress of the royal work was greatly impeded as all the labourers and workmen flocked to the saint's well to work there. The king being

much offended ordered all labourers procurable to go to his fort and would not allow one work at the wall. The workmen therefore laboured at the fort in the day time, and at the wall at night thinking it a good work.

One day the king happening to come to see the progress of the fort noticed some of the men dosing and heavy with sleep, and asked them the reason of it. The men frankly admitted the cause of their sleepiness. Whereupon the king prohibited all the shopkeepers from selling any oil to Nisāmuddin, thinking that without oil it would be impossible for him to carry on the work at night. But a stream of water gushed out of the well the same day, and Nisāmuddin ordered his men to use the water of the stream instead of oil, which gave out a bright and clear light, and thus his work went on smoothly and satisfactorily.

The next time when the king again saw his men sleepy, and learnt after enquiry how it was that the saint's well was making progress, he thought him to be a magician and demanded his head.

A man thereupon sent to Nisāmuddin with a large water melon in which was conveyed the meaning of the royal demand.

When the saint had made out the sentence he proclaimed the following curse—"May lightning strike the Tughlaq; may Gajars live in his fort or it remain empty."

Immediately a black cloud arose from the horizon and thundered over the king's fort; and Tughlaq was instantly struck dead by lightning. The fort is still in ruinous state, half inhabited by Gajars and low caste Muhammadans, whence proverb.

*Yā be-āyāz!* / Mah. Wom.

What shamelessness!

(Common exclamation.)

*Yā be-īmān terā kī derā hai!*

In fraud is my hope!

(Put in the mouth of a great cheat.)

*Yā bhainṣā bhainṣon meṁ, yā qaṣṭī kī khūṭe par.*

Let the bull buffalo be among the cows or tied to the butcher's peg.

(The two uses to which it can be put.)

*Yād bhaṭī Bhagvān kī aur bhaṭī na ko; Rājā kī kar chākri, jo parjā tabe ho.* Hin.

To remember God is better than all things; He that serveth the king all the people obey.

(This image is peculiarly applicable in India, where Government service in any shape means personal power and hence respect.)

*Yād karī Bhagvān kī to ho gas bhagat Kabir.*

*Jhūṭe Vā kī yād bin sab haṭī pīr faqr.*

By remembering God Kabir became a Saint. Monks and Saints are nought if they remember Him not.

(Kabir was the great reformer of the 15th century.)

*Yād rabho is bāt ho, jo hai tum meṁ kuchh gyān; Sāṭ jā ho hogayā, vāḍ sugar jahān.*

O thou that hast knowledge, bear this in thy heart. That the whole world is with him on whose side is the Lord.

*Yahāḥ aḥḥḥḥ le par jalte haṭ.*

Here the wings of even the accomplished burn.

(Said of a very strict superior.)

*Yahāḥ farīḥḥḥ ke par jalte haṭ.*

An angel's wings would burn here.

(See preceding.)

*Yahāḥ fīr maṭhaṭ hai, vahāḥ day day-i-haṣr.*

*Asūḍḍḥ harfest, na yahāḥ hai na vahāḥ hai.*

In this world is the trouble of livelihood, in the next the dread of the Day of Judgment.

Happiness is a word unknown to either.

*Yahāḥ Haṣrat Jibrāīl ke bhi par-jalte haṭ.* Mah.

Even the wings of the Angel Gabriel would burn here.

(See yahāḥ neḥḥḥḥ ke par jalte haṭ.)

*Yahāḥ ke bābā Adam kī nirdale haṭ.*

The Adam of this place is a strange being. (Applied to eccentricity.)

*Yahāḥ kyā terī nāl gart hai?*

Is your navel string buried here?

(Said to one who is reluctant to leave a place.)

*Yahāḥ parinda par nahāḥ mār sakā.*

There is no bird to flap its wings here.

(An absolute desert.)

*Yahāḥ sab kām pakarte haṭ.*

Every one here is caught by the ear.

(No one is master here.)

*Yā haṣṣā motī dhuge, yā langhan kar jāṭ.*

The swan feeds on pearls or fasts.

(The swan (haṣṣā) will only eat pearls according to native superstitions; noblesse oblige.)

*Yahān to ham bhi hairān haṭ.*

I am quite at a loss here myself.

(Said when advice is asked in a difficult matter.)

*Yahāḥ tumhārī dāl nahāḥ galet.*

Your pulse cannot be boiled here.

(You cannot expect any thing from me.)

*Yahāḥ tumhārī fīkkī nahāḥ lageṭ.*

Your loaf cannot be baked here.

(Your schemes won't take here: see preceding.)

*Yahāḥ ulṭī Ganga bahāḥ hai.*

Here the rivers run backwards.

(Eccentricity.)

*Yahāḥ sarūr kuchh dāl meṁ kālā hai.*

There is surely something black in the pulse here.

(To smell a rat: something rotten in the Stat of Denmark: there's a screw loose some where.)

*Yā idhar ho, yā udhar ho.*

Either be on this side or on that.

(Don't hesitate or evade.)

*Yā kare dard-mand, yā kare garas-mand.*

Suffering and need do all things.

*Yā khāṭ ghora, yā khāṭ roṭā.*

Horses and houses eat up (your wealth).

(Building is sweet impoverishment: Fools build houses for wise men to live in.)

*Yā Khudā bhaīr! bachā hāṭ pair!*

Thank God! my limbs are safe!

**Yā Khudā khair kar, khair kā bār pār kar /**  
God preserve us, and take the boat of virtue  
across!

**Yā Khudā; Tū de, na main dā /**  
O God, thou mayest give, but not I.  
(Said by a miser.)

**Yā mānīm rā dah mān aql mibāyad. Pers.**  
An ounce of learning requires a pound of  
sense.

**Yā na shud, do shud. Pers.**  
It was not one, but two.

**Yā kis kō kar rahe, yā kis kō ho rahe.**  
Either make another yours or be his.  
(Moral: don't try and get on by yourself!  
This is a deeply rooted notion among the  
middle class natives.)

**Yā māre sājhe kā kām, yā māre Dhādon kā  
ghām.**

A joint undertaking and an August sun  
will equally destroy.

**Yāgn bārā rahbar hai. Ped.**  
Certainty is a sure guide.

**Yā Rabb, merī ābrā vā dīn rakhiye to Jā dīn  
sab jansār kā nirmāl lekha ho?**

O God do Thou uphold my honor on that  
day, When Thou shalt take a strict ac-  
count from the whole world!

(A saying of the bhagats or reformers.)

**Yārā chori, na pīrā dāyādhāi. Mah.**  
There is no hiding from your friends, and  
no cheating your priest.

**Yār Dom ne Banyā kīnā, Das te karaj sain-  
krā dīnā.**

A singer made friends with a Banyā: He  
borrowed ten of him and repaid a hun-  
dred.

(A skit at the usurious habit of the Banyā  
caste.)

**Yār Dom ne Jāt bandāya, Sit dādh in mukhā  
pāyā.**

A minstrel made friends with a Jāt, And  
in return got milk and tyre in plenty.  
(Jāts generally keep quantities of milch cows.)

**Yār Dom ne kīnā Gūjar, Churā churā ghar  
kar diyā ūjar.**

A minstrel made friends with a Gūjar, Who  
plundered his home.

(A skit at the thieving propensity of the Gū-  
jar tribe.)

**Yār Dom ne kīnā Kanjar, Har liyā palā pa-  
lāyā kākār.**

A minstrel made friends with a gipsy, Who  
carried off his tamed dog.

(Kanjars or gipsies are very fond of keeping  
dogs.)

**Yār Dom ne kīnā Nāi, haṭṭi de nā bāl muh-  
dāi.**

A Dom made friends with a barbar and got  
abused for nothing.

**Yār Dom ne kiya julāhā, Tan dhākan kō  
karpā pāyā.**

A singer made friends with a weaver, And  
thus found clothing for his body.

**Yār Dom ne kiya Rāgharjā, Aur na dekhā  
vaisāḥ haryā.**

A minstrel made friends with a Rāghar,  
And found no worse thief than he.  
(The Rāghars are bastard Rājputs of little  
reputation.)

**Yār Dom ne kiya sipāhī, bāt bāt māt karē  
lārāi.**

A Dom made friends with a soldier and  
quarrelled over word he uttered.

**Yārī karā so bāore, aur kar-ke chhoreḥ kārā,  
Yā to or nibāhiye yā is se rahiye dār.**

Who form an attachment are fools, and who  
break them are idiots, Either put up  
with them or keep them at a distance.

**Yā rind rinda yā fūah chande.**  
Be as poor as a beggar, or rich as a con-  
queror.

**Yār-i-shātir hūn, na bār-i-shātir. Ped.**

A friend should make you glad, not make  
you sad.

**Yār kā dil yār rakhe, to yār kā bāt rakhiye;  
Yār ke ghar khir pakke, to tanak si chakhiye;  
Yār ke ghar āg lagi, to paray paray takiye.**

If your friend please your heart, please his;  
If your friend has a good dinner, taste a  
little of it; If your friend's house catches  
fire, look on at a distance.

(Said of friendship formed on selfish motives  
a fair weather friend.)

**Yār kā gussa bhatār ke ūpar.**

Angry for her lover against her husband.

(Said of an unchaste wife.)

**Yār karāh, pyār karāh. Chūlay talā engar  
dharāh, jal jāi to kyā karāh?**

If I make a friend I love him. If I should  
put him on a fire and he is burnt, how  
can I help it?

(Applied to one, who makes professions of  
friendship, but is secretly hostile: a false  
friend.)

**Yār kī yārī se kām, yā yār ke seḥā se?**

Is our concern with the affections, or with  
the actions of our friends?

(The answer is obvious.)

**Yār kō karāh pyār, khasam kō karāh bhasam,  
larke kō karāh chāṭai!**

I'll caress my lover, burn my husband,  
and destroy my son!

(Said of a lusty woman.)

**Yār vohī hai pakka, jis ne man yār kō rakha.**  
A true friend is he, who studies his friend's  
wishes.

**Yār vohī, jo bāt meḥ kām āve.**

A friend in need is friend indeed.

**Yār sindah, sohbat bāṭi.**

As long as friends are living a meeting may  
be expected.

**Yā soneḥ meḥ karām parāḥan.**

In this world the strongest of all things  
is fate.

*Yā sukā-nāśā sōb, yā mālā japo.*

Sleep quietly, or count your beads.

(Do one thing or other; you can't do two things at once.)

*Yā to bhār māṅg sander, yā nīpaṭ ho rādd.*

Either have a large quantity of the red paint, or be a widow outright.

(The red paint is the peculiar sign of the *feme covert*.)

*Yeh ap ke farmāne kī bāt hai?*

This is your view!

(A common rebuke. I call him George Washington, you may call him what you please.)

*Yeh bār mithā, yeh bār khaṭṭā.*

This is very sweet and that is very sour.

(Said of a person in a state of uncertainty of mind: to get into two minds about a thing.)

*Yeh bāṭh meṭ kījo kadhe na tū, de yār, jīn*

*bāṭh meṭ rūs jā Sātā aur sunāde.*

Never do, my friend, such deeds, As offend God and the world.

*Yeh bāt sharaḥat se bād hai.*

This is unworthy of a gentleman.

*Yeh bāt voh bāt, kabā dhar more hāth.*

We have said this and that, and so down with your coppers.

(Said of avaricious persons, especially Brhmins, who after each word of advice ask for money.)

*Yeh bachan merā thik hai, sādch ise tū jān.*

My words are true believe me. A bad

habit will not leave you till death.

*Yeh bel mandhe charhī nasar nahī dī.*

I can't see that this crooper grows.

(Said of a man not likely to succeed. He will never set the Thames on fire.)

*Yeh bāt apne vaqt ke Hātīm Tāi hai.*

He is the Hātīm of the age.

(Hātīm Tāi is the conventional Arab hero of all that is generous.)

*Yeh bāt dām gulāmōn khāt; Yeh bāt bainyan kāt pakū.*

As to the money it has been spent by the slaves: As to the egg-fruit it has been peeled and boiled.

*Yeh bāt kīnē nē nā pāchā, kī tere mūṭh meṭ koi dātī hai?*

No one ever asks how many teeth there are in your head.

(Said to express total neglect of a stranger or teacher in any village or neighbourhood: also said of good government, where safety of life and property is insured.)

*Yeh bāt merā jāt tū jīn bīch dār is:*  
*Gajja de gajvāl ho; gar jīn bīch mas de.*

Let this my advice sink into thy heart:

Confide thy treasure to the treasury, but never the secret of thy heart.

*Yeh bāt sikhā nāṭh jī kāk gae thāpam thā:*  
*Khovāṭ ādar mān ke daga, jōh, aur thāh.*

This is sound advice from the saints: Do-

not, avarice and beggary destroy a man's self respect.

*Yeh bis kī gdaṭh hai.*

This is a knot of poison.

(Said of a vicious or wicked person.)

*Yeh dāṛhī dhoke kī ṭaṭī hai.*

This board is a screen for imposture.

(Said of a hypocrite: The robe doesn't make the clergyman.)

*Yeh dīde na-dīde haṭh dīdār ke.*

These eyes are very fond of seeing.

*Yeh dīn sab ke vātē hai.*

This day cometh to all.

(Said in consolation to the relatives of one recently deceased.)

*Yeh dīnyā dīn chār hai, sang na tere jā: Sātā*  
*kā rakh ārā, aur Vā se hī nah lagā.*

This world is but for a few days, and goeth not with thee: Trust therefore in the Lord and love Him only.

*Yeh Ganga kī kī khudāi hai?*

By whom was this Ganges dug?

(Spoken in reproof of one, who boasts of his possessions and used in two senses: (1) that they are the gift of God, or (2) that he owes them to the speaker.)

*"Yeh ghorā kī kī?" "Jis kī māṭh sambar."*

"This naukar kī kī? Jis kī yeh ghorā."

"Whose is this horse?" "His whose servant I am."

"Whose servant are you?"

"His whose this horse is."

(Arguing in a circle.)

*Yehi bhālā hai, jāt jī, jhāl kadhe na bol:*  
*Bāṅy na sonā ho kadhī, phirāt sunahrī jhōl.*

Never tell a lie, is sound advice, my friend:

Tin will never become gold, though gilded a hundred times.

(Honesty is the best policy.)

*Yehi bhurōṣā thik hai, kī Dātā de to lāh.*

*aurān kī kar dār jī tarāṭe kyō?*

It is best to trust in God and take when

He giveth to thee. Why trouble thy

heart by expecting from others?

(Hope deferred maketh the heart sick. Blessed are they that expect nothing for they shall never be disappointed.)

*Yehi gau aur yehi maidān.*

This is the cow and this is the field.

(Cause and effect.)

*Yehi gausā, bahar nahī aund.*

This is a real parting, for there is no return.

*Yehi lachchhan mār khāne ke hai.*

These are the marks of a whipping.

(Proof positive of an evil nature: the eleven hoofs.)

*Yehi māṭh, yehi maslāk.*

Such sauce for such a mouth.

(More nice than vice: let it alone, it is meat for your master.)

*Yeh javānī, mafhe na bhāve: dīng gūḍān ha-*  
*at dū.*

This youthful levity does not suit me :  
you laugh at the wagging of a horn.

*Yeh hai jagoh mek sikh the ?*

After how many fasts did you learn this ?

(Said in reproof of a witty saying, of which the author is very proud.)

*Yeh kavod phatene ki chul hai.*

This scheme is likely to catch crows.

(Said of a cunning fellow : crows are proverbially difficult to catch.)

*Yeh kist ka bat sagā nahā.*

He has kinship with no one.

(He keeps faith with no one.)

*Yeh kuttā nahā māta.*

You can't control this dog.

(By 'dog' understand the belly.)

*Yeh meri sikh mān, re mūd ; Bhiṛ samet mat rah hat-rūd.*

Hear this my advice, my friend : Never be empty handed in a row.

*Yeh meri sikh mān, piyārā ; Saudā kadhe na dekh udhārā.* Mercantile.

Hear this my advice, my friend : Never sell anything on credit.

*Yeh meri sikh mān, re chela ; Kadhe bat mat chāl akela.*

Hear this my advice, my brother ; Heal a quarrel as far as you can.

(A soft answer turneth away wrath.)

*Yeh meri sikh mān, re bīrā ;*

*Kopli sang nā rākhō sīrā.*

Hear this my advice, my brother ; Have no dealings with the treacherous.

*Yeh meri sikh mān, re chela ; Kadhe bat mat chāl akela.*

Hear this my advice, my pupil ; Never take a journey alone.

*Yeh meri sikh mān, re chele,*

*Vā rāt mat mil jū jā khele.*

My friend, learn this lesson from me, Never associate with a gambler,

*Yeh meri sikh mān, saheli ;*

*Par nar sang nā baith akeli* Wom.

Listen to this my advice my friend ; Never sit with a strange man alone.

(By 'strange man' understand a man of another family.)

*Yeh tū sikhā dād ki nahā chit mek lā ;*

*Bhād na apne jiv kī aurān kō baillā.*

Bear even this council of the saint in thy heart ; Tell not the secret of thy heart to another.

*Yeh meri sikhā nipāt hai dehti ; Roṭi māl na khā adh dehti !*

Hearken ever to this my advice :

Never eat of half-baked bread !

*Yeh meri sikhā, piyā, chit lāo ; Par nāt kō dūr se lāo.*

Keep this advice, my husband, in thy heart ; Ever hold thyself aloof from another's wife.

*Yeh mūkh aur gāhrā !*

Carrots for such a mouth !

(The carrot in India is emblematical of what is worthless.)

*Yeh mūkh aur masūr ki dāl !*

Peas for such a mouth !

(Masūr ki dāl is a valuable commodity.)

*Yeh mūkh pān joga ?*

Is this a mouth fit for betel ?

(Used to express incongruity between the situation and the desires or pretensions of a person : pān is an expensive article : See preceding proverb.)

*Yeh paṭṭi nahā parhe.*

I have never learnt this lesson.

(Said by one who declines compliance with an unreasonable request.)

*Yeh ān kāṭre, aur yeh pān bārāh.*

This is the three and this the ace and twelve.

(The three is a unlucky and the ace and twelve a lucky throw at chaspar.)

*Yeh to achche the, āpar-dān ne bigar diya.*

He was a good man till his associates spoilt him.

*Yeh voh faqir nahā, jo khākar duā de.*

This beggar will not bless you for your dole.

(Said of an ungrateful person.)

*Yeh voh gur nahā, jo chūṭṭi khā.*

There is not enough treacle in this to give to an ant.

(There is never enough where nought leaves.)

*Yūn mat jān, dāre, ki pāp na pūchhe koe ;*  
*Sāth kē darbar mek ek dūn lekha hoe.*

Think not : O fool, that none enquireth of thy sins : One day an account will be taken in the Court of God.

(The Day of Judgment.)

*Yūn mat jī mek jān tū ki manūṭh bādā jag bich ;*  
*Yād binā Kartār ki hai nīchan kā nich.*

Think not that a man as he is is great in this world : He is the basest of the base that remembereth not God.

*Yūn mat mān gumān kar, ki 'Main hūn sher jāwān',*  
*Tujh se is sanāṛ mek lakhōn hāṭh bālvān.*

Be not so proud of heart as to say, 'I am a great man' ; There are thousands greater than thee in this world.

Z

*Zabān hī hādā hai, sabān hī mardār hai.*

The tongue is lawful, and the tongue is unlawful.

(The tongue no man can tame : the tongue is an unruly member full of poison. James III, 2.)

*Zabān hī hādā chāṛhāṭe, sabān hī oṛ hāṭhōṭe.*

The tongue may help you to an elephant, or put your head in peril.

*Zabani jamā kharch batānā.*

To credit and debit by word of mouth only.  
(Said as a reproof to one who talks much and does little.)

*Zabān jāne ek bār; mān jāne bār bār.*

The tongue giveth birth but once; a mother often.

(Never go back from your word.)

*Zabān ke age lagīm nahīn.*

No curb on his tongue.

*Zabān ke age lagām sarār chāhiye.*

Always keep a curb on your tongue.

*Zabān ke niche zabān hai.*

He has a tongue under his tongue.

(Said of the double tongued.)

*Zabān kyā chālī? do haī chāl-gas.*

He wagged his tongue like ten ploughs going at once.

(Said to one who talks without consideration.)

*Zabān mat phero.*

Don't twist and turn your words.

*Zabān se bēdā beṭī parād ho jāte hai.*

Your own children can be made another's by the tongue.

*Zabān se khandaq pār.*

He can jump over a ditch with his tongue.

*Zabān shirā mulk girī, zabān tērhi mulk bānkā.*

A sweet tongue will conquer the whole world, and a crooked tongue will estrange it.

(Have honey on your tongue and money in your pocket.)

*Zabar-dast kī tēngī sir par.*

All feel the strong man's thumb.

(By 'thumb' understand 'power,' as in English.)

*Zabar-dast ke bison bisee.*

The strong man usurs the whole twenty bises.

(i. e. the whole village; a *bise* is a share in village lands held in common between hereditary shareholders.)

*Zabar-dast kī lūṭī sir par.*

The strong man's club is on the head.

(All bow to the strong.)

*Zabar-dast māre aur rone na de.*

The tyrant will smite and will not let you weep.

(Under a bad Government you are never allowed to disclose the injustice done to you.)

*Zabar-dast sab kī jadedī.*

The strong man is every body's son-in-law.

(His behests are obeyed.)

*Zahid kī kyā Khudā hai, hamārā Khudā nahīn?*

Whose God is the saints', that He is not my God?

(God provides for all.)

*Zahir abad, bāin khārā.*

Fair to see and foul of speech.

*Zahir Rakhmān kī, bāin Shaitān kī.*

A Saint to look at, but a Devil to talk.

*Zahīmī dushmanō meṭā dam lē to mare, na dām lē to mare.*

If a wounded man in his enemy's power breathe he dies; if he breathe not he dies also.

(To be put on the horns of dilemma; to fall between two stools.)

*Zalīm kī pāindā kī nīrājā hai.*

The tyrant has the road all to himself.

*Zalīm kī sor sir par.*

The tyrant's power is on my head.

*Zalīm kī jar bāi ukhar jāte hai.*

Even a tyrant can be uprooted.

*Zalīm kī raṭī dardā hai.*

A tyrant has a long rope.

(Threatened men live long.)

*Zalīm kī umr kōṭā.*

The tyrant's term of life is a short one.

(He is liable to be assassinated by one of his sufferers.)

*Zamīn dāmān kī qullābe milāte hai.*

He knits together the wings of the earth and the sky.

(Said of a great liar.)

*Zamīn-dārī dūb kī jar.*

An estate is like the roots of the dūb grass.

(i. e. it is always productive.)

*Zamīn-dār kī jar hātī.*

A landowner is ever flourishing.

*Zamīn-dār kī kīdān, bache kī mādn.*

A tenant is to a landlord, what weaning is to children.

*Zamīn de gā dilāe.* Mercantile.

A surety must either pay or make (his principal) pay.

*Zamīn, dūngā pāp hai, tīrā hai mahā pāp.* Do not be tā phūāk dā, nām Niranjan jāp.

Zamīn, the world is sinful, and women very sinful, Eschew them both and take the name of God.

(Keep thyself unspotted from the world.)

*Zamīn honā dām tā khonā.*

To be a surety is to lose your money.

*Zamīn mat ho bāp kī, bhālā jo chāhe ap kī.*

Never be surety even for your own father, if you wish well for yourself.

(Never back another man's bill.)

*Zamīn mat ho chor kī, aur stāg pahār mat dhōr kī.*

Never be surety for a thief and never hold a cow by the horn.

*Zamīn na hūṭiye, girāh kī dūṭiye.*

Better give from your pocket than become surety.

(It is better to give than to lend.)

*Zamīn sabkī aur dāmān dār hai.*

The earth so hard, the sky so far.

(Whither shall I fly?)



*Zāmti podai kī kyā ?*

What security can a tom-tit give!

(*Podai* is a small bird : here used to imply any insignificant person.)

*Zarā nā sūhār ; 'gāthā' sūst bhār-pār !*

Ho possesses nothing at all, and says his pocket is full!

*Zarā sē khāve bahot bātave, voh hai bahā sugh-rāik : Bahotā khāve ham bātāve, voh baharā biguāik.*

Who eats a little and calls it much is a good house-wife : Who eats much and calls it little is a bad house-wife.

*Zarā sē mūkh bārā sē pō.*

A little mouth with a large belly.

(Said of a glutton or an voracious child.)

*Zarā sē mūkh bārā bātā !*

A little mouth and mighty words.

(Proceding : an old head on young shoulders.)

*Zarā sarā sē har ligā aur apnā pallā bhāriyā.*

Little by little will fill your pocket.

*Zar bāl nā sor bāl.*

Neither strength nor money.

*Zar-dār kī sandā hai, be-sar kī Khudā hāst.*

The rich can procure all things, but God alone is the protector of the poor.

*Zar-dār kī sandā hai : be-sar kī Khudā hāst ! Par-dār parā vṛte hai : be-par kī Khudā hāst !*

The rich can procure all things : God help the poor! Winged birds can fly : God help the wingless!

*Zar diye hātār, magar dī nā diye : Ulfat barī bulā hai ; kīst se nā kīst.*

Give your thousand, but never give your heart : Love is a wretched thing ; never love at all.

*Zar gayā, sarāī chhā ; sarā dī, sarāī dī.*

Money gone the face is pale : money come the face is flushed.

*Zar hai to ghar hai, nahī to khaṅṅar hai.*

If there is money it is a home, if there is none it is a ruin.

*Zar hai to nār hai, nahī panchhī be-par hai.*

If he has money he is a man, otherwise he is as a featherless bird.

(A man without money is not worth a straw.)

*Zar hātār voh lagāī hai, be-sar dīyā masur dī hai.*

Money make a hundred ornaments. Without money every thing looks ugly.

*Zar kī to sarā dī : dīyā hai : Be-sar kī masī kharāb hai.*

A little money maketh a sun : No money maketh a wretched earth.

*Zar kī dīyā hātār, jīst jīst hai masur.*

To lose your money is to die before your death.

*Zar kī sarā pūrā hai, aur sēb nāhārā hai.*

The strength of money is a full strength, all else is naught.

*Zar ho sar kī khatā hāt. Mercantile.*

Money draws money to itself.

(To him that hath shall be given.)

*Zar nāt ishq jāt jāt.*

Without money your suit is nothing.

(Money makes the mare to go.)

*Zar phailāyā aur kār barāyā.*

Open your purse and your work is done.

*Zar-ārat kī vaqt gadhe ko bhī bāp bandā letā hai.*

In time of need they will call even an ass father.

*Zar, samā, san, jhagṛ kī jar hai.*

Money, land, and women are the roots of quarrel.

(*Effodimur opes irriterunt malorum.*)

*Zar sor Khudā dād hai.*

Strength and wealth are the gifts of God.

*Zāt bhātī pūchhe nahī koi : Hari ko bhaje, se Hari kī hai.*

Let none trouble about caste and creed ; Who calleth on God is called of God.

*Zāt bhātī pūchhe nā koi ; jānū pahān : he Bā-man hai.*

No one troubles about his caste or tribe ; he has put on the string and is therefore a Brahman.

(The *janeū* is the sacred string of the Brahman.)

*Zāt bhātī pūchhe nā koi : kurtī penhī tīlā-gā hai.*

Nobody asks about caste and clan : who puts on uniform is a soldier.

*Zāt gāstānā, pēt nā bhārā. E. Wom.*

A lost caste and an empty stomach.

(Said sometimes by insincere converts to Christianity.)

*Zāt kī bairī sāt, kātā kī bairī kātā.*

Caste is enemy to caste : wood is enemy to wood.

(Instruments for cutting wood are useless until provided with wooden handles : hence the point of the proverb.)

*Zāt kī bulāiye barābar bīdhāiye : ham sāt kī bulāiye nichē bīdhāiye.*

When you invite a man of your own caste seat him level with yourself : when a man of lower caste seat him lower than your self.

(Observe the rules of social etiquette : in Rome do as Rome does.)

*Zāt Khudā kī be-sīb hai. Mah.*

God is without a flaw.

*Zāt kī beṣī sāt kī be-jāt hai. Wom.*

High caste brides for high caste bride-grooms.

*Zāt mad piye mādām hai.*

His caste will be known when he is drunk.

(An appeal from Philip sober to Philip drunk.)

*Eat me! Turn! aur baje me! haruk.*

Muhammadans among castes and a drum among instruments.

(Are the most noisy.)

*Eouq me! shauq dastart me! larkh.*

A son for perquisite is the height of delight.

*Eron se sher hote hai.*

A tiger comes from a cub.

(Strength from weakness grows.)

*Eor ke age sarb nakhil chalti.*

Blows don't hurt strength.

*Eor ki lathi sir par.*

The club of the strong falls on the head.

*Eor na sulm; aqi ki kothli.*

Neither oppression nor tyranny; only want of understanding.

(None are so cruel as the ignorant.)

*Eor thora, guud bahut, mar khane ki nishani.*

A hot temper and little strength are pre-cursors of a good beating.

*Eyadaa ji har kya, Aqbat ke doriye samajhe?*

Do you want a long life that you may count your bags on the Day of Judgment?

*Eytrat-i-burgada, kafarah-i-gunah.* Per. Mah.

Respect for the old is an atonement for sin.  
(Honor thy father and thy mother that thy days may by long in the land the Lord thy God giveth thee.)

## ADDENDA.

*Admi chane ki mairi marhi hai.*

A blow with a beanstalk will kill a man.

(The uncertainty of life.)

*Adhara kam aur jansi lugai k; kadhi na dehi :*

*nafai ho jati hai!*

To see a job half done and a woman in the act of delivery is disgusting.

*Ag, jadedad, agri, chaulha garta; jiss jiss chamke bijli, woh woh taje piran.*

The fire, the jadedad, the salter, and the cartman, All do greatly grieve when the lightning flashes.

(The jadedad is a thorny bush, which dies after the first rain. Lightning in India is always the precursor of rain.)

*Aakh, nak, mukh, munda ke nam Nironjan le.*

*Bhitar ke pat jab khule, jab bahar ke pat da.*

Shut your eyes, your nose and your mouth; and then call on God. Your inner doors will open when your outer doors are shut.

(This saying is in support of the doctrine that contemplation on atheism leads to salvation.)

*Ap tahe, to Hari ko bhaje.*

Who gives up himself calls on God.

(See preceding.)

*Ap danda so danda, aur ho lhi le danda.*

He drowned himself and another with him.  
(To drag down others with your own fall.)

*Ap mile so dand barabar, mang mile so pati;*

*Kake Kabir, woh rahi barabar, ja me! aakh tait.*

If it comes of its own accord, it is like milk; if it comes by begging, it is like water; And if it comes by extortion it is like blood, saith Kabir.

*Aasuj me! jo baras Dahi, Haj niya hi rahi na ghata.* Agria.

When God gives rain in November, There will be no scarcity of corn and fodder.

*Amdan ki chil, samai ki asti.* Mah. Wom.

The kite of the sky, and the slave girl of the earth.

(Are both bad.)

*As pas barsa, Dilli part taras.*

It rains here, it rains there, but still Dehli moans.

(A drought in Dehli and luxuriance all around.)

*Ata hai kahi ke munda, jada hai chidhi ke munda.*

It comes through an elephant's mouth and it goes through an ant's mouth.

(Said of illness.)

*Badon ke hove dukh bada, ekhoton se dukh dar :*

*Tare sab niyare rahi, gahel chandr aur sir.*

Great men have great troubles, which little men escape: All the stars remain apart, while sun and moon are eclipsed.

(Unlucky lies the head that wears a crown.)

*Bagal tha sipara, to pat thi hamara; Jab kamar*

*hul kadda, to kanti hul tumhara.*

When he had a book under his arm, he was my son: Now that he has a dagger round his loins, he is your husband.

(A mother-in-law remonstrating with her son's wife, who is too jealous of her husband to allow him to visit his mother.)

*Badi nayeli aur gau dudheli.* Rus.

A fresh wife and a milch cowfare the best.

*Bairi ho na apna, lakh jatan har dahi: Mele se miffe nahil, jai Karmen ho lakh.*

Try you ever so much an enemy will never be a friend, As the lines of Fate can never be effaced.

*Bairi lage hahi, to chhor na lekar mal; Uo ki jag ke mal ki bahar phat nihal.*

If your enemy fall under your clutches, never give him up for money; Take him root and branch and cast him away.

*Bairt sang na baihiye pitar mad aur bhang ;  
Ist khova hai baihana jab bairi ke sang.*

Never sit with your enemy when you are  
drunk with spirit or hemp, because thus  
you will endanger your life.

*Bājra kahe "main hūn allā ; Do mūsāl se  
lārūn akārā : Jo merī nājo khichī khāb, To  
turāt bolā khush ho jā."*

Saith the millet, "I am a warrior, Fighting  
betwixt two pestles: When beauty hath  
a dish of me, She soon chatters with  
delight."

*Bal se rājā rāo hai ; bal bin baḍā na ko. Sāch  
baḍere kah gae, 'bal bin baḍā na ho.'*

By might kings are monarchs; without  
might none is great. Truly have our  
forefathers said, 'Without might there  
is no greatness.'

*Bal sūt nāmī hogā Rustam. Arjūn, Bhīm.  
"Bal bin kaisī hākīmī" kah gae sāch  
hakim.*

Strength gained a name for Rustam, Arjun  
and Bhīm. Truly said our doctors  
'without strength there is no govern-  
ing.'

(Rustam is a hero of Persian romance, and  
Arjuna and Bhīma of (Sanskrit) Indian  
romance.)

*Banī baḍāve Bāniyā, banī bigāre Jāt ; Mūndā  
ās varā-hkar dām, kabīr, bhāt.*

Baniyās improve, and Jats spoil their posses-  
sion: Bards, poets and minstrels live by  
flattery.

*Banī aur baṭāūd sukū pāvēn jis gām, Vā ko to  
chāu-khāt meḥ karē nek sarnām.*

The tradesman and the wayfarer will extol  
highly that place throughout the world,  
where they are well-treated.

*Bante der lagī hai, bigarē der nahīn lagī.*

It takes time to prosper, but no time to be  
ruined.

(Slow to rise and quick to fall; *facilis des-  
census Avernī.*)

*Bāp dām aur dām hī dādā ; Kahe miyān  
"main shurfa-dādā."*

A bard his father and a bard his grandfather,  
And he thinks himself of noble birth!

*Bārān baras ke ko Bād kya? Aur aṭhārdā  
baras ke ko qaid kyā?*

There is no teaching a man of twelve, and  
no controlling a man of eighteen.

(According to the native ideas a boy can  
think for himself at twelve, and is beyond  
control at eighteen.)

*Baḍe dāmī ne dāl khāt, to kahā 'dādā mīdāj has':  
garīb ne dāl khāt, to kahā 'kangāl hai.'*

If a great man eat dāl, they say he is a  
fool: but if a poor man eat dāl, he is  
called a wretch.

(One air for the rich and another for the  
poor.)

*Bār lagāī khat ko, bār khat ko khāt. Rājā ho  
chorī karē, miyān kām chukāī!*

A hedge is put up to protect the field, but  
the hedge eats it up. When the king  
steals, who is to do justice?

*Bāṭon hāṭhī pāe, bāṭon hāṭhī-pāe.*

Words bring one an elephant and words  
bring one under an elephant's feet.

(Here the pun is on the word *pāe*, which means  
(1.) get, (2.) feet. To be trampled under  
an elephant's feet is an old Indian punish-  
ment.)

*Bāt par bāt yād dēi hai.*

One word leads on to another.

*Beḍā jen kar niv chālē, sōnā pahan-kar dhāk  
chālē. Wom.*

Walk lowly after giving birth to a son and  
veil closely when you wear gold.

(A warning to women never to be proud of  
their sons or vain of their ornaments.)

*Bhāgvān to jagat mān vāsā kōi na ho, Jo kōi  
rājā miyān meḥ sagar umar de kho.*

No man so charitable as the king, Who  
spends his whole life in administering  
justice.

(*"Charity" in India involves doing "good  
works unto salvation."*)

*Bhains kahe "gun merā pūrā. Merā dāl hī  
hove rūrā. Jis ke ghar meḥ main baḍh jāūn,  
Dūdh dālī kē nāl bahāūn." Rus.*

Saith the buffalo, "I am full of virtues.  
Who drinks my milk is strong. Into the  
house where I am tied up, There flows a  
stream of milk and butter.

*Bhukā chāhe roṭī dāl ; Dhāyā kahe "main jorūn  
māl."*

The hungry wants but bread and pulse, but  
the satiated wants to hoard money.

*Biddiā to voh māl hai, jo kharchat dūgnā ho ;  
Rājā, rāo, chorṭā chīn na sahke kōi.*

Learning is a property that doubles as it is  
spent; Nor king, nor lord, nor thief can  
steal it.

(In modern England, however, there is a  
process known as "picking the brains.")

*Chāk kunam! girān kunam! dekho merā hunar!  
Behold my art! I can cut! and I can sow!*

*Chand pakat hai Chait mān, aur gehūn Baisākh  
bichār ; Kītāk pāke bājra, aur Mangir pāke  
juār. Agric.*

Gram ripens in March, and wheat in April,  
millet in October, and maize in November.

*Chappe jīnī koftī aur Miyan Mahalla-dār!  
A poky house and the owner a very land-  
owner.*

(A taunt to a showy person.)

*Chirāg se chīrāg jalā hai.*

One lamp is lighted by another.

(This proverb alludes to the old Native cus-  
tom of lighting one lamp with another be-  
fore the introduction of kerosé matches, and  
it means 'an heir begets an heir'.)

*Deh jagat meh audeh mat dar aur mat ro :*  
Bind hutam Bhagwan ke bal nā bhābh ho.

Never fear nor weep when you meet with hardship in the world; Because without the order of God not a hair of your head can be hurt.

*Devā ko rin mile sukha, Au-devā ko mile na khālā.* Mercantile.

A good paymaster can borrow easily, But a bad paymaster not a farthing.

*Dham joran ke dhiyān meh yāh āi umar na kho.* Most barge mol ke kudhi na thikar ho.

In hoarding wealth waste not your life. Pebbles never can be rated with pearls.

(i.e. The riches of this world are as pebbles to pearls in comparison with the riches of the next.)

*Dhām kake "main hūn Sultān; dē gāh kē rā-khān mām."* Rus.

"I am the king of corn" saith the rice, "For I honor the guest."

(Rustic guests are usually feasted with rice and sugar.)

*Dharam pāp sab manukh ke dhovat hai se taur,*  
*Jal sātan jūh dhovat haiñ rāb kapran kē ghor.*

Charity washes off the sins of men, as soap washes the dirt of clothes

*Dhaule bhale haiñ kāpre, dhaule bhale nā bār :*  
*Kālī achhi kāmī, kālī bhālī na nār.*

White clothes are good, but not white hairs :  
A black blanket is good, but not a black woman.

*Dhobi ke ghar pape chor : voh na tuta, lufe aur.*

When a washerman's house is attacked by thieves, it is not he, but others that are plundered.

(Because the clothes that are stolen belong to his customers.)

*Donoh bairi dīn ke Rānghar aur Shaitān : Bu-rā kardōsh aur se aur āp bure se kām.*

Both the Rānghar and the Devil are enemies of the faith : They sin themselves and make others to sin.

*Dūr gae kī ā kyā ?*

What hope is there from him that is afar ?

*Ek dāmī sau arīyāh !*

One post and a thousand applications for it.  
(True in the East and the West.)

*Ek botī sau kuttē.*

One piece of flesh and a thousand dog's for it.

(See preceding.)

*Ek jhūt ke sabōt meh sātār jhūt bolne parē haiñ.*

Seventy lies are required to prove one.

(One lie leads to many.)

*Ek pāpī cārī nāo ko dābōd hai.*

One sinner drowns the whole boat.

(A Jonah.)

*Ek ahar mārā hai, sau lompiyāh bhāñ haiñ.*

One tiger kills and a hundred foxes eat

(the carcass).

(One man cares and his whole family live by it.)

*Gadhā marā kumhār kē aur dhoban sotti ho.*

The potter's ass is dead and the washerman's wife burns herself (as a widow).  
(Misplaced sympathy.)

*Gāñi to chālī bhālī, nā to jān kabār.*

It is a cart if it goes well, otherwise it is but timber.

*Gālī mat de kīñi kō, gālī karē fasād : Gālī sūñ lākhō hūe lāq-bhīr kūr barbād.*

Never give abuse; abuse breeds quarrels :  
Through abuse thousands have fought and been ruined.

*Gehūā achhā nahar kē, aur chāval achhā pāhar kē.* Agric.

Wheat grown near a canal is good and so is rice in lowlands.

(kē mīr.

*Gehūā kake "sunō, re bīr, Main hūn sab nājan"*

Says the wheat "hear ye, my brothers, I am the chief of all the corn."

*Ghar kē khet na khetī bārī, Kake "miyāñ, merī nambardārī."* Agric.

He possesses nor field nor garden, And pretends to be the head of the village.

*Ghar kē jorū kī chautī kahāñ tak ?*

How far can you look after your own wife ?  
*Ghar kē khāñd kīrīrī ; chorī kē gur mīthā.*

The householder's sugar is gritty, but the thief's is sweet.

(Stolen kisses are sweetest.)

*Ghar kī sobhā gharvālī ke sath.*

The splendour of the house lies with the housewife.

*Ghī khāvat bal tan māñ dūe : Ghī dākhāñ kī jōt bādhāve.*

Butter strengthens the body and the eye-sight as well.

*Ghūngatvālī dekhkar bhālī bīr mat jān.*

The thickly veiled is not always good.

*Gurbā kushnā ros-i-avval.* Pers.

The cat should be killed on the very first day.

(A story relates that a man killed a cat on his wedding day in order to terrify his young wife, whence the proverb.)

*Hālī achhā hānglā, aur baldā achhā chānglā.* Agric.

If the ploughman goads well, the ox pulls well.

(Experientia docet.)

*Hātī bhālī na sīr kī, aur sangat bhālī na bīr kī.*

A partnership shop is bad and so is the companionship of a woman.

*Hīnd bairī jāñkar mat nījar ho, yār ; Kīrī bārkar sūñd māñ de hāñhī ko mār.*

Never despise your enemy because he is weak : An ant can kill an elephant by entering its trunk.

*Hor kī gor, wāhār dīyē chhor.*

Bets must be paid, though debts run on.  
(Bets are 'debts of honor' in India, as well as in England.)

*Hote kī bahā aur bāp haish; bin hote kī jō:*  
*Tulsi, repayā pās kī aab se nīdā hoc!*

Father and sister befriend in prosperity  
and a wife in adversity; But, saith Tulsi  
Dās, the money in your pocket is your  
best friend.

*Hūe phere, chāne mere. Hin.*

When the marriage ceremony is over he can  
suck my thumb.

(i. e. He have no longer any control over his  
daughter's life.)

*Jahān gāz, wahān gāz kī bachcha.*

Where the cow is, there is her calf.

(Whereas ever the carcass is, there shall the  
eagles be gathered together. *Matthew, xxi,*  
*28.*)

*Jahān gul hogā, wahān khār hī surār hogā.*

Where is the rose, there is the thorn.

(There is no rose without a thorn.)

*Jaise ke sang taise karē, achhā nahī kām.*

Just as sang nehi karē, nehi kō parām.

It is not righteousness to do to another as  
he deserves. To do good to a bad man is  
righteousness indeed.

*Jaisi Lakho bandaryā, vaise Manvā dhāṅṅ.*

Like Lakho the monkey, like Manvā the  
juggler.

(Six of one and half a dozen of the other.)

*Jaisi sarādhā ho tori, vaise hī bojī uṭhā: Hāthī  
bojhā chūṅhī jhāvāi dāb mar jā.*

Take up a burden that you can bear: the  
load of an elephant will surely crush an ant.

*Jaisi sevā karē, vaise sevā pā.*

As you do service, so will you get the fruit  
of it.

(As you serve so will you be served: learn to  
obey that you may learn how to rule.)

*Jaldi kām Saitān kā, aur der kām Rahmān kā.*  
Quickly for the Devil, slowly for God.

*Jal kī machhī jal hī meṭ bhāṭ.*

The fish of the water is beat in the water.

(Of the English: "Fish out of water.")

*Jal se agni bujhat hai; jal barsat thand ho;*  
*Jal se dhoṭī mail ho dūr karat hai dho.*

Water quengeth fire, and water maketh the  
season cool; With water also the washer-  
man washeth away the dirt.

*Jane jane se mat kaho kār bhād hī bat.*

Never let out the tricks of your trade.

*Jap ke birtē pāp.*

Sinning on the strength of his devotions,

(Sanctimoniousness; charity shall cover a  
multitude of sins.)

*Jeph, jīhānī, doṛā, sab matlab hē mit: Mat-  
lab bin to koi hī rakhe nā pāt.* *Rus. Wom.*

My husband's elder brother and his wife  
and his younger brother are all interested  
friends: Without self-interest no one  
keeps up a friendship.

*Jeph tapas hē barīhā pahar; Hādes bāṅṅṅ,  
rotā nahī.* *Agnī.*

A hot July sends plenty of rain, When the  
highlands laugh and the lowland weep.

*Jhānī gale kī phāṭī; Datyā gale kī hār;*  
*Lalitpur nā chhāṅṅṅ jab lag milē aṭar.*

Jhānī is a noose for your throat; Datyā a  
wreath for your neck; But never leave  
Lalitpur while you can get your bellyful.

(Jhānī, Datyā and Lalitpur are three cities  
in the Central Provinces and the above prov-  
erb illustrates the public estimation in  
which each is held.)

*Jhūṭe kī kyā dosti? Langre kī kyā sāth? Bahre  
se kyā bolnā? Gūṅge kī kyā bāt?*

No friendship with a liar; no company with  
a cripple: No speaking with the deaf; no  
words with the dumb.

*Jhūṭi to hēnī nahī kudiṭī hī sāthēṭī bat, Jaise  
jahnī dhāk māt lage nā chāṭhā pāt.*

A lie can never be the truth, As a dhāk  
tree can never bear more than three  
leaves on a twig.

*Jhūṭi kahānī aur jhūṭi khānā barābar hai.*

To tell a lie is to eat leavings.

(According to Hindū custom no one but a man  
of very low caste will eat food, of which a  
portion has been eaten by another.)

*Jī jalāne se hāth jalānā behtar hai.*

A burnt hand is better than a burnt heart.  
(Headache is better than heartache.)

*Jin molōṭ āī, un hī molōṭ gāndī.*

I'll got it ill spent.

*Jis bahar kī bāran sē, Vā kī kadī nā hō  
gharvā.* *Wom.*

The wife that hath a scolding mother-in-  
law, Will never know the comforts of a  
home.

*Jis ghar badē nā bājhiyōṭ, āṭpak jal nā sājh;*  
*Voh ghar djar jāṅge, jin kī tiryā bājh.*

The house where the elders are not heeded,  
the lamp is not lit in the evening, and  
the wife is barren, will be ruined.

*Jis kī ghōṛā us kī bār.*

A horse should be kept at his owner's door.

*Jis kī kī kī mat sātā, jab lag pāṛ bādē; Kāṭhē  
hātī se rāk meṭ, se batyā matāj.*

Worry no man's life out if you can help it:  
There are thorns in this path; traverse it  
not.

*Jo bāt hōṭi bahot se, gur tū hōṭe ak; Mātā dā-  
har nikas jā: yehi jatan hai nek.*

When your enemies are many and you are  
alone, pass them courteously: this is good  
advice.

*Jagī kī kī mit? Aur pātār kī kī nār?*

The mendicant is nobody's friend and the  
harlot nobody's wife.

*Jo Ishvar kirpā karē, to bhayā bhāṅṅṅ dān  
ayhar kē bhēt meṭ.*

If God be kind, a donkey will shake his  
ears in my field of pulses.

(The story goes that a man who was driving

some came laden with treasure lost one of them in a field of piles. The next day the sum was found by the owner of the field, who took away all the money and drove it off.)

*Jo jal Sāḍh lagat hī karas, Nāj nīyār bin koṭ na taras.* Agrio.

If it rains in June, No one will feel the want of corn and fodder.

*Jo kosat bairi mara aur man chitae dhan hoe; Jal mān ghī nikas lage, to rākhā khāḥ na ko.*

If curses could kill an enemy and wishes could bring us wealth, and if butter could be made from water, who would eat dry bread?

*Jo mān aīd jāntī, pī karas dukh hoḥ: Nagar dhaḍjora pherī "gī na kariyā koḥ."* Wom.

Had I known before that pains do dwell in love, I would have proclaimed by the beat of drum that no body should love.

*Jo Sāḍh hī hukm se mānā na phere to, Tere bāi phēr hukm se mānā na phere ko.*

If thou turn not thy face from the commands of God, No one shall turn his face from thy commands.

*Jo Sāvan mat barāhā hove, Khoj kāl kī bilkul khove.* Agrio.

When it rains in July, The footprints of famine disappear.

*Jete kāl, to hove phāl.* Agrio.

Who drives the plough gets the fruit.

(Who sows mows.)

*Jo tūhī rājā hū apnā sukā mat dhān; Phakhar aur phakīr hī dukh nūh par kar dhān.*

Though you be a king never look to your own pleasure. But look to the pain and hardships of the poor and the beggar.

*Jyāḥ jyāḥ bāo bāhe parvā, Tyāḥ tyāḥ att dukh ghāyā pā.*

As long as the East wind blows, The wounded greatly suffers.

(When the wind is in the East 'tis neither good for man nor beast.)

*Kājāl kī kajlaṭi aur phālon kī hār!*

Black as the lampblack phial she decks herself with flowers.

(Said of a very ugly woman who adorns herself richly.)

*Kālā hiran mat māryō, re, satlar hō jāḥgī rāḍ.*

Never kill a black, buck, or seventy does will be widowed.

*Kallār hēt vān jī pā, Vā hō hōe nāḥ na ghā.* Agrio.

Who owns a barren field gets nor corn nor grass.

*Kāl hī māra, aḥ jag hār.*

Against death the whole world is powerless. (No remedy against death.)

*Kāl karantē āḥ kar, āḥ karantē ab: Pāl mat parle hot hō phēr karayā kāl!*

Do to-day what you would do to-morrow

and do now what you would do to-day: A moment may bring death and then when will you do it?

*Kāman to vohi bhālī, jo par-ghar kadhī na jāḥ: Bhāḥ rākhō yāt nāḥ kī, jūḥ galat se gāḥ.*

That wife is best, who never goes to another's house, and fears her husband, as a cow fears the butcher.

*Kānā, yānā, lāḍlā; tīnōḥ hai kī khān! Andhā, gūḡhā, kāḍrā, haiḥ pūrē shaitān.*

A one-eyed man, a minor, and a spoilt child are all three accursed things: But the blind, the bald and the squint-eyed are real devils.

*Kāḥ Kāshī, kāḥ Kāshmir, kāḥ Khurāsān, Guj-rāt! Tulī! yakhān to jiv ko parladāḥ le jāḥ.* Where is Kāshī (Benares) and where Kāshmir, where Khurāsān and where Gujrat?

Saith Tulī: Man's destiny takes him to every place.

*Karnā hai so āḥ kar, 'kal' 'kal' mat nā kar. Chālā phīrtā dāmī chhīḥ māḥ jāve mar.*

What you have to do, do to-day, and never say 'to-morrow.' Even a man walking may die in a moment.

*Karṇī hī sang jāt hai jāḥ chhūḥ jāḥ sarīr: Kot sukā na de kate mat—pītā, out, bīr.*

Your deeds will follow you when your soul departs: None will accompany you, neither parents, nor son, nor brother.

*Kāṭag māḥ jo it to pīye, so lāḥkī pāt: Bhāḍōḥ māḥ jo kot pīye, to dore tāt chāḥkāl.*

Who drinks butter-milk in October will enjoy it: Who drinks it in August will get fever.

*Kaḥ mar jāḥgē āḥ dīn, jo nar rāḥkēt bair; Bakrī kī māḥ had talah rāḥe manāḥī bhair!*

They will be one day destroyed and die, who bear enmity: How long shall a kid's mother expect it to live!

*Khāt sāḥvare khet hō, aur stāḥ sāḥvare pīḥ hō.* Agrio.

Manure improves the fields and example strengthens friendship.

*Khet bhālā nā jīlī kī, aur ghār dōḥlā-nahīḥ nī kī.* Agrio.

A lowland field is not good, nor is a damp house.

*Khet jo tanne bhōḥe nahīḥ, nā hō nūḥṭe mat le dāḥrī.* Agrio.

If you can get a field by a ritual, Never exchange it for a low-lying one.

*Karīḥ karē nā dīḥm phēḥ, phēr bāḥḥ hōḥ dāḥṭ nīḥḥrī!*

Who never rinses his mouth with water, how can his teeth be clean?

*Laj bhālī hai, bālāḥ, gī mat jī. so: khōḥ: Laj bhālī aīd mānūḥ, khāḥm tīnā jāt gō.*

Modesty is a good thing, say: yes, never dis-

mies it from thy mind : A man without modesty is like a wife without a husband.

*Lāl-ach mat kar, bāore ; lāl-ach buri bald : Turat ; akārā jāl mān lāl-ach sūn phān jā.*

Never covet, fond fool, avarice is a vice : It is through greed that birds fall into the net.

*Lavan bin nā sohe roṭī, bin gūādhē nā sohe chōṭī.*

Bread is the better for relish, and the hair for braiding.

*Māin hūā aīdā chātar siyānī, Chātar bhare mere āge pānī.*

I am such a clever man that a clever man fetches my water.

(Does me homage self applaner.)

*Mandar mān aīlī sarj se rākhō dīpāk bāl : Sarjī andhērē baīṭhā hai aīlī bhōṭī chāl.*

Light the lamp early in the evening in your house : It is unlucky to sit in the dark.

*Māpā, kaniyā aur pōṭvārī, Bheṭ liye bin karē nā pārt.*

The surveyor, the assessor, and the village accountant will never be friend you you without a bribe.

*Marnā hai bad neḥ ho ; jīnā nāp eadā : Behtar hai jo jagat mān neḥ nām rah jā.*

Both good and bad will die ; none will live for ever : So it is best to leave a good name behind.

*Maut dījo, par maut nā dījo ! Better death than a marriage.*

*Maut dījo, par mor nā dījo / Mercantile. Better death than a dull market.*

*Mais meḥ jo jāṭā, to nārān dar meḥ ṭāṅk, Chor, juārī, geṭhāṭe dāl sabōn nā āṅk. Rus.*

When you go into a fair keep your money in your pockets. That nor thief, nor pick-pocket nor gambler may see it. (Common village gamblers are often also thieves.)

*Millat mān aīlī lāḥ hai ; sab se milkar chāl : Māḥī jab hoḥ āḥī, to dēvḥ suhāḥ māḥī.*

In companionship profit dwells ; keep company with all you meet : It is a company of bees that makes a hive and produces honey.

*Mīnār se anīar nahīn, bairī se nahīn neḥ ; Pī-tam se pardā nahīn, jīn nīrīḥī sarī deḥ ? Wom.*

No hiding from a friend, no loving an enemy ; No screening from the husband who has seen the whole body.

*Mīlī banāṭ nā bane bairī, singh aur nāg : Jaise kadhe nā ho sabōn ek phaur jāl āg. Rus.*

An enemy, a lion and a serpent will never be a friend, as fire and water cannot exist together in the same place.

*Māl nā vā sūn bhāṭ karo, jo nar kare gardr : Jo nar Sāt se ḥare vā se ḥare zarār.*

Never fear the man that boasts and vaunts, But fear the man that fears God.

*Mārakh ko mat saṅp tū chatrāī kā hām : Gadhā bhīkāt mīlī nīhīn badh ghore ke dām.*

Never teach an ingenious art to a fool : A donkey will never sell at the price of a horse.

*Mārakh māḥāḥ gāṇḍr ko sīkh nā dījo hoī : Kārkar bargī pūnchhī kadī nā sīkhī hoī. Rus.*

Never throw away your advice upon a village boor : A dog's tail can never be straightened.

*Nahākar khāṭ aur khākar sove, Us ke awaḥ kadhe nā hove.*

Who eats after bathing and sleeps after eating will never know an ache.

*Nīkāt hūnī ek āṅk se dhōṭ, dhōṭ, dhān : Achhe bhōṅḥo ho gāṭ sab kartāḥ ke tām.*

Cheat, washerman and rice, all begin with the same letter : But every one is good or bad according to his deeds.

(Dhōṭ is "cheat" ; dhōṭ is "washerman," dhān is "rice.")

*Nīnāṇve ghare dūḥ meḥ ek ghārī pānī kīyā jānā jāṭ ?*

One pitcher of water cannot be recognised in ninety pitchers of milk.

The story goes that Akbar once enquired of Birbal which was the most untrustworthy class. The minister replied that milkmen were, and in order to prove the truth of this he ordered all the milkmen in Agra to fill a tank with pure milk. Every milkman, thinking to himself that if he were to put into the tank a pitcher of water instead of milk, no body would know of it. So each man with this notion in his head poured a pot full of water instead of milk into the tank, and when next day the king went to see it he found the whole of it filled with pure water only.

*Nīpāṭ savere khet mān jākar hāl ko bāḥ : Jāb sūraj ho shīkar mān bāṭhī chhāṭ meḥ jā. Agric.*

Early in the morning go to your field and plough your land : When the sun rises to the zenith sit quietly under a shade.

*Pābandī ek kī bhūṭī.*

It is well to be bound to one person only. (A multitude of masters ruins a servant.)

*Pair jo pachhāḥ mān barsāve, Vohī nirmāl rās uṭhāve. Agric.*

Who threshes corn when the west wind blows will get a clean heap.

*Paise bin mātā kake "jāmā pūṭ kṛ-pūṭ" : Bhāt bhī paise bināḥ māṛen lākḥ sir jūt.*

When you have no money your mother calls you bad, and your very brothers beat you with shoes.

*Pāṅḥī aur māḥāḥḥ donōṭ uṭī rūt ; Aur dīkhāve chhāḍnī, āp andhērē bīch.*

A doctor and a torch-bearer are both up-

side down; Both throw light upon others while they are themselves in the dark.

(*Paññā* here means one who but does not act up to his preaching.)

*Pāp dābove dharam tirāve; Dharmī kadhi nādh dukh pāve.*

Sins perish and goodness thrives: So a good man will never know pain.

*Parāś badshugni ke vā-ke a-ni nāh kañāt.*

To cut off your own nose to cause an ill omen to another.

(It is an ill omen to see a person without nose when setting out on a journey. To bite your nose to spite your face.)

*Parāy khāñye gā bājā; apnā khāñye taññi lagā.*

Use others' things with joy and merriment: use your own with shut doors.

*Parhe ke age tokrā dāld, us ne kahā "mujhe uplōn ko bheja."*

When a basket is put before a man of learning, he understands that he is meant to bring fuel.

(A hint is enough for the wise.)

*Paññam te martum; nā paññam te martum.*

Learn and you'll die; learn not and you'll die.

(Learn or not learn, die you must.)

*Parjā bhāñe chhōrke kunniyāi kā gām; Chahūñ or jag māñ kare pher use bad nām.*

The people fly from the tyrant's rule, And spread an evil report of him over all the world.

*Parjā jar hai rāj ki, rājā hai jāñ rākh; Rākh anbhkar gir parē, jab jar jāve suk.*

The subjects are the roots of the kingdom, and the king the tree: The tree will dry up and fall if the roots die.

*Pat chāhe to, bālke, parh biddiyā bharpūr; Bin-biddiyā ke admi hañge jāise būr.*

If you want honor, acquire learning, my son; Without learning a man is but the refuse of society.

*Pir miyāñ baktī, murīd miyāñ bāñgā; Ā gāi baktī chab gāi bāñgā. E.*

The priest is a goat and his disciple cotton; When the goat comes it gobbles up the cotton.

(The priest lives upon the earnings of the disciple.)

*Qandāgo ki khopri marī bhī dagā de!*

Even the skull of a dead lawyer will cheat you!

*Qāñī ba-do garāh rāñī. Mah.*

The judge is satisfied with the evidence of two witnesses.

(Under Muhammadan law.)

*Qāñī jī apnā āgā to dhāko, piche kīñ ko nāñhat kurnā. Mah.*

Reverend doctor, first cover your own nakedness, and then preach to others.

(Act first and then advise.)

*Qāñī jī bahotārā hardēñ, maiñ hāñā hī nāñh.*

Let the judge confute me ever-so-much I'll never be confuted.

(Stubbornness.)

*Qāñī ke marne se kyā shahar sūñā ho jāegā?*

Will the Qaaf's death empty the city?

*Rājī rākh kisāñ ko, jo hālā bhar dhāñ de?*

Rājī hūñ majūr to mukta kām karē. Rus.

Keep happy the husbandman that bring you your produce, For a satisfied laborer works hard.

*Sej chāphē hī rāñh. Hin.*

Widowed on the marriage-bed.

(Death in the moment of victory: to fall on the verge of success: there's many a slip 'twixt cup and lip.)

*Sukh, sampat aur audāñ sab bhāñ ko ho; Gyāñ hāñe gyāñ se, murhē kāñe ro.*

Ease, plenty and affliction befall every man;

A wise man receives them with wisdom and a fool with cries.

*Sāñā bhēt jounēyāñ sove, Kyōñ na bhētī qjār hōve?*

When the field is unwatched and the watchman asleep, the crop is sure to be destroyed.

*Tāj dhore jo chākrā devē umār gāñvā, Būdhā oñ ko jāñ-kar dhore se mat tāj.*

Never drive him away in his old age, Who hath spent his life in thy service.

*Ūñī hī bareñt maiñ hāmbāñhīñ.*

The rainy season is a calamity to the camels.

*Upād kāhe "maiñ sab se nīñā; Sab pāñchōñ mil dīñā fīdā. Jāñ mere hōñ urāñ bāñe, Tō gābrā khā jāñ khāñe khāñe." Rus.*

"I am the best grain of all" saith the pulse, "and every community hath installed me king. When fried cakes are made of me, young dandies haste to eat them."



## AGRICULTURAL

*Adhe Adhe to bairi ke bhai barse.* [field.

The July rains fall even on the enemy's  
(Equal justice.)

*Agil kheti age age, pakhila kheti bhag jave.*

A crop in time and good produce, a crop  
too late and failure.

*Bail badhiya sajhe adhiya.*

The bull and the ox go half shares.

(For explanation see page 26 col. I.)

*Baisakh Jeph duiyayam, Uttar dincho chand,*

*Yeh nahche kar janiye, pirthi meth eutabh.*

If the new moons of April and May have  
the northern horns high, there will be  
plenty of rain for the earth. [char dukhari.  
Ban, balak, aur bhains, ubhari, Jeph mas yeh  
Trees, babies, buffaloes and sugarcanes, These  
four suffer in the month of May.  
(From the hot winds.)

*Barse deanj to kaja nay ki manj.*

September rain and plenty of grain.

*Barse Sadh to banja phat.*

Rain in July and every thing blooms.

*Barse Suman to hot padeh ke basan.*

Rain in August and five becomes fifty two.  
(Crops increase tenfold.)

*Baso shahr ke aur khat nahr ke.*

A house in a city and a field by a canal  
(are the best of their kind).

*Bhadon denoh sakh ke rajh hai.*

August is the king of the two harvests.

(The most profitable crop is that in autumn.)

*Bhadon ke jhalat ke ang gila ke nibhat.*

In August showers one horn is wet and the  
other dry. (See page 33 col. I.)

*Bhadon ke meth se denoh sakh ki jar badhati hai.*

With August rains both harvest thrive.

*Bhadon mein barish hai, hai pakhokar ja-kar rod.*

When the rains fall in August famine steps  
aside and weeps.

*Bhala pira bheon jo Katag madhe meth. [vember.*

It is a mad peasant that wants rain in No-  
vember.

*Bhan boy upat gaye.*

The burnt seed came to nothing.

(Said of a child who turns out ill.)

*Bharu bhains, shadili jo Fais mahant birle hot.*

A brown buffalo, a bold wife and rain in  
December are indeed rare.

*Charhke barse Ardra, utrat barse Hast,*

*Kiran Raja dand le, rahi anand girhast.*

If rain falls in July and October the peasants  
will be happy, however much the king  
may tax them. [shale to lend na dand.

*Chena ji ke lend; chandah pani dand, byar*

Millet eat up the heart; give it fourteen  
floodings, and then comes the hot wind,  
and there is nothing to give or take.  
(See page 64 col. II.)

*Dabar dabe jag tere, jag dabe dabar tere.*

When the low lands are flooded the world  
swims (with plenty); when the world is  
drowned (with drought) the low lands  
swim (with rich produce).

*Dhan ka gach pul se jana jada hai.* [about.]

The rice village is known by the straw (lying  
(The tree is known by its fruit.)

*Dhan, pan, panyaule, nakh ji latiyaul.*

Rice, and betel must be well watered or  
they will not thrive.

*Ek mas ritu age dhawe.*

The season runs a month ahead.

(Its character is seen a month previously.) [pau.

*Ek pan jo barse Sudat, Kurmiu pahire sona ka*

When showers fall in September, the far-  
mer's wife wears golden rings.

(For explanation see page 79 col. II.)

*Gadho se hal chale to bail kawn bade?* [oxen.

If donkeys could draw ploughs who would buy  
(Which are of a higher price.)

*Hali ka pet sudhat se nahit dharia.* [crisp cakes.

The ploughman's stomach is not filled with  
(For explanation see page 95 col. II.)

*Hari khet, gyathan gah, makh pare tab jant jai.*

The standing crop and the pregnant oow are  
your own when they yield.

(The uncertainty of the future.)

*Hathya barse, Chitra madhrai, ghar bache*

*hina ririyal.*

Rain in October and clouds in November  
and the peasant sits at home and weeps.

*Hathya barse tin hot hain chakar, shakti, madh;*

*Hathya barse tin jat hain tili, kodon, kapa.*

Rain in October and three things prosper  
sugar-cane, rice and pulse; Rain in Octo-  
ber and three things die, sesamum, mil-  
let and cotton. [bdo.

*Jab du baran ka chdo, pakhil give, na parid*

When it means to rain it will rain whether  
east or west wind blows.

*Jaid do, vaid khat.*

As you sow so you mow.

*Jin barah har charo, so kaise chares pudr.*

How should the animal that has lived on  
green grass eat straw.

(Accustomed to luxury, reduced to misery.)

*Jis ka tej us ka bhag.*

Who has the power has the rent. [har ros.

*Jo Bhadon mein barish hove hai pakhokar, ja*

When rain falls in August famine goes be-  
hind a wall and weeps.

*Jut jut mareh bailed bache khden turang.*

The oxen work to death, the horses feed in  
their stalls.

(The poor work that the rich may thrive.)

*Kal kaphas bheon ka khden.*

Famine and dearth are the death of farmers.

*Kellahr ka khat jaise kaphi ka khet.*

A traitor's friendship is a barren field.

*Karun-hin kheti kare bail mare ya sakti pare.*

If an unlucky man become a cultivator, his oxen die or there comes a drought.

*Kar kheti parde ko jai, ta ko janam akdrath jai.*

Who tills the soil and goes abroad wastes his life.

*Karo kheti aur bharo dand.*

Raise a crop and pay a fine.

(For explanation see page 132 col. I.)

*Ka-o kheti aur boo bail.*

Plough a field and sow oxen.

(A good breed of oxen is becoming extinct.)

*Katne vale ko thorā, b qarne vale ko bahut.*

Little to the reapers and much to the sheaf makers.

(Because the latter get the gleanings.)

*Khat, aye to khet nahin to bhur ka rot.*

Manure it and it is a field, otherwise it is sandy desert.

*Khaye chand, rahe band.*

Eat pulse and keep your health.

(For explanation see page 137, col. ii.)

*Khet bharai, jaise niam rajar.*

An irrigated field is like the gift of a king.

(For explanation see page 138, col. i.)

*Khet bigare kharua aur sabha bigare dui.*

Back biters ruin society, as weeds ruin the field.

*Khet gae kina.*

He is a husbandman that goes to the field.

(For explanation see page 138, col. i.)

*Kheti kur kur hum mare, bahore ke kethe bhare.*

I worked myself to death in the fields, and it was the banker that filled his granary.

(For explanation see page 138, col. i.)

*Kheti raj rajai, kheti bhik mangae.*

Husbandry makes kings, and beggars both.

(For explanation see page 138, col. i.)

*Le Liya palla aur binan lagi sil'd*

The gleaner brings her baskets and begins.

(Said to one who acts without previous permission.)

*Maghe jar na Puse jar batase jar.*

December and January make no winter, but the wind does.

*Mah ka jara, Jeth ki dhuip, Bate kash se upje aikh*

With frost in February and heat in June, The sugar-cane grows with difficulty.

*Mahvat barai aur sadhi sari.*

With winter rain the spring crop thrives.

*Mata ke parse, Bhadon ke barse se pe bharta hat.*

The meal served by a mother, like August rains, fills the stomach.

*Mat so chapar, upre tabar.*

So not on a stony soil, or you will ruin your family.

*Miry, baddar, filar, mor; ye chadon kheti ke chor.*

The deer, the monkey, the partridge, and the peacock, these four are the thieves of the field.

*Pachhes chale, kheti phale.*

When the west wind blows, the harvest thrives.

(For explanation see page 175, col. ii.)

*Pahle bo pahle, kat.*

Early sow, early mow.

(Early bird gets the worm.)

*Phadon na kudhar, bori khet hamar.*

Nor hoe, nor spade, and a big field is mine.

(Undertaking what is beyond one's power.)

*Sadhi ki sadh aur pipal ki laddi.*

The spring crop and the lac on pipal trees.

(Are the best.)

*Sasta kadeve, mahaga raddae.*

{trans.

Cheapness moves to laughter, dearness to Sivan.

*Sivan mae bade purwaiya, Socho badda, kine gaiya.*

When east winds blow in August, sell off your oxen and buy cows.

(For explanation see page 216, col. i.)

*Savan mae chole purwaiya, khet pe bol le maiya.*

When east winds blows in August, the children play and the mothers cheer them on.

*Shukkar-var ki badli, rait Saricher chhadi. Atad bo's Bhagdari, bin barse nahin jai.*

Clouds on Friday and again on Saturday, Bhagdari says, will never pass away without rain.

*Sughar balaiyat sara le, Bait mang bhai ke de.*

If the bride be clever her father-in-law will caress her, And get her oxen on credit.

*Sukhar, duhar, damani jarmani kani.*

Drought and inundation are the works of God.

*Sithe mehi jar ber ghane ho: Sammat ma an dher ghane ho.*

In draught wild plums are plentiful, and in a good season corn.

(For explanation see page 226, col. ii.)

*Sakhe Bavan, rakhe Bhadon.*

A dry Savan means a barren Bhadon.

*ina khet bulachhna hira ki chug jai Khet birana boi ke bij akdrath jai.*

Dear will grass the unguarded field, thou fool, And seed sown in another's field, profits nothing.

*Tal dhar, upar dhar.*

Above and below it's all a stream.

(Raining cats and dogs.)

*Tal na talai baw singhare, bhaiya.*

Nor tank nor lake and he wishes to sow water caltrops my friend.

*Tāl nīlā kar vīlāhā hān, jāī dāhīdā hē pāran pā.*

Lakes and ponds will overflow, When rains are heavy.

*Tape jāī hē dāhīdā hē hār pāt.*

A hot July brings plentiful rains.

*Tape sakhāī, Mīrgahīdā jāī, Tāī dāhīdā pāran jāī hāt.*

Heat is Mīrgahīdā and the world will be filled with rain, Mīrgahīdā, a lunar asterism falls in June-July. [gt.]

*Tētī dāhīdā hāt hē mīt; hātēī hātēī aur gāhāt*  
Wild fruits are the friend of famine: The laborer eats and rejoices.

*Tīgī hē dāt hāt hē nīhāt.*  
When locusts appear, famine is near.

*Tīj pātē hāt māt hāt.*

On tīj the seed is sown.

(For explanation see page 232, col. ii.)

*Tin hātī oī hātēī hē; jāīdā, jāī aur hāt.*

The three bankers of the husbandman: the jāīdā, the jāī, and the hāt.

(For explanation see page 232, col. i.)

*Tīrāī rōī purāhāī hāt, hātī rōī māt hāt.*

A woman weeps without a husband and a field without rain.

*Ugāt ugē, māī hātēī bīvāt ugē jāī;*

What comes up in a month if it come up easily will soon wither.

*Uī māt gēhāt būī rē chēī, jūt hātī thāt aur pātār chēī.*

Never sow wheat my son, Where clods and stone abound.

*Uī tātūī hāt dāīrāī hātī jūt hātī thāt hē mātīdāī.*  
Sow millet in a porous soil.

## BHOJPURI PROVERBS.

*Alāī hē hātīdāī dāīl, sagrē gātī mātīdāī hē dāīl.*

When the poor man's buffalo calves every one runs with his pail (for milk).  
(Grinding the poor and defenceless.)

*Alāī gātī, pāt hātīdāī, pātī hātī hātī.*

With coming and going his knees shook, and what little he got he vomited.  
(To work hard and fail.)

*Alāī dāīrāī, dāīrāī hē gātīdāī, nāī hātī dāīrāī jātī, mātīdāī dāīrāī.*

The cost of the festival has come on us, but no one knows and trusts us here.  
(For explanation see page 6, col. ii.)

*Alāīdāī gātī mātīdāī pātī, lōī hātī hē hātīdāī gātī.*

If she go out by herself they say she is with a stranger.

(For explanation see page 9, col. i.)

*Alāīdāī gātī gātī, tātī lōī dāīrāī.*

The blind man's cow calved, and every one ran with his milk-pail.

*Apātī thātī hātī, tēī jātīdāī pātī gātī.*

If you are good, the whole world is your friend.

*Apātī dāī, dāīdāī bātī hē!*

Give up your all, and be a fool!  
(Bewildered spells bankruptcy.)

*Apātī hātī hātī hātī, pātī jātī jāī hātī.*

His own field lie fallow while others' lands he ploughs.

*Apātī mātī mātī mātī gātī, jātī dāīdāī mātī dāīdāī.*

Leave your own uncles and make uncles of weavers and carders.

(See page 15, col. i.)

*Apātī bātī kūtārī nātīdāī.*

My own ox's nose I can bore with an axe.  
(See page 16, col. i.)

*Apātī hē jātī nāī, antāī hē dāīl.*

With nothing of his own, he is generous to others.

*Bātīdāī hē bātīdāī kātī, nātī jātī lātīdāī.*

Call a churl a gentleman and he kicks his own brethren.  
(See page 23, col. ii.)

*Bātīdāī hē mātīdāī hātī dāīl hē?*

Who ever washed a tiger's face?  
(For explanation see page 24, col. ii.)

*Bātī lātīdāī nāī, māīdāī dāī dāī.*

The garden not laid out and mendicant has pitched his tent.

(For explanation see page 24, col. ii.)

*Bātī hē pātī, bātī hē kātīdāī, Kātī hātī Bātī hē lātīdāī.*

The woodman's children play with forest leaves and forest stalks.  
(i. e. with what is most easily procurable.)

*Bātī hātī dāīdāīdāī lōī.*

Strike your enemy with your clenched fist.  
(If you strike at all strike hard.)

*Bātīdāī chor kātīdāīdāī hātī.*

A flying thief takes away even a wooden cup.  
(Any worthless thing.)

*Bātīdāī aīdāī hātī nāī, bātīdāī aīdāī bātīdāī nāī.*

No friend like a brother, no foe like a brother.

*Bātīdāī dāīdāī, mātī kātīdāī hātī?*

My marriage is over, what more can they want of me?

(Allusion to the custom of the bridegroom paying for his bride.)

*Bhojpur meñ jaihd mat, jaihd to kharid mat,  
kharid to soihd mat, soihd to toihd mat, toihd  
to roihd mat.*

To Bhojpur town go not; or if you go, eat  
not, or if you eat, sleep not; or if you  
sleep, (your bag) feel not; or if you feel  
it, cry not.

(A skit at the thieving propensities of the  
town.)

*Bhālāl bhār Dirdli gāve.*

It is a mad bard that sings at the Divāli.

(For explanation see page 43, col. i.)

*Burbak bar ke stānje bichauñ.*

A stupid bridegroom goes to sleep in the  
evening.

(To sleep before dark is considered very un-  
lucky.)

*Burbak Dās gas harvāñ, dūñ bail meñ eko nahñ.*

Mr. Fool went to plough and lost both his  
oxen.

(By ill treatment and folly.)

*Burbak deñ k' kulhiñ ke achchhut.*

Linseed is offered to a foolish goddess.

(For explanation see page 48, col. i.)

*Burbak dhunai kē rahikā bās, kōñhi meñ chāur,  
ghar meñ upās.*

Riches don't give pleasure to a fool; rice  
in his barn, and his house without food.  
(He can't learn to spend.)

*Burbak ek gas bar gāoh, derā pāñ āñche thāñ,  
bake bār, āñ nahñ pāñ, phāñe gāñ molar  
gāñvāñ.*

A fool went to a great village, and got a  
lodging in a high place; the wind blew  
hard and no shelter could he get; so as  
miserable as possible he whistled and  
sang the song of rain.

*Burbak gāle, machhli māre, tūp āile gāñvāñ.*

A fool went to fish and lost his rod.

*Chhajjū gāle chha jāñ, Chhajjū āile nau jāñ.*

When Chhajjū went there were six of them  
when he returned there were nine.

(Don't be too ready to make friends.)

*Chhūchhā kē sang na sātñ, bhāñlā dūñre jhām-  
le hātñ.*

No friends for the empty handed, but ele-  
phants at the rich man's gates.

*Chor ko angārī mīñ.*

Live coals taste sweet to a thief.

(For explanation see page 60, col. i.)

*Dinnā kē khāl pēñ, soch ke marāl deh, kava-  
no kām ke na rahē.*

A tree eaten by white ants, and a body  
worn with care are nothing worth.

*Ek kē file, tino tīt.*

One bitter, all three bitter.

*Ghar meñ khāñ nahñ adārī par dhūñ kare.*

Nothing to eat in the house, and he raises  
a smoke on the balcony.

(Vain show.)

*Hidā lob, kī Bangā dāñrāñ ?*

Are you taking an account, or suing the  
Baniyā ?

(Are you dealing fair or cheating.)

*Je bahut dhadhālā, so āñ m-ā pāñlā.*

Who makes a bonfire will fall into the fire.  
(Playing with edged tools.)

*Jekar maiyā pūñ pukāñ. tekār dhiyā likh.*

The girl whose mother makes cakes tast-  
ery for them.

(For explanation see page 115, col. 1.)

*Jekar pūñkhā na d-akhāl pōñ, tekā ghar khur  
banñ hoñ.*

Shall the man who never saw a potherb  
have a horse shod in his stable.

(For explanation see page 115, col. i.)

*Jekrā bighā ohar kapās, tekār dāñre darā nā.*

You can fine him who has a cotton field.  
(Because he can pay.)

*Jekre ghurvā bāñhēñ, tekre dāñ dūñh.*

He injures him whose horse he rides.  
(Ingratitude.)

*Jekri jōñ tekre pās dekhan-hārā takā dāñ.*

The wife is his who has her, the looker on  
can only hope.

*Je morā lāl ke nā, se kavāñ kām ke ?*

If he be not my son, what has he to do  
with me.

*Je māñh chivēñ, se to āñr dāñe chāñe ?*

Shall he not give the mouth food that  
opened it.

*Kiryā aur tarkārī khāñe hī ke bāñ.*

Greens and oaths are made to be taken.

*Lachhmi se bhēñ nā, daridr se bair !*

He can not get prosperity and quarrel with  
adversity.

*Lajadhur bahoryā, soñhe meñ derā !*

A shameful wife and an abode in an inn !

*Lajāl lāpikā, dhonñhi toñve.*

A boy ashamed looks at his own stomach.

*Langñ parle ughār ke pās.*

The shameless has fallen into the power of  
the naked !

*Madhūre āñche, roñi mīñ.*

A slow fire makes the bread sweet.

(Slow and sure.)

*Māñ kirbe moñā khāñēñ soññā ; māñ korbeñ  
menhñ, soñre teññ.*

Be niggardly and get blows, be generous  
and get everything.

*Nāvā dekhle kāññke bār.*

On seeing a barber he finds hair under his  
armpit.

*Pakle gūlar kavē ke nīñd dāñ le.*

How can a crow sleep soundly when the figs  
are ripe ?

(Crows are very fond of this fruit.)

*Purñ bahol sukhal ghōñ phupphāñdāl.*

When the east wind blows healed sores  
break out.

(For explanation see page 187, col. i.)

*Rām ke bhakt, kīṭh ke gurīyā.*

*Din bhor thak thak, rāt ke ghuskuriyā.*

The worshipper of Rām is a wooden doll :

Praying all day and resting at night.

(A skit at the vaiṣṇava pujaris or priests.)

*Samañ chūt phir kē pachhānī ?*

Why regret a lost opportunity ?

(Why weep over spilt milk ?)

*Siar ke mantri kavva :—chhor dahale hār chām,  
khāhale masā.*

The crow's advice to the jackal :—leave the bones and the skin and eat up the flesh.

(For explanation see page 280, col. i.)

*Tin din ke chhotā, hamē aṅkharī lāt !*

*Jable voh līhen thikrā, table mārah lāt !*

A three day's old boy and teaching me !

When he picks up his pebble I'll give him a kick.

(Teaching your grandmother to suck eggs.)

*Unais bis to bhaile chāhe.*

It is always at nineteens and twenties.

(In nature no two things are quite alike.)

## EASTERN PROVERBS.

*Ab ke muprahā, ho rājī.*

Come back and be king.

*Abā kī jorā sab kī bhāuṇī.*

The poor man's wife is every one's sister-in-law.

(For explanation see page, 1 col. ii.)

*Āḍī ke chandan, līlūr charcharā.*

Put ginger for sandalwood, and your forehead will smart.

(Pounded sandalwood is a common cooling remedy.)

*Āḍī mirchāī kē kaun sāth ?*

Chillies don't go with ginger.

*Aghānā bagulā pothiyā tī.*

To the surfeited heron all fish is bad.

(Said of 'a' bled; sick of a good thing.)

*Aile jorā, parkhore.*

A relative has come, go and recognize him.  
Look before you leap.)

*Aisa. upak kām hāī, jo khāt nahīn aghāī ?*

Even a fool knows when his stomach is full.

*Aisan subhā mard nī uṭh hōlā.*

May such good fortune be ever mine !

*Āj baserā nīar, kal baserā dūr.* [is far.

To-day's home is near, to-morrow's home  
(This world and the next.)

*Ājran ko ājran hī thele, nahīn sir chunhatte.*

Let the strong contend with the strong, or  
your head shall be a foot-ball for the  
way-lar.

*Ām shāre. M, laṭikī rove dāī dāī !*

Only the mango blossoms are falling, and  
the child cries 'give give ! (mangoes)'  
(Crying for the moon.)

*Āndhar kākur butāse bhūke.*

The blind dog howls at the wind.

*Āndhar kūtē, bīhar kūtē, chāval se kām.*

Whether a blind man pound or a deaf man  
pound, the rice is pounded.

(The work is done who ever does it.)

*Ankā gorā dhoe naunā, āpan dhovai lajā.*

The barber washes others' feet, but is  
ashamed to wash his own.

*Ankar chukkar, ankar gīt, pīndē bāp kē lagā kī ?*

Another's flour, another's butter, what do  
they cost the cook !

(See page 12, col. ii.)

*Ankar sehār dāk, āpan kapār phorē ?*

Seeing another's position he ruins himself.

*Annukh ghar meñ nālī bhatār.*

In a stranger's house the grandson is lord.

(Be civil to a cock on his own dung hill.)

*Apnā haiye hī nā, uare ke dānī.*

With nothing of his own he is generous to  
others.

(A vain bruster.)

*Apnā ke bīri bīri, dūare ke kār pūrī.*

She drives people away herself and begs  
dainties from others.

*Apnā mithā, ankar tīt.*

Your own is sweet, another's bitter.

(One's own goodness is always aware.)

*Apnā tētar dekheñ nahīn, dūare kī phuṭī nī  
hīrā.*

He can't see the cataract in his own eye,  
but he sees the sty in another's.

(For explanation see page 17, col. i.)

*Apnā thik nā, ankar nik nā.*

His own is not right, nor another's good.

(A fool himself he takes no advice.)

*Ānī ber ko gholam ghālā, hamrī ber ko bhūkam  
bhūkā.*

You make cakes for yourself, but starve.

*Āl na gyan, thuppar khū samajh bhūn.*

Nor sense nor wisdom, but he'll learn by  
blows.

*Ārkā nāin, bāns kī nā hānī !*

The inexperienced barber has bamboo nail-  
scissors.

(These should be of steel.)

*Ārmān bhārī ghūghā.*

A shell full of desires.

*Asal kahē so dūri jār.*

Speak the truth and be abused !

*Bābājī kē thevas bar.*

My lord has a very long thumb. (He is  
overweening.)

*Bahar miyāñ chhāil chikanyā, ghar meñ lūpī  
joī.*

Abroad my lord goes in gorgeous array with  
a naked wife at home.

*Bandar kyā jāne dōī kī savdī ?*

What does a monkey know of the flavour  
of ginger.

*Ban par tin bilāri, māñ kahē, jo hamī joī.*

When the cat is away in the forest the rat  
says 'she's my wife.'

(When the cat's away the mice may play.)

*Bāolē kī byāhī gāh, sab mēlē le vā ke dhās.*

When the fool's cow calves all the neigh-  
bours run with their cans for the milk.

(Said of an oppressed people.)

*Bāp marīhē, to put rāj karīhē*

When the father dies the son reigns.

(Le roi est mort : vive le roi !)

*Bāp marē kuṣār, mōḍ marē tuar.*

Father dies and you are a bachelor, mother  
dies and you are an orphan.

(For explanation see page 31, col. ii.)

*Bāṛī mēn bārāh ām, haṛṛī mēn aṭṭhārāh ām.*

Twelve mangoes (for a penny) in the orchard,  
and eighteen in the market.

(upside down.)

*Bar ke na vāle bhū-ā, baryāṭī māñ: chūpā !*

The bridegroom has not even straw and the  
guests are asking for sweets!

(Used when a preposterous request is made.)

*Bāṛī bhāṭ mēn āṭṭh Mīnā kī kuan nihorā ?*

Why be grateful to God for stale rice ?

*Bāṛī ghāṭe kutiyā marī, nāth kahē merī bāch ā  
parī.*

If a bitch die on the road or by the river  
side, the jogī says, 'my words have taken  
effect.'

(He takes credit to himself for any chance  
event.)

*Beche ke sūg, bārē motiyān kī dām !*

He sells pot-herbs, and bargains for pearls !

*Be-dharmā bhāī, aur behnā kē sātḥ mēn !*

I become a pervert to marry a wool carder !

(See page 36, col. ii.)

*Be-gharnī ghar pādāt hai, hai gharnī ghar  
gījāt hai.*

Without a wife the house doth howl, with  
a wife the house doth joy.

(The pleasures of married life.)

*Beṭī saṁrā nā jāī, man man gījāī.*

The daughter goes not to her father-in-law's  
house and frets and fumes to herself.

(A common incident in native life.)

*Bhains ke āṅṅe bīm bajāve soh, baṭṭī pagurāve.*

If you play the harp before a buffalo, she  
will still chew the cud.

(Casting pearls before swine.)

*Bhal jāsmāl, bhal pañḍit bhāl.*

Happy his birth who turns out a pen-  
sionist.

(*Pañḍit*, a man learned in the Scriptures.)

*Bhal marulā, bhal pīṭṭā parāl.*

Stone dead and worm eaten.

*Bhal mēth muraṭan ; bhal bel gīrīn !*

It was well that he shaved his : sad ; it was  
well that the wood apple fell on it !

(Great ill luck.)

*Bhang, gāṭṭā jān deṅ gadraṅ ke, Hanṭhiyā  
bhar bhāt saṅghāraṅ ke.*

Don't give *bhang* and *gāṭṭā* to the village  
boor, Or he will eat up a bucket full of  
your rice.

(For explanation see page 40, col. i.)

*Bijulik māraṭ, luṭṭh dekh bhūge.*

Singed by lightning he runs from a burning  
stick,

(A burnt child dreads the fire.)

*Bisunī bilār dābrī mēn derā.*

The unexpected cat sits on the dish.

(For explanation see page 40, col. i.)

*Biyaḥ kī aṅgun malīm bhāṭ, labors mēn ā  
bhāṭṭā !*

It bodes ill for the marriage, when rubbish  
is sent for the first present !

*Bulāve na chulāve, mor tin bakhre.*

Nor called nor invited, she claims three  
shares for herself.

*Būṭī bupā hoe, to bhaṇḍār na phore.*

One grain, howsoever big, cannot break the  
oven.

*Chalā phīrā na mural, baṭṭhār mār jāī.*

Walking and wandering don't kill, sitting  
still does kill.

*Chām ke chandā chālā pahār, pichhāl fangṛī  
tūṭāl kupār.*

A man of leather (weak) went up a hill, he  
missed his footing and broke his pate.

*Chene ke bane mēn apūt bhāṭ mārḥā.*

Parched maize is the excellent offspring  
of millet.

(For explanation see page 34, col. ii.)

*Chhānī par phūṭā nahīn, deoṛhī par nāḥ.*

No straw on his thatch and dances at his  
door !

(Living for appearances.)

*Chhāṭī par bāt nahīn, bhāl se larāḥ.*

No hair on his brow, and he is going to  
fight the bear.

(For explanation see page 35, col. ii.)

*Chhoṭī si gurāyā bāghān se nazārā.*

A little sparrow staring at the lion.

(Little roost, great boast.)

*Chhūṭāl ghōṛā bhūsaule thīṭh.*

The loose horse makes for his stall.

*Chhūṭī saṁrānē ko jagah nahīn.*

No room even for an ant to creep in.

*Chor aur moṭ kas ke bāndh- ke chāḥe.*

A thief and a bundle should be tied tightly.

*Chor ko panḥāī dūr hī se sūjhe hai.*

The thief spies the shoe from afar.

(With which he is to be beaten.)

*Chorḍ ke man bāṭe kākṛī hī khat.*

The petty thief's mind is running on the  
cucumber field.

*Dādā marihrā to bhōj karihrā.*

When the grandaunt dies we'll have a good feast.

*Dāde rāj na khāṣ pān, dānt dikhāvat gas pirān.*

He never tasted betel leaf even in the time of his grandfather; but fatigued himself to death in showing his teeth.

(For explanation see page 62, col. 1.)

*Dāge ke dāh, to dāge le lohār.*

If the bull is to be branded, let the blacksmith do it.

(Every cobbler to his last)

*Dāht kī gadvāṭ chūrā.*

The fried rice proves the curd.

(As it cannot be used without them.)

*Damrī kī lāī Bānyān khāṣ ! "ye ghar rahē kī jāṣ !"*

The shopman's wife ate a farthing's worth of parched rice, (and quoth he) "the house will be ruined."

*Damrī kī murgī, nūn takā nikāṣ.*

A farthing for the hen and three half pence for its plucking.

*Dānā chhitrānā tahāṭ jānā rarūr hai.*

Where your grain (food) is scattered, there should you go.

*De dāl meṭ pān, paigā bhā chāl chūhāt.*

Put enough water into the pea soup to float a log.

(To prevent your neighbours from sponging on you.)

*Dek meṭ na lutā, lūṭe ke Kalkattā !*

Without a rag on his body, he intends to plunder Calcutta !

*Dekhne ko dūlbū nigalne ko domaryāṭ bō.*

A nightingale to look at, he can swallow wild figs.

(For explanation see page 67, col. 1.)

*Dhāke ke Bangāl, kisse ke langāl.*

At Dhākā in Bengal the paupers have no goblets.

(For explanation see page 68, col. ii.)

*Dhāl talār sirhāne, aur chātūr bandī khāne !*

Sword and shield on the pillow, and his legs in the prison !

(A coward.)

*Dhān bichāre bhāllo, jo kūtā khāyā chāllo.*

Rice is a very good thing; pound it, eat it, and go your way.

(Pounded rice is very soon cooked.)

*Dhan nātī hukā, posāṭ nātī jutuph.*

A pipe for property, and hair for clothing.

(Wretchedly poor.)

*Dhobī ke ghar byāṭ, gadhe kā chhūṭī bhūṭ.*

On the wedding of a washerman, the donkeys have a holiday.

*Dhobī, dhātī dhātī pāṭhe lagī.*

When the sheep was washed and cleansed she went into the mud again.

*Dhove ke tok-ī, gāre ke gīt.*

He works as a laborer and sings songs.

(A light heart.)

*Dāṭah ke pāṭṭal nā, bajāniye ke thār !*

No platter of leaves for the bridegroom, and the musician wants a brass dish !

*Dulārī biyā, inṭe ke lāṭkan !*

A darling daughter, and bricks for her earrings !

*Dūre kā sehṭār dekh, apnā līlār phorā.*

Seeing the vermillion spot on another's forehead, she cuts her own open.

(For explanation see page 77, col. 1.)

*Ek dekh māṭar kā biyā, toṭh bhī dekh Bhavānī līyā.*

She had an eye no bigger than a pea, and even that was taken by (the Goddess) Bhavānī.

*Ek bakhīyā mure pāllo, kaun pināute hoke chāllo.*

I have only a quilt upon my back, what care I where I go !

*Eki dāl, eki chaur, karāi gun aur baur.*

The same pea and the same rice agree with one and disagree with another.

(One man's food is another man's poison.)

*Ek jānā ghar murdā bheṭ, chār jānā mil khāṭī tel, Ap ap ke sabhī malāṭ, jhātī ukhāre murdā halāṭ.*

In a certain house a man died and four men went with the bier; they were so delicate that they lightened the body by cutting off the hair !

*Ek per harre, sagre gāṭh khāṭī.*

There is one myrabolan tree, and the whole village has a cough.

(For explanation see page 80 col. 1.)

*Ek to garraṭ, dūre lassāṭ khāṭ.*

A shepherdess that eats onions.

(For explanation see page 80 col. 1.)

*Ero ke chero, navāṭ ke barāhī.*

Slavery to the slave and shamponing to the barber.

(For explanation see page 81 col. 1.)

*Gāṭh meṭ kūṭāl, hoṭh meṭ tel.*

The jack-fruit on the tree, and oil on the lips.

(For explanation see page 82 col. 1.)

*Gadhā ke khāl khet, nā har-loṭe ke, na-par-loṭe ke.*

If an ass eats up your field, it is neither good for this world, nor the next.

(For explanation see page 82 col. ii.)

*Gāṭ na dūre dāṭhī ! dī.*

A cow is not ashamed of her calf.

*Gālī hāṭh Gopālāṭ māṭ.*

Gopal's mother always has her hand to her cheek.

(For explanation see page 83 col. ii.)

*Gāṭh meṭ dūre so ghāṭ hōṭ.*

Who won't wash his limbs will be a wizard.

*Gāñh kñule na, bahuryā dubras !*

The bride is so delicate that she cannot untie the knot !

(Refers to the marriage ceremony.)

*Gāñh meñ dām na, paturya dekh rudī ā.*

With no money in his pocket he weeps to see a woman.

(Being unable to wed her.)

*Gāñh meñ paisā nahīn Bankipur ki sziir.*

With no money in his pocket he goes to Bn-  
kipur.

*Garas parā se ādmi burbak hota hai.*

His own interests make him mad.

*Geñhi sañbhār, madhūrī chāl, āj na pahonchab  
pahonchab kāl.*

Look to your baggage and go slowly, and  
if you don't reach to-day you will to-  
morrow.

(Slowly does it : the tortoise and the hare.)

*Ghāñ ghāñ torā, manhāñ bāje morā.*

In private he is yours, public he is mine.

(i. e. my husband is your paramour, a taunt of  
one woman to another.)

*Ghar baithal ādhā bhālā.*

Half at home is better (than all abroad).

*Ghar kā bhed jab kī pāyā, chauk pūran ko  
ghatnā āyā.*

The household resources were found out,  
when they brought an earthen vessel for  
the house-warming.

(For explanation see page 88 col. i.)

*Ghar meñ kharach nā dōphi par nāch.*

Not a penny in the house and dancing in  
the porch.

*Ghar phūñk-kar birrā mānā.*

To burn a house in order to kill a wasp.

(For explanation see page 89 col. ii.)

*Gid gid gilaundā khāe, ber ber mahuc tal ā.*

Grown tame on the gilaundā he makes to  
the mahud.

(For explanation see page 91 col. i.)

*Gor chamāñ, gorbhe mātāl.*

A fair cobbler's wife is proud of her com-  
plexion.

*Gur barā kashyā, khāte bane na ugalte.*

A sickle covered with treacle cannot be  
swallowed nor vomited up.

*Hai gharñ ghar gāñai hai, nahīn gharñ ghar  
pādai hai.*

With the housewife the house is lively,  
without the housewife the house is dull.

*Hāññ meñ achchhat nā, 'chalā samdhī jave.*

Not a pinch of rice in the pot and he says  
'come friend, feast with me.'

*Hanā chālā bhāg, kro na sangas lāg.*

When the swan (soul) flies, none goes with  
it.

*Hanā gun pāve, tevar lāge.*

What is given with smiles he receives  
frown.

*Hāñ meñ bīñh-ñī bhāl.*

Just leads to earnest.

*Hāññ chāñh, na thuryā bhōtar.*

Nor sickle sharp nor axe blunt.

(For explanation see page 97 col. II.)

*Hāñva ke byāñ, thuryā ke gīt.*

The sickle is to be wedded, and the song is  
of the axe.

(Irrelevancy.)

*Haq na pāre indān /*

[present.]

He cannot get his rights and wants a

*Har kā māne, par kā na māne.*

A disappointed man can be appeased, a con-  
fused one never.

*Harāyā bhāl : parāyā na bhāl.*

Better disappointed than snub.

*Hathiyā chālē nā pāyā, bāñhe de Gusaipāñ.*

He cannot stir his hands or feet (and says :  
'God save me as I sit.'

(Sad of a lazy fellow.)

*Hāñ ke sañkal māñh ke pāyā.*

Manducuffs on his hands and loving words  
upon his lips.

(Sham affection.)

*Hosnāt burhīyā chāññ kī lāñhā.*

A gay old woman with a mat petticoat.

(A person with more inclination than means.)

*Huāñār chūñke Bāñhan kī pūñ !*

A wolf won't spare a Brahman's son.

(For his piety.)

*Huāñā re, bakri charāñhe pañhru samet.*

O wolf, graze this goat and its kid !

*Id, Baqrid, Shabrūt kutāñ ; Dāñh karē hāñ  
hāñ Phagvāñ bīñ.*

At the Id, Baqrid and Shabrūt they have  
procureesses ; at the Dāñh they enjoy women  
and at the Holi they have prostitutes.

*Ikka, vakil, gadhā. Paññāñ shahar meñ sūdā.*

Ikka, pleaders and donkeys abound in  
Patnā.

(An Ikka is a conveyance drawn by one pony.)

*Jabar kī joñ mahārī hoñ, nībal kī joñ merī sārī.*

The strong man's wife is treated as a  
mother and the weak man's wife as a  
sister-in-law.

(i. e. chaffed and jested with.)

*Jab dām dē bhālē, tab laññū marai chālē.*

When good times come you enjoy sweets.

*Jab lau kuchiñ meñ nāj, tab lau jaiññāñ ko rāj.*

As long as there is corn in the bin, the  
weaver's son is a king.

*Jab le sakhā ke bhāñ āñ, tab le pāññe ke tākhe jāñ.*

The son will lose his eyes before the brother  
comes to believe.

*Jāñ trāñ kuchh pāññe, korye tāññi āñ.*

Expect where you get.

(For explanation see page 116, col. i.)

*Jāññ dēre vaññāñ pāññe : Pāññ bhāññē ke dēñ dēñ.*

As you give you shall get, even to your  
sons and husband.

(For explanation see page 116, col. i.)



*Saisai dekhe gāth ki vit, taisan hare log se prit.*  
Be friendly with the people in the fashion  
of the village.

*Jaise ki arā hare, taisi dād pā.*  
As the master you serve, so the fulfilment  
of your hopes.

*Janam ke dukhiyā, karam ke hin, tin kā Deo  
lāmagrā kin.*

Wretched from birth and unfortunate are  
those of whom God hath made soldiers.

(For explanation see page 113, col. i.)

*Jānāl chilam jin: kō par chapālā āgārī.*  
The pipe knows what it is to bear the fire.

*Jō Naipāl adth jō kōpāl.*  
Go to Naipāl and your fate will follow you.

*Jare jān sāje sūkar.*  
Going to the burning place and thinking of  
(the planet) Venus.

(For explanation see page 114, col. i.)

*Jatne ki ān ro'i tatne ki fikrī alag karo tīs  
ro'i ene lādā fikrī.*

One loaf is equal to three cakes, so let go  
the three cakes and bring the one loaf.

*Jau ko gae, sāwānī ko ā.*  
Started for barley cusses for barley flour.  
(Unfair demand: a shilling's worth for six  
pence.)

*Javā jā pātāl dūkiyā māgī bhātār.*  
The maidens are dying and the grand-  
mothers demanding husbands.  
(Upside-down: to pay tarry; incongruity.)

*Jekr hōrī ānā Thātūr, tekrā jam ke dār?*  
Why should he fear the Angel of Death  
who has such a (merciful) God?

*Je pāt pādēt bhālī, deo pītār anē se gālī.*  
The sons who have gone to foreign lands  
have gone from the worship of Gods and  
ancestors.

*Je Pāgī ke patrā wā, se Pānīdī ke ānkrā  
mā.*  
What is writ in the Pandit's book, his wife  
lath in her wrapper.

*Jhīngar bāthā bābūka yor kahā ki 'ham hī  
mālīk hāi.'*

The cricket sitting on a bundle of clothes  
says "I am the owner."

*Jīnā wāpō mā āvā, oñā kōbbār mā na āv.*  
All that sit at the marriage feast cannot  
enter the marriage chamber.

*Julāhā churāse nālī nālī, Kūdā churāse ekh  
dāl.*

The weaver steals a reel at a time; but God  
makes him lose all at once.

(Of all his ill-gotten gains: poetical justice.)

*Jūn jān bāo bāo jae rū, tūn tūn utī dūth ghālī  
pāl.*

When the wind is in the East, the pains of  
wounds are much increased.

*Kājāl gayē Bhār. bākayā wāpō hī hāi.*  
They have gone to fāhār for the lamp-black

and the bride is on the tip-toe of expect-  
ation.

(For explanation see page 127, col. ii.)

*Kānī ānkh māṭar kā bīyā, voh bī ānkh Bhavā-  
nī hīyā.*

Even my one eye, small as a pea, hath the  
Goddess of small-pox taken.

*Kānī gāē Bāman ke dād!*  
A one-eyed cow for the Brahman's alms!

(For explanation see page 130, col. i.)

*Kānī gāē ke ālye lāhān?*  
Has the one-eyed cow a separate stall.

(For explanation see page 130, col. i.)

*Karān Kallū bhavānī Lālī.*  
Kallū does the deed, and Lālī pays for it.

(The cat's paw.)

*Karne kō chākri sonē kō ghār.*  
Service is for work, the house for sleep.

(For explanation see page 132, col. i.)

*Karyā Bāman, gor chamār, tekrā sang na utre  
pār.*

A black Brahman and a fair chamār won't  
do you any good.

(For explanation see page 132, col. ii.)

*Kehū ke jēh pūt, kēhū ke lekhe hanvā.*  
To some he is an elder son, to others only  
a boy.

(For explanation see page 134, col. ii.)

*Kekar kekar dharo nāoh, kamra ophē sārē gāoh.*  
The whole village wears a blanket, whatever  
you choose to call it.

(For explanation see page 134, col. ii.)

*Kekarnī kare, kekrā sīre bīre.*  
One does the act, and another is called to  
account for it.

*Khalyā sās kin sāoh mēn? Kodoh kā bhāt hīn  
bhātōh mēn?*

The wife's aunt is no mother-in-law, as millet  
is no rice.

*Khirdāī kā gāth kīhe hī kāsē.*  
The turner's tool cuts through every thing.

*Korhī kō dāl bhāt kamānt kō phūkhā.*  
The lazy lives on rice and pulse, the hard-  
working only on peas.

(For explanation see page 142, col. i.)

*Koīhī mēn chāur ghar mēn yās.*  
Grain in the barn, hunger in the house.

(Said of a fool or a miser.)

*Kumbhār ke gādīhā, jāhīn ke chātōr, māfī dekhe,  
tūhīn ke pīchho dūre.*

The potter's ass runs after any one whose  
breeches are muddy.

(He takes him for his master.)

*Kutā ke āā hōā kō lūfī loge ke khā.*  
If the dog had flour he would have baked  
bread for himself.

*Lajānā bōhī māhī bīgōr.*  
The shame-faced goat shows his teeth.

(For explanation see page 146, col. i.)

*Late kī jōi sārē gāon kī sarakj.*

The wife of a poor man is the sister-in-law of the whole village.

(For explanation see page 150, col. i.)

*Lār na ūr, etāid mīpāñ Jagdispur.*

Nor sense nor skill and he goes to Jagdispur.

*Maral bhacchiya Baman ke dān.*

(Said of a useless gift.)

*Mār jākā gāth rūpaīyā.*

A man with silver in his pocket.

(Born with a silver spoon in his mouth.)

*Mārā mēhar aur bhāge porānein.*

The wife is beaten, and the neighbour flies through fear.

(For explanation see page 157, col. i.)

*Marikhon par farishoh nāhīn.*

I'll die before I budge from here.

*Mār na jurē mādge tāri!*

He has no right even to butter-milk and demands tāri.

(For explanation see page 157, col. ii.)

*Mākhari ke chūpā bhar gāl.*

Filling his cheeks with flattery's cakes.

(Said of a toady.)

*Mastānī bikri bak kī mū sh chūmī hai.*

The she-goat on heat kisses the buck-goat's mouth.

*Māthe gathri, madhuri chāl; "aj na pahonchab pahonchab kāl."*

A bundle on his head, and easy his gait; and "I'll reach to-day or at any rate to-morrow."

(An easy going man.)

*Māthe kā murāund, bēl ka bhiand.*

No sooner was his head shaved, than a bel fruit fell on it.

(For explanation see page 159, col. i.)

*Māth par moṛī, Basant ke gīt.*

With a bundle on his head, he sings the songs of spring.

(For explanation see page 159, col. i.)

*Mīlīn na kuke dil kī, paithen darvāze nīlīn bhīrīk.*

The wealthy keep their own counsel, going in by the front door and out by the back.

(For explanation see page 161, col. ii.)

*Mīgāñ hāth āngūṭhī, bōl ke kan pāt.*

*Lauṛī ke dānt mīnī, ānōn kī ak bāt.*

The ring on a husband's hand, the ring in a wife's ear, the black on a slave-girl's teeth, are all alike.

(For explanation see page 163, col. i.)

*Mūlī aur gūlī ke pāndōn par lon kī dāl!*

Radishes and radish-leaves with a pinch of salt!

(For explanation see page 164, col. i.)

*Nāch tām yē ad, "dāgan bādhē"*

*Rādāñ yē nā, "olī lākhē."*

Not knowing how to dance (he says), "the floor is uneven!" Not knowing how to

cook (he says), "the greens are tough!"

(A bad workman quarrels with his tools.)

*Na daupī chulāiṅge, na thās lageṅī.*

Who runs not, stumbles not.

(Look before you leap.)

*Nainā det bātāñ sūh hīye ko het aher,*

*Jainē nirmal dāsī bātī bhālī kah det.*

The eyes show the love and hatred of all hearts, As a clear glass showeth both fair and fowl.

*Nām bārā ākhā, kōn down lūchā.*

A great name, and both ears cut off.

(A stain on the family escutcheon.)

*Nandā ke ghar chorī bhel, ān chōngī bār gēt.*

There was a theft in the barber's house and three cups full of hair stolen.

*Naukar ko chākār, māṛnī ko usār!*

A servant to a servant is a shed to a hut.

(The one is as absurd as the other.)

*Nau kāndē aur dus negī.*

Nine platters, and ten to receive them.

(For explanation see page 172 col. i.)

*Nayā nau gaudā, purānā chhā gaudā.*

For the new nine for the old six.

*Nayā nayā rāj bhail gagrīn anāj bhail.*

Changes of government fill the pitchers with grain.

(i. e. they create many poets.)

*Neotal Brahman, shatrū barābar.*

To invite a Brahman is to call an enemy.

(A skit at the greediness of the class.)

*Nikuriyā gāñ hāt, karkī dekh jī d phāt.*

Without a farthing he went to the inn, saw a cucumber and broke his heart.

*Padnī āl na pethyā lāgal.*

It is no market without the shameless wench.

(For explanation see 175, col. ii.)

*Pāhan mēh ke mārē chokhā tīr nādī!*

If you shoot at a stone, you will spoil a good arrow.

(For explanation see page 175, col. ii.)

*Pahār ke atghen sīdā.*

The support of the hill is a stone.

*Pahlē pīce bhātā, phēr pīce tamakhā, pīchhe pīce chīlam-chāq.*

The first puff is smoke, the second is tobacco, and the third is clearing the pipe.

(For explanation see page 176, col. i.)

*r'ānī mēh machhī, nāv nāv tukrā hīnd.*

The fish in the water, and is being divided into nine shares.

(For explanation see page 178, col. i.)

*Parhiye, bhāiyā, sō jī mēh nandya khud bad hōl.*

My son, learn those things that will keep the pot boiling.

*Parhā dhan gaurāyā mār.*

Sparrows may eat up another's wealth.

(For all I care.)

*Parhā ghōr bhāucālē thāp.*

The tame horse runs to its stall.

*Petahā chakar, ghasahā ghor, khāṭ bhut kām kare thop.*

A pot bellied servant, and a fat horse eat much and work little.

*Phar na phari, bagichā k' nān !*

Nor fruit, nor vegetables, and called a garden !

*Pharyā na sarī, bari sobhā hamārī !*

No gown and no petticoat and great credit is mine.

*Phir, murle bel ta'e.*

Again, you shaven-head, have you come under the bel tree.

(For explanation see page 183, col. ii.)

*Pāṭe deotā, chhorle bhūt.*

Worship the gods and give up the devils.

*Qarā kāk kare boohār, mehrt se jo rūṭhe bhāṭar, be butavā bole dardār, yeh tīnō pashum ke bār.*

Who trades on borrowed money, who quarrels with his wife, who speaks at Court without being spoken to; these three are as cast off hair.

*Rahab bhukle, chahab tihukle.*

I may starve, but I will not stoop.

*Rake ke bhūshahū, ndōn leve ke dhārōhar. !*

He lives in a straw hut, and calls himself a banker !

*Rah rah, baṅgnd, hore de bīhān, tujh par sājenge āṭ kamān.*

Stay, stay, you frog, until it is dawn, that I may shoot you with an arrow.

*Rām na māre, apai marai de ku-matichar kās.*

God did not kill him, but his own folly did. (His own worst enemy.)

*Rotiyā chakar, ghasyā ghor, khāṭ bahut, chale thop.*

An ill-paid servant and a bedly fed horse eat much and work little.

*Sah qum kē āgar, phūṭal gāgar.*

Full of every virtue, but only a broken goblet in the house.

*Sabā mat deo gavāran ko, hanḍyā bhar bhāt bigāran ko.*

Don't give *lhaṅg* to village boors, they will simply spoil a pot-ful of rice.

(For explanation see page 200, col. ii.)

*Sampat se bhetā nahī diladīlar se tūlan.*

No friend to prosperity and an enemy to adversity.

(A stupid man.)

*Sastā gehūn ghar ghar jē'a.*

When wheat is cheap, there are offerings in every house.

*Sat pāṭhā pakud, na aṭ gālar.*

One Indian fig is better than half a dozen *pakud*.

(*Pakud* is a wild tasteless fruit.)

*Sattā man bhattā, jab ghulhā. jab kharibā, jab jūbā ; dhān bichāre bhalle kūrē khāṭ challe.*

Pulse meal is a pleasant thing; you knead, and eat and go your way; but rice is a pleasant thing, for you simply husk and eat and go your way.

(For explanation see page 214, col. i.)

*Sent kā māl hīrdā nirdā.*

The heart has no pity on easily gotten wealth.

(Easy come easy go.)

*Sundrī bechē kātā, anārī bechē māchhū.*

The wise man sells the bones, the fool his fish.

*Tāt doṭ kar bāje*

It requires two hands to clap.

(It takes two to make a quarrel.)

*Talvō ki ā kahūn yā jīb ki ā ?*

Shall I judge according to the soles of my feet, or according to my tongue !

(For explanation see page 231, col. i.)

*Tas Makund, tas pādanghor : Bidhī ne ān mildī jorī.*

As makund, so his roaring mare : Fate has made a rare match of them.

*Thakul pārdā phēn chāle.*

The exhausted swimmer licks the foam.

(His capital all spent, on paltry jobs intent.)

*Thenge thān, labale pāzār.*

Stand my ridicule, or a thousand blows.

*Tirtā ke bijō ko pakhōch qā.*

It has run to seed in the third age.

(For explanation see page 240, col. i.)

*Tisī ko khet men jolhā bhutān.*

The weaver loses his way in the linseed field.

(For explanation see page 241, col. i.)

*Tohrā bātē k' m bhūā etko na chhufī.*

You don't know chaff from wheat.

(For explanation see page 241, col. i.)

*To ko na bhundān, torā bhāiyā aur b'ndhān.*

I'll not change you; I'll get more of your brothers for you.

(For explanation see page 241, col. ii.)

*Torī hoṭo mū-i khar, patvā bhailo sāg :*

*Agvāre pichhvāre baithlo, so ho bhailo sardār.*

Radishes and weeds for vetches and their leaves for spinach : He has become a gentleman who was but a dependent.

(For explanation see page 241, col. ii.)

*Tū kar apnā kām tvaipā bhusan de.*

Do your work quickly and let the curs bark

*Tum ant gāṭ ham ant ko dē, māpō chūn kūtān ne khāgo.*

While you went one way, and I the other, the dogs ate up the dough.

(For explanation see page 245, col. ii.)

*Tum'āre bhātār na hamārē jōṭe aṭ kuchh tārō kī bīḍḍ hō.*

You have no husband and I no wife; let us  
so act that we may have a son.

(For explanation see page 216, col. ii.)

*Turuk hā hue, tau bāt nā.*

I have turned Mahommadan and have still  
gained nothing by it.

(For explanation see page 348, col. i.)

*Udhyañ satvā pītram ke dān.*

Spoilt flour is offered to the ancestors.

(For explanation see page 249, col. i.)

*Ukhā meñ murā, mā bāp bīrā.*

The pestle in the mortar and the parents  
forgotten.

## HINDOO PROVERBS.

*Ah ke ā he, ham na byāhe : phit paro roh sāhe !*

The marriage season come and I not wed

Out on the season that hath sped !

(Cursing the stick that beats you)

*Ad Hindū, lād Musalmān,*

First Hindū, then Musalmān.

(For explanation see page 3, col. i.)

*Āe Kanāgat phalā kāns, Bāman uchhēn nau  
nau bāns.*

When the *kanāgats* come, the long grass  
blooms, and the Brāhman dances nine  
poles high.

(For explanation see page 3, col. ii.)

*Aitvār jāh jāniye jāb haññ āpēñ bāniye.*

Know it's Sunday when the shopman leaps  
his shop.

(It being the invariable custom)

*Āj kāl ki kanyā apne māñh se bar māñgti  
hain.*

The girls of the period choose their own  
husbands.

(Very shocking in India.)

*Andar chhāt uñhā, bāhar kahāñ 'dūr. dūr.'*

Within no abstinence, without he says  
'away.'

(Hypocrisy.)

*Baḡal men chhūrī māñh nāñ 'Rām Rām.'*

A dagger in his bosom, and politeness in  
his mouth.

(For explanation see page 24, col. i.)

*Bārī bahā, bārā bhāḡ.*

Older the wife, greater the good fortune.

(For explanation see page 33, col. i.)

*Bārī bahā ko bulāo, jo khīr men nāñ dālē.*

Run for the elder brother's wife, she 'll put  
salt in the khīr.

(For explanation see page 33, col. i.)

*Bārī bhāñī māñ ke thānak.*

The elder brother's wife ranks with the  
mother.

(According to custom)

*Bārī nāk-vālē.*

A man with a great nose.

(of great honor.)

*Baukare kī 'Rām Rām,' Jam kā sandeś.*

The traders' salute is a message from the  
Devil.

(i. e. a dān.)

*Beche so banjārā, rakhe so hattiyārā.*

Who sells (grain) is a merchant, who hoards  
it is a murderer.

(For explanation see page 36, col. i.)

*Bharmā bhāt, sankā dāyan.*

Imagination is a devil, and fear a witch.

(Therefore be brave and sensible.)

*Bhūk ko kuchh dijiye, yathā shakt jo hōe.*

Feed the hungry as much as in you lies.

*Bhā'e Bāman gāe khāñ, 'ab khāñ, to Rām  
dikhāi.'*

The forgetful Brāhman ate beef (and said)

'I will never eat it again, by God !'

(For explanation see page 43, col. i.)

*Bin parhe parit nahiñ.*

No belief without proof,

[diye.

*Birādri ko na khidāy, chār kāñdhi kī jīmā.*

The kinsfolk have not been feasted, only  
the corpse bearers have been fed.

*Biyāñ, ichhe pattal bhāñ.*

When the marriage feast is over, even the  
leaf plates are a heavy expense.

(Plenty comes with the feast.)

*Chhāb'e hone gae the. Dubbe bhī nā rāhe.*

Wanting to become a Chhābbe he loses even  
his original rank of Dubbe.

(For explanation see page 64, col. ii.)

*Chhatrī pātī ghate jāp aur bāphe ratī.*

O goddess forgive his sins and increase his  
fortune.

(Said when a child sneezes.)

*Chhattis parkār ke bhojan men sattar do bahattar  
rog bhūse haiñ.*

In thirty six dishes are seventy two com-  
plaints.

*Chhattīrī kī bhagat, nā māñt kī dhanak.*

You can no more make a monk out of a  
Chhattīrī (soldier) than a how out of a  
pebble.

*Chhāyā bārī māyā hai.*

Shade is a great blessing.

(Chhāyā—also roof over your head.)

*Chhīnkāt nahīye, chhīnkāt khāiye, chhīnkāt  
rahiye nō ; Chhīnkāt kist ke na jāiye chāhe  
sarē sonē kī hō.*

You may sneeze and wash, eat, and sleep ;  
But you must not sneeze and go to  
another's house, though all of gold.

*Chhoṣī ē baahhiyā, bari ē hattiya.*

The calf is small, but the sin is great.  
(As well be hanged for a sheep as a lamb.)

*Chindāl na chhoṛe makhiṁ na chhoṛe bāl.*

The low castes leave neither hair nor flies.  
(For explanation see page 57, col. ii.)

*Chirā hai jis ne, vohī niregā.*

Who opened the mouth will feed it.

*Dān, bit samān.*

Be charitable according to your means.

*Darshan moṭā, yashā khōṭā.*

Great object, but a bad road.  
(Such as a pilgrimage to Badri Nāth in the Hills.)

*Dāt karam kahār se nichē.*

To serve is worse than to be a scullion.  
(Service is another name for slavery.)

*Dāt ke tin gun ; de, dilāve, deke ohin le.*

God has three qualities, to give, to make others give, and to take back what He has given.

(Said also of a king or master.)

*Deṭi dīn kāte, log parchā māngēn.*

Devi (goddess) spends her days (in care), and man is ever demanding a miracle.

*De, dilāve, de de kare, so pirānī bhauṣaṅgar tare.*

He that gives, causes to be given, and persuades others to give, passes through the sea of this world.

*Deh dhare ke ḍand haiṁ.*

The penalty for being created.  
(Disease and suffering; no body no pain : Adam's legacy.)

*Dah meh anek rog bharen haiṁ.*

Innumerable maladies lurk within the body.

*Deotā bāma ke bhiṁke haiṁ.*

The gods hunger after the smell only.  
(For explanation see page 68, col. i.)

*Dhāo, jo bidh likhā soṁ pāo.*

Rush on, but you 'll only meet your fate.

*Dharm hār dhan kōi khāi.*

Any body can make money by dishonesty.

*Dharam kī jar sadā harī.*

The root of faith is ever green.

*Dharm kī māt dānjh.*

Evening is the mother of patience.  
(See page 69, col. ii.)

*Dhāvayā so pāvayā.*

Who runs gets, or who worships gets.

*Dhātī pānī kī saujog hai.*

There is some connection between his fire and water.

(For explanation see page 71, col. i.)

*Diya dām māṅge Musalmān.*

Muslimans will claim back the given alms.  
(For explanation see page 78, col. i.)

*Donoṁ bhōs jogyā mudrā aur āḍa.*

The jogi lost both his ear-ring and his salute.

(For explanation see page 74, col. ii.)

*Dunyā dhund kā pasārā hai.*

The world is but an expanse of vapour.  
(The world is a mirage: all cheam.)

*Ek dīn pāhōnā, dūro dīn an-khōnā.*

One day a guest, the second day a sponge.

*Ek gurū ke bālke.*

Disciples of one teacher.

(For explanation see page 78, col. i.)

*Ek lakh potā savā lakh nāṭī us Rāvan ke diyā na bāṭī.*

With a thousand sons' sons and a million daughters' sons, nor wick nor lamp to such a Rāvan.

(For explanation see page 79, col. i.)

*Gae Dakhhan vohī karam ke lakhān.*

He went to the south, and had the same fortune.

*Gangā gae, muṇḍāe sidh*

When gone to the Ganges, shaving is necessary.

*Gangā gae muṇḍāe sir.*

Gone to the Ganges and shaved his head.

*Gangā kar gaur garibān kī.*

O Ganges, hear the prayer of the poor!

*Gangā ko ānā thā, Bhāgirath ko jas.*

Fate made the Ganges flow, but Bhāgirath gets the credit.

*Ganjī satti, āt pūjāri.*

A bald pigeon and a dwelling in a palace.

*Garab karate Rāvan hāre.*

Rāvan was humbled for his pride.

(Allusion to the story in the Ramayan.)

*Garab kī sir nichā.*

Pride goes before a fall.

[hotā.]

*Ghar āt Luckchhmi ko lāt mārā oḥchhā nahin*

Never kick good fortune when she comes to you of her own accord.

(Never decline a spontaneous offer of marriage or of a post.)

*Ghar dyā nāg na pūje bānbi pūjān jar.*

They do not worship the snake in the house, but they go to worship at his hole.

(For explanation see page 87, col. i.)

*Gharī meh gāon jāte nau ghari bhaddā.*

The village burus in an hour, and in nine hours comes the lucky moment.

(For putting it out : a skit at the astrologers.)

*Gharī meh gharyāval hai.*

The clock strikes differently every hour.  
(Uncertainty of the fortune.)

*Ghar kī bhedī Lankā dhāve.*

A domestic foe would ruin Lankā.

(For explanation see page 88, col. i.)

*Ghar kī jogī jogu ān gāon kī siddh.*

A jogī is a beggar at home and a saint abroad.

(For explanation see page 88, col. i.)

*Ghar ke khir khān aur doṭā bhālā mēṭhā.*

The house-folk eat the offering of milk and rice and the gods are propitiated all the same.

(For explanation see page 88, col. ii.)

*Chorā chahiye bidāgko, sarā phirtā sā āyo.*

A horse is wanted for the bridegroom, so bring it quickly.

*Gini dalyā hain.*

Each bit is counted.

*Gūdar men gūdarā.*

A sweet cake in a rag.

(For explanation see page 92, col. ii.)

*Harī ki māyā chhīn men dhūp chhīn men chhāyā.*

God's wondrous deeds, one moment sunshine, and another moment shade.

*Hāth bechā hai, kuchh sāt nahīn bechī.*

I have sold you my limbs, not my caste.

(For explanation see page 99, col. ii.)

*Hindī na Fārsī lālā jī Banārsī.*

With neither Hindi nor Persian, he is a scholar from Banāras.

(Benares is noted for its Sanskrit scholars.)

*Hom karat hāth jarā.*

Burning the hand in making a sacrifice.

(To be injured by a good action.)

*Indar rājā garjā, mādār jād larjā.*

My heart trembles when the clouds thunder.

(For explanation see page 105, col. i.)

*Issar dē, diladdar bhāge.*

When good fortune comes poverty runs away.

*Issar se bhētā nahīn, diladdar se bigār.*

Good fortune he has not and quarrels with misfortune.

(Making the matter worse.)

*Is tarah kānṛī has jāte qasī se gāe.*

He is trembling like a cow before a butcher.

*Jub prajā nahīn, to rājā kāhān.*

When there are no subjects where is the king!

*Juhān Gang wahān rang.*

Where Ganges flows are gala shows.

*Jaisā deūtā vairī pūjā.*

As the God so the worship.

*Jā ko Rām rachehāk tā kī kun bharachak.*

Whom Rām protects none can slay.

*Jam se buri jānet.*

Better Hell than the plagues of a marriage procession.

*Jas dūlāh tas banī barāt.*

As the bridegroom, so the wedding party.

*Jā se jā ko kām, so tāko Rām.*

He is thy God, whom thou hast to serve.

*Jeth jethē Aār hētē.*

(The weather is) best in Jeth and worst in Aār.

(Jeth is May-June, Aār, July-August.)

*Jeth ke bharosē pe.*

Pregnant on expectations from her husband's elder brother.

(For explanation see page 115, col. ii.)

*Jin kī yāhān chāh unki yāhān bhī chāh.*

Who are loved in this world are loved of heaven.

(i. e. They die early whom the gods love.)

*Jis ke dāt nahīn us kī dekhī dāt.*

Who has no daughter, looks upon his thres-hold as his daughter.

(For explanation see page 118, col. ii.)

*Jitne musāf usne ping.*

As many heads (sons), so many offerings to your manes.

(For explanation see page 121, col. i.)

*Jo bolē so kunḍā khole.*

Who speaks first must open the door.

(For explanation see page 122, col. i.)

*Kālī gāe Baman ko dān.*

A black cow given in alms to a Brahman.

(For explanation see page 128, col. ii.)

*Khānī bīnā sab rānḍī rasoi.*

Without sugar a dinner is like a widow.

(For whom no one in India has any regard.)

*Khāne kī pīrhe, nahāne ko pahle.*

Bathe before eating.

*Khudā kī mārā harām, apnā mārā haldī.*

Killed by God is unlawful, killed by yourself is lawful food!

*Kutte ko hadḍī bhālī lagī hai.*

Dogs best love a bone.

(Hindū skit at the Muhammadans.)

*Māi bāp ke lātan māre, mehrī dekh jurdā.*

Chāron dhām jo phirī aye, tabhūn gāp nā jāe.

Who kicks his parents to please his wife,

His sin will cleave to him though he makes all the pilgrimages.

(For explanation see page 152, col. ii.)

*Mard ke chār nikāh durst hain.*

It is lawful for a man to have four wives.

(Hindu chaff of the Muhammadans.)

*Mūi bachhiya kāmān ke dān.*

A starving heifer given in alms to a Brah-

(A useless gift.)

*Nāī, dāī, bāī, qasī in kī sūtāt kadhī nā jāī.*

Barber, mid-wife, leech and butcher; these four are always defiled.

*Nayā atit perū per aldā.*

The unversed ascetic squats on his haunches.

(For explanation see page 172, col. ii.)

*Pahlē hī gassē meḥ bāl āyā.*

Hair in the very first morsel of food.

(For explanation see page 176, col. i.)

*Panch jāhān Panmshuar.*

Where is the jury, there is God.

(For explanation see page 177, col. i.)

*Pānī pīje chhān-ke gurū kīje jān-ke.*

Strain your water before you drink it, and test your priest before you retain him.

*Pānō to bīnī sau to gīnī.*

Prostration is the end of bowing, as a hundred is of reckoning.

*Parḍē dhan par Lachkhmī Nardān.*

He is the Lord of Wealth on others' property.

(i. e. he wastes it)

*Pardes kales nareḥan kō.*

Even kings suffer in strange land.

*Parhā na likhā nām Bidyā-dhar.*

He can neither read nor write and named Mr. Doctor.

(For explanation see page 180, col. i.)

*Par ki khetī par ki gāh, voh pāpī jo māram jāh.*

The field is another's and so is the cow: he is a sinner who drives it away.

(For explanation see page 183, col. ii.)

*Parā kā sātnā, nirā pāp kamānā.*

To torture an animal is a great sin.

*Pherā ki gunahgār hai.*

The marriage tie is her only sin.

(For explanation see page 183, col. ii.)

*Prem kahānī kahat hūn, suno sakhi rī dū,  
Pi dhādan ko ham gatī, diā ap harāś!*

I tell thee a tale of love, come near, my love, to hear. I went in search of my love, and lost myself!

(For explanation see page 186, col. i.)

*Pārē gurū ghanṭī hai.*

An old priest is only a bell ringer.

(Allusion to the services in Hindu temples.)

*Pūt sapūt to kyōn sanchā? pūt hapūt to kyōn sanchā?*

If your son is a good son you need not collect money; if your son is a bad son you need not gather wealth.

(For explanation see page 187, col. ii.)

*Rabban-har bhāe bhuj chār, to kyā bigrē bhuj do ke bigrē,*

When he that has four hands (Vishnū) is my protector, what harm can his enmity do me that has only two?

*Rupae vālē ko rupae kī dē, mo ko Rām kī dē.*

The rich man trusts in his wealth, and I in my God.

(The self consolation of the poor.)

*Sāban diye mail kaṭa, Gāngā nahāī pāp.*

Soap cleans from dirt, and bathing in the Ganges from sin.

*Sakhi bāt khoṭī sirē dāl roṭī.*

Best is pulse and bread; all else is bad.

(Pulse and bread are wholesome and cheap.)

*Sādhoṅ ko kyā savād? Gur nahāī batāhe hī sahī.*

What cares a saint for relishes? If there be no sugar then give him sugar candy.

(For explanation see page 202, col. i.)

*Sahī bahē na jāh, gaurā se jāh.*

The banker is not being carried away, he is going down for some object of his own.

(For explanation see page 203, col. i.)

*Sājhe kī Holl and se bhālī.*

Partnership at the Holl is a good thing.

(For explanation see page 206, col. i.)

*Sājhe kī mā Gāngā na pā.*

The mother of several sons will never reach the Ganges.

(For explanation see page 206, col. i.)

*Samae samae ke ditā Rām*

God gives in every clime and time.

*Samae na bāram bār.*

Opportunity comes not daily.

*Sampat kī jorū; bipat kā yār.*

In prosperity a wife, and in adversity a friend.

(For explanation see page 207, col. ii.)

*Sārī Rāmāyan sun ke pūchhā Sitā kis kī jorū thī?*

After listening to the whole Rāmāyan, he asks whose wife Sitā was.

(For explanation see page 210, col. ii.)

*Sās mātī, bahū betā jāyā; vā kā paltā vā mēh dā.*

The mother-in-law died, and the daughter in-law gave birth to a son; and so the account was balanced.

*Sūt māmā kā bhanjā bhukā hī bhukā pūkār.*

The nephew of seven uncles goes hungry.

(For explanation see page 213, col. ii.)

*Sāvan ko rapte aur hākim ke dāpce kā kuchh dār nahā.*

It is no harm in slipping in Sāvan, or in being snubbed by a master.

(For explanation see page 216, col. ii.)

*Savere kā bhūlā sājhe ko bhī dō, to bhūlā nahā kahlā hī.*

If what was forgotten in the morning is remembered in the evening there has been no forgetfulness.

(For explanation see page 216, col. i.)

*Shām ke murde ko kab tak roṭ?*

How long will you weep for him who died in the evening?

(For explanation see page 218, col. i.)

*Shankā dāyan, manāī bhūt.*

Our fears create giants and our thoughts phantoms.

*Sharan gurū kī dē ke jo sumre Siyā Rām,  
Yahān rahe ānand se ant bhar Hari dhām.*

Who follows a prophet and calls on God, Will be happy in this world and go to God's home in the next.

(For explanation see page 218, col. ii.)

*Sinhā suraype to Lalji ke sang gae; ab to dekho aur khā.*

Licking with broomstick is gone with my father; now you can only look and eat.

(For explanation see page 221, col. i.)

*Sukh ke bare jodhā rakhvālī kahē.*

Happiness is guarded by bold warriors, i. e. happiness is difficult to reach.)

*Thālī girt jhankār sab ne sunī.*

When the brazen dish falls, all hear the clang.

(For explanation see page 227, col. i.)

*Thālī par se bhūkā nahāī upā jāh.*

The hungry man does not leave the platter.

*Thore bhānd aur Banaras mek rahād.*

Little to eat and a life at Benares.

(For explanation see page, 238, col. 1.)

*Tin lok se Mathurā nijār.*

Mathurā is apart from the three worlds.

*Tin pāo bhūt-ur, to deotā aur pūr.*

We remember the gods and ancestors, when the stomach is full.

(For explanation see page, 239, col. ii.)

*Tiryā charitr jāne nahin koi khaṣam mār ke antā hoi.*

None knows the wily tricks of women :  
They kill their husbands and then burn themselves.

(For explanation see page, 240, col. ii.)

*Tiryā tarāh mard atthārāh.*

A woman at thirteen and a man at eighteen.  
(make a fair match.)

*Told bhor ki chār kachauri, khurmā māhr dhātā kā, Lalā ji ne byāh rackāyā dhabā bēh lugāi kā.*

With four thin cakes and tiny sweets, my

gentleman has held a marriage on the proceeds on his wife's petticoat.

(A skit at the pretentious marriage of the poor.)

*Tulsi kā pōtā kuan bārā kuan oḥṭā ?*

Is one leaf of the tulsi tree better than another?

(For explanation see page, 244, col. ii.)

*Turat dām mahā Kalyān.*

Ready alms is sure salvation.

*Turat dām mahā pun.*

Ready alms is a great virtue.

*Udho, bān ās ke bās.*

It is luck that has done this Udho.

(For explanation see page, 249, col. i.)

*Udho kā len na Mādhō kā den.*

I owe nothing to Udho, and Mādhō owes nothing to me.

(I am independent.)

*Ulañ jāgā-to ulañ hē rahagā.*

When once entangled he will be disentangled.

(For explanation see page, 249, col. ii.)

## MERCANTILE PROVERBS.

*Bāsār us kā jo le-ke de.*

The market is his who pays.

*Bāhā na de, bhāo de.*

Sell at the market rate, not for friendship's sake.

(Benevolence spells bankruptcy.)

*Bhārī byāj māl ko khāḍ.*

High interest means loss of principal.

*Bhāl chāk lent d-ni.*

All mistakes should be given and taken.

(Errors excepted; the E. E. of the English traders.)

*Biyāj motā māl kā toḥā.*

High interest loses the capital.

*Bohnā toḥni, rad bālā.*

Cash for hand-sell puts away misfortune.

*Deṭā bhālā na leṭā.*

Neither giver nor taker can make a mistake about it.

(Said of an easy and plain calculation.)

*Ek hāth lenā, ek hāth dēnā.*

Take with one hand and pay with the other.  
(Ready money.)

*Ek ke dānd se sau ke savdī bhāl.*

A hundred and quarter for a hundred is better than the two for one.

(For explanation see page 79 col. i.)

*Gāhāk aur mau kā ṭhik nahin kab āve ?*

Who knows when death or a customer will come?

*Ghar bhāre, hāt bhāre, pūñjī ko lāge byāj,*

*Munim baṭhā roṭiyān jāre, dīvā'ā kāre kāin lāj.*

His house hired, his shop hired, his capital borrowed. His owner eating up his goods; no shame to him if he became bankrupt.

(Said of the improvident.)

*Ghar se gharā nahin bhārā jāṭā*

You cannot fill a jar with a jarful.

(i. e. on account of wastage.)

*Hāth kī dēnā; our bair bīdān.*

Lend your money and make an enemy.

*Hāthōn hāth bik gayā.*

Sold from hand to hand.

(A rapid sale.)

*Is hāth lenā us hāth dēnā.*

Give with one hand and receive with the other.

(Cash dealings.)

*Itnā nāfā khāo, jūnā dē meṭā non.*

Make as much profit as there is salt in flour.  
(Don't exceed safe limits in speculating.)

*Jab bhās sau to bhāj gayā bhān.*

(i) When it (debt) reaches to a hundred he no longer fears it.

(Owe a man £10,000 and you are his master.)

(ii) When a hundred join together fear flies from them.

(The bundle of sticks : union is strength.)

*Jhūṭ se dām nahin chālā.*

Business can't thrive on lies.

*Jis kā āṅṅā bīke roh badhiyā kyōn kare* [him]

If the entire bull will sell, why castrate?

*Khol gharā kar be dhārā.*

Open the jar, and get ready the scoria

(For explanation see page 139, col. ii.)



**Kya udhar ki mē marī hai ?**

Is the race of credit extinct ?

(For explanation see page 147, col. i.)

**Motti kā ghara bhī thokh bājā-kar letē haiñ.**

Even an earthen pot is rung before it is bought.

(For explanation see page 159, col. ii.)

**Nasr aur gahak kā etebār nahīñ, jāne kis vagt ā jāē.**

[will come.]

None can tell when death or a customer

**Māl se byāj pyārā hotā hai**

The interest is dearer than the principal.

(For explanation see page 164, col. ii.)

**Mūkh mātāye dām nahīñ milte.**

The price asked for cannot be had.

(For explanation see page 165, col. i.)

**Oekhi pūññī khaṣmōñ khāē.**

A small capital ruins its master.

**Pahīñ bohūñ Allāh Miyāñ kī āē.**

After handsell my hope is in God.

(For explanation see page 176, col. i.)

**Pāsaṅg kā chor tū jagah dāḡdāḡ;**

**Jhukā tole, ruknā de, pāsaṅg dikhāve.**

The thief with false weights gets punished in three ways; Giving over weight, making a bad bargain, and showing the difference in his scales.

(For explanation see page 181, col. ii.)

**Pārātāl chāhe mathāḡ bech.**

Let the weight be right, whatever the cost  
**Rakho is maqūle pe dār o madār, Fī nūn naḡd aachhe na terah uḡār.**

Depend upon this motto: That nine in cash are better than thirteen on credit.

(A bird in hand is worth two in the bush.)

**Rakh pachhāḡd huchh nahīñ, bech pachhāḡd aachhā.**

It is useless to repent that you have kept, and well to repent that you have sold.

(For explanation see page 191, col. i.)

**Rupāē kī kām rūpae se chālā hai.** [money.]

Money carries on the business that requires

(Money takes the mare to go.)

**Rupae ko rūpāyā kamātā hai.**

Money begets money.

**Sach bol pūrā to.**

Speak the truth, and give full weight.

**Sāh ke āvāē, kambukhī ke dūne !**

The banker's interest is twenty-five per cent : the usurer's is cent per cent !

**Sāhū battē voh bhī sāh**

Who sells at cost price is still a merchant.

(For explanation see page 203, col. i.)

**Sāhukār ko kīśān aur bālak ko mōsān.**

A farmer is to a banker, what wasting is to a child.

(For explanation see page 203, col. ii.)

**Sainkron ke vāre nūyāre ho gae.**

It is a gain of hundreds.

(Said of large and lucrative contracts.)

**Sājhā bhālā na bāp kī aur tō bhātā na tūp kī.**

Partnership even with a father is not good,  
Nor is a burning fever.

**Sājhā sadhe na bāp kī.**

Partnership even with a father is not lasting.

(For explanation see page 205, col. ii.)

**Sikh lākḥ or bhālī.**

Credit is better than a fortune.

**Sasā rore bār bār, mathāḡ rore ek bār.**

Cheap weeps oft, dear but once.

(Cheap and nasty.)

**Saste ko dekh bhāl ke lenā chūhḥ ye.**

Think twice over a cheap bargain.

**Sasti they kī tāng uḡhā uḡhā ke dekhḥe hriñ ?**

Lift up the leg of a cheap sheep.

**Sāte kī sḡdā aur biḡḡā rūpae kī chām kyā**

A bethrothal for a consideration and money

lent on interest confer no obligation.

**Ser mē pinserī kī dhokā.**

He 'll cheat five pounds out of every pound.

(A great rogue.)

**Sidhī uḡḡḡḡ ghī nahīñ nikālā.**

Straight fingers bring no butter.

(For explanation see page 220, col. i.)

**Sonā le kē mathī bhī nahīñ detā.**

He would not return even clay for the gold

he had borrowed. (A bad debt.)

**Tābā d kḥe chīnā, man dekhḥe b oḡār**

Seeing money settles, seeing the person

does business.

(For explanation see page 231, col. ii.)

**Terā dhakā rahe, merā bik jāē.**

Let yours remain covered up, till mine be sold.

(Applied to a selfish person.)

**Ter ter ke rove aḡnī lāḡ khose.**

Who weeps and cries aloud loses his credit.

(Keep your losses to yourself.)

**Thathere thathere badāi !**

One brazier exchanging with another !

(For explanation see page 237, col. i.)

**Thorī pūññī khḥḥmōñ khāē.**

A small capital ruins the master.

**Tīm diye aur terah pās ; kaise toḡh byāj kī jāē.**

I gave three and got thirteen : How the

love of usury does increase !

(The proverb is a spit at the usurers.)

**Toḡḡḡḡ ho ghar ka ṭībā ; Toḡḡḡḡ gayā to khulānāḡbā.**

Misfortune will ruin a house, But when mis-

fortune goes good fortune comes.

**Uḡhār baḡī nattyā hai.**

Debts are a great trouble.

**Uḡhār denā larāī mol lenā.**

Give on the loan and buy a quarrel.

**Uḡhār dije, dushman kije.**

Give a loan and make an enemy.

**Uḡhār diyā, gāhāk khḥḥyā.**

Sell on credit and lose your customer.

(For explanation see page 248, col. ii.)

**Uḡhār diyā gāhāk gayā ; udḡā diyā rad balā.**

Sell on credit and lose your customer ;

make an offering and avert evil.

(It is better to give than to lend.)

## MUHAMMADAN PROVERBS

*Adho Qāzi Quddūh, ādho Bābā Adam.*

Half the world are Bābā Adam's and half are Qāzi Quddūh's.

(For explanation see page 2, col. ii.)

*Admi ko dhāt gas samū kha't hai.*

Man wants but seven feet of earth.

(His grave.)

*Ah-i-mardān na āhī sandān.*

Not a man's āh nor a woman's āh in him.

(See page 6, col. i.)

*Āi hai jān ke sāk, jāyī jandē ke sāk.*

Come with your life, it leaves but with your corpse.

(A bad habit.)

*Āisā kiyā dīl gurdah, kī rupayā kiyā khurdah.*

Such spirit and liberty! he has actually changed a/rupee!

(‘Being worth six pence!’)

*Āisā hātē fōjā Bakrid ke hām dē.*

Had you been of any use you would have been used at the Id and Bakrid.

(For explanation see page 7, col. i.)

*Āi to roṣī, nahī to roṣāh.*

Earn and dine, or else fast.

*Ākōā Hasnū roṣe, kī qabr khodē.*

Let lonely Hasnū weep or dig the grave.

(You can't do two things at once.)

*Al bal Khudā bal.*

God's strength is the greatest strength.

*Al farbāh khudāh-makvudāh marī-i-admī.*

A fat man is undoubtedly one of the first consequence.

(In appearance.)

*Alif Allāh.*

God is Alif.

(For explanation see page 9, col. ii.)

*Allāh Allāh karo khair māngō.*

Call on God and ask his blessing.

*Allāh Allāh, khair sallāh.*

Thank God, it is well over.

(All's well that ends well.)

*Amnāt mek khayānāt to samīn āhī nahīn hātī.*

Even the earth does not commit breach of trust.

(I.e. it yields what is sown in it.)

*Andāh hādī, bahrā murāhid.*

A blind guide and a deaf follower.

*Apnā 'Bis'me'llah,' dūre kī 'naus' b'e'llah.'*

One's own 'God bless him!' to the other's

'God preserve me from him!'

(Allusion to the rhyming Arabic sayings.)

*Arī dhārī Qāzī ke sir parī.*

Whatever happens the Qāzī is responsible.

(Shifting responsibility on to others' shoulders.)

*Āyā banda, āi roṣī, gāyā banda, gāi roṣī.*

Come 'man, come 'god, go 'man, go 'food.

(For explanation see page 25, col. i.)

*Āyā Ramadā, āhīyā Qāzīnā.*

When Ramadā comes, the Devil flies.

(For explanation see page 25, col. ii.)

*Banda āyā hāi.*

Man is but man.

(Apt to err.)

*Bas ke shakt namāz musallāt bayādhī.*

The prayer is over, so put away the carpet.

(Said when my-work is finished.)

*Bis'me'llah kī gūlā.*

Wrong at the very Bis'me'llah.

(For explanation see page 46, col. i.)

*Bis'me'llah ke gumbad mek baikhē hātī.*

He resides under the dome of Bis'me'llah.

(For explanation see page 46, col. i.)

*Boyd na jett Allāh Miyaṭ na diya pott.*

Without sowing or ploughing God gave him a grandson.

(See page 47, col. i.)

*Bure bahar-vāle par t'n harf.*

For evil speakers three letters.

(See page 47, col. ii.)

*Chirāg raushan, murād hātī.*

The lamp is lighted and the wishes fulfilled.

(For explanation see page 38, col. i.)

*Chugal-khor, Khudā kī chor.*

The tale-bearer is God's enemy.

*Dah dar dūnya, sad dar akhīrat.*

Ten in this world is a hundred in the next.

(Street cry of Muhammadan beggars.)

*Dāhāt Khudā kī nūr hātī.*

The beard is the light of God.

*Dar-i-taubā dār hātī.*

The door of repentance is open.

*Dastar-bān kī biakhāne mek sau aib. na tī.*

Who spreads his table hath a hundred faults.

Who spreads it not hath only one.

*Dastar-bān kī bāh.*

The cat of the banquet.

(For explanation see page 66, col. i.)

*Dorh tāt kī masjid juṭī kī bandhē hātī.*

They built a separate mosque of their own with a brick and a half.

(Going their own way.)

*Din Id, :at Shab-barāt.*

Each day was an Id, and each night a Shab-barāt.

(For explanation see page 72, col. i.)

*Diga fāteha ho lage loqān.*

He squandered away what was given him as an offering.

(For explanation see page 73, col. 1.)

*Do dū rai, to dūg batayā Qat?*

When two beggars agree what can the Qat do!

(For explanation see page 73, col. 1.)

*Do Mulla mek murgā hardān.*

Between two Mullas the fowl remained unlawful meat.

(For explanation see page 74, col. 1.)

*Do qasdiyeh mek gāi mardān.*

Between two butchers the cow died a natural death.

(And so because unlawful food.)

*Dunya murgā pasand hai.*

The world praises the dead.

(Do mortals all not know.)

*Et din mahmūd, do din mahmūd, āre din balāš jāh.*

One day a guest, two days a guest, the third day a nuisance.

*Et hammām mek aab naqā.*

In one bath all are naked.

(For explanation see page 73, col. 1.)

*Falādh khūsh dāst tūch to bād ā.*

If the teeth be broken by eating pudding it is of no consequence.

(For explanation see page 81, col. 1.)

*Fal sabān yā fal Qurān.*

Divination by word of mouth, or divination by the scripture.

*Fāteha na darūd khūsh ho mawjūd.*

He is in too great a hurry to eat to say grace.

*Fikr aur sikh donoḥ chāhiyeh.*

Meditation and prayer both are required.

(Of a mendicant.)

*Gas bichāre rose ruke ch ham ā.*

When one day of the fast is over twenty-nine remain.

(For explanation see page 82, col. 1.)

*Gas the roach chhūpāne, namāz gāle gaur l.*

He went to be freed from the fast, and prayers were added to it!

*Gariḥ ki fori aur, Uḡdah Khānām aḡar.*

The wife of a pauper and named my Lady Excellent.

*Gariḥ ne rose rakhe din āge ā.*

When the poor fast, the days lengthen.

(For explanation see page 84, col. 1.)

*Gāz Miyān, Dam Madar, khāshak papā ham alayr.*

By Gāz Miyān and Dam Madar, I am ready to eat the cooked dinner.

(For explanation see page 86, col. 1.)

*Ghar ke piroḥ hē tel hē mēfūd.*

For the house priest only oases of oil.

(For explanation see page 88, col. 1.)

*Gūst bēg nāgā shūrā.*

The bits of meat are counted and the soup is measured.

(For explanation see page 81, col. 1.)

*Gūst kha lē hāsh, hāddiyā phāsh dā hāsh.*

Flesh is eaten and bones are thrown away.

(Take what is good for you.)

*Haj kā haj nij kā nij.*

Pilgrimage is pilgrimage, and trade is trade.

(For explanation see page 85, col. 1.)

*Halāl ki dākhān aur dādā ji ki fāteha.*

To celebrate a grand-father's obsequies at a confectioner's shop.

(For explanation see page 86, col. 1.)

*Haq Allāh pak vā Allāh.*

God is truth and God is pure.

*Haq kā rūst Khudā hai.*

The guardian of truth is God.

*Haq bar haldā kar, din mek sūn bār har.*

Do the right and lawful, and do it a hundred times a day.

*Haq kā vāhi Khudā.*

God sides with the truth.

*Haq nām Allāh kā.*

The true name is God.

*Harām khānā aur shālgam!*

Unlawful food and a turnip at that!

(As well be hanged for a sheep as a lamb.)

*Har niole bismillāh.*

Every mouthful in the name of God.

(For explanation see page 89, col. 1.)

*Hātam ki gor par lāt mār.*

He has kicked the tomb of Hātam.

*Hāsh pāsh ki ākhast aur mādā mek mādāsh jāh.*

His moustaches go into his mouth for very laziness.

(For explanation see page 104, col. 1.)

*Hāri hē mek mek hō ho.*

Any one may be present at the breakfast meeting.

(For explanation see page 102, col. 1.)

*Hāt phēt dēl gal, jāne hē vāgī jāl jā.*

She is always at hand for the benediction, but steals away when she should make a present (to the bride.)

(For explanation see page 102, col. 1.)

*Hujjāt id ummōt.*

Argument is apostasy.

(To dōab is to go to hell.)

*Huḡl dāndāh jangal wāh.*

Obedience on Earth (leads to) a place in Heaven.

*Idhar Qiblat Qutub, udhar Khattāh, mātāz kīdhar.*

This side the Moon, the other Khattāh, where I am to make water?

(For explanation see page 104, col. 1.)

*Id hē chānd hō gae.*

He is because the moon of the Id.

(For explanation see page 104, col. 1.)

**Jaise Hasan waise Husain.**

As is Hasan, so is Husain.

(For explanation see page 110, col. II.)

**Jaise marde pe sau man mitti, waist haad man.**

One ton of earth on a corpse is as good as a hundred tons.

**Jaiat ruh waise farishte.**

As the soul, so the angels.

(For explanation see page 111, col. II.)

**Jaiat teri phaphar kodo, waist meri kity.**

As your miller, so my assafatida.

(For explanation see page 111, col. II.)

**Jis ke haath aati woh kare khaast.**

Who has eighty Rupees must sacrifice a goat.

(For explanation see page 118, col. II.)

**Jord ka dhadla bechkar sandhar rogi khali hai.**

He has enjoyed a loaf on the proceeds of his wife's gown.

(Downright selfishness.)

**Julde ki tarah id Bakrid ko pan kha lete hai.**

He enjoys the luxury of betel leaf like a weaver at the Id and Bakrid.

(For explanation see page 124, col. II.)

**Kachhi pendit dastar-khuda ka sarar.**

The under baked-pot will soil the cloth.

(For explanation see page 126, col. II.)

**Kachhi rehdi dastar-khuda ka sarar.**

An unripe melon is a disgrace to the table.

(For explanation see page 126, col. II.)

**Kalt jumerai ka vadd karna.**

To promise on black Thursday.

(For explanation see page 128, col. II.)

**Kauri ke dote masjid dhite hai.**

He would let the mosque go to ruin to save a penny.

**Khala ji ka ghar nahai hai.**

It is not your aunt's house.

(For explanation see page 135, col. I.)

**Khala ka dam aur hindu ki jori.**

Only an aunt alive and a pair of door flaps.

(Said to a bachelor.)

**Khala ka rutba ma ke barabar.**

An aunt is as a mother.

(For explanation see page 135, col. II.)

**Khala ki mehman ki hai gal pachhanti.**

To accept the invitation of an aunt and repent of it.

(For explanation see page 155, col. II.)

**Khane ka bi'millah, ham ke itaghrallah.**

Ready for the grace before meat, but for work "God forbid."

**Khar mile ji Khar mile!**

I have found Khar.

(For explanation see page 156, col. II.)

**Khuda ke ghar mein aab ki kya khar?**

What business has a thief in the house of God!

**Khuda ke ghar mein sab kuchh.**

In the house of God there is every thing.

(With God all things are possible.)

**Khuda ke ghar se phire hai.**

They have returned from the house of God.

(For explanation see page 139, col. II.)

**Kutte ko masjid se kya kam?**

What business has a dog in the mosque.

**Kutte ki maat due to masjid mein mili jaye.**

Death approaches the dog, when he takes water in the mosque.

(As he will be severely punished.)

**Likhe sa il parhe Mush.**

Moses only can read the writings of Jesus.

(Said of an illegible hand.)

**Likhe Mush parhe Khuda.**

i. God only can read the writings of Moses

ii His writing is so soratchy that only he himself can read it.

(For explanation see page 151, col. I.)

**Ma chhor maus se masaq.**

You can flirt with your aunt; but not with your mother.

**Makke gay na Madina gay, bich hi bich mein haji bhad.**

He went to neither Makka nor Madina, but became a pilgrim half way.

**Makke mein rahne hai, par haj nahai karte.**

Living in Makka he never made the pilgrimage.

(The nearer the church, the further from God.)

**Mare to shahid, mare to qasi.**

A martyr if killed, a qasi if he kills.

(For explanation see page 157, col. II.)

**Mar gay marid, jin ki jatiha na darid.**

The wretch has died without ceremony or burial.

(Without extreme unction.)

**Marte khad se sab darte hai.**

Every one fears my lord Tyrant.

**Ma bin sab sag rasoi.**

Without meat a dinner is but greens.

**Maula hain barhaya, jis chahat se de.**

Greatness rests with God; He gives to whom he pleases.

**Maula yar to bade par.**

If God be kind you will succeed.

**Mirda ki bohi hai.**

A dish of offerings to Mirda.

(For explanation see page 161, col. II.)

**Mus par sau durrah.**

A hundred stripes off the dead,

(For explanation see page 161, col. II.)

**Muski se aadhar hai.**

It is wicked to beg from the poor.

**Muski ki dand mein kya kya hai.**

A feast of bread which costs nothing is as (good as) mekt.

(Never look a gift horse in the mouth.)

*Mufi ki shurab Qasi ko his kaddi !*

Even the Qasi may drink of a present of mine.

(For explanation see page 162, col. II.)

*Mubarram ki paidiyash.*

Born at the Mubarram.

(For explanation see page 162, col. II.)

*Mulla ji aye kahonji abhauji dya ki aamhe hae haid.*

What can the priest teach, that the high priest has not learnt before ?

*Mulla ki darsi tabarruk meh gai.*

The Mulla's beard goes in relic.

(For explanation see page 164, col. I.)

*Mulla na hoye to hya masjid meh aad na hoye ?*

If there be no priest, will there be no call to prayer in the mosque ?

*Murda bahut meh jae ya doonah meh, pahad to hae madde se kam.*

The dead may go to heaven or hell, my concern is with the sweets and cakes.

(For explanation see page 166, col. I.)

*Murga haam bahri par dam.*

He has gobbled up a fowl, and is waiting for a goat,

(A greedy man.)

*Murga pasham, dhey haam.*

What's a fowl to one who has swallowed a sheep ?

*Murgi ki ande haam suna hai.*

Who minds the crowing of a hen ?

(For explanation see page 166, col. II.)

*Murgi ki baag ha kyā telar ?*

What trust is there in a crowing hen !

(For explanation see page 166, col. II.)

*Musalla padar bagal meh yar.*

Kissing a girl over the praying carpet.

(Said of a hypocrite.)

*Musalman abadani.*

Where there are Musalmans, there is population.

(For explanation see page 166, col. II.)

*Musalman meh and kani kyā ?*

There should be no reserve among Musalmans.

(For explanation see page 166, col. II.)

*Mutā ko namāz chhor-ke māre.*

You may leave your prayers to kill an obnoxious beast.

*Nas samdal aur boriye kā tahmad !*

A new Musalman and a mat for apron.

(For explanation see page 167, col. II.)

*Namdi kā takā.*

The holy man's penny.

(For explanation see page 165, col. II.)

*Namde chhurane gai the, rose gale pare ?*

They went to get rid of their prayers and were obliged to fast as well,

(For explanation see page 169, col. II.)

*Na rāhe mān, na rāhe mādai, dāhar dumpyt fānd fāni.*

Nor respect, nor pride can last for ever, for all the world will die at last.

*Nau sen chāke thāke bēti hai ke chāl.*

After eating nine hundred rats the cat went on a pilgrimage.

(A death-bed repentance : at the eleventh hour.)

*Naye Musalmān "Allāh ki Allāh" pūtrā.*

A Musalmān convert cries "Allāh Allāh."

(Allusion to the proverbial soul of all converts.)

*Nek andar bad, bad andar nek.*

Good out of evil, evil out of good.

(For explanation see page 172, col. I.)

*Neki barbad gunah kām.*

The good is forgotten, and returned for it.

(Evil for good.)

*Nikāh na byāhī ; munda baūi kahāh se an.*

There was no marriage ceremony, so whence came this scold-head to be a wife.

(For explanation see page 172, col. II.)

*Niyat sabbit manzil āda.*

Honesty makes the journey easy.

*Pahle ghar meh to piche masjid meh.*

First at home, and afterwards at the mosque.

(Charity begins at home.)

*Pahle hi bismillah galat.*

Wrong from the very beginning.

(For explanation see page 176, col. I.)

*Pak nam Allāh kā.*

Only God is pure.

*Pak rah be-bāk rah.*

Be innocent and fear not.

(Innocent actions carry their warrant with them.)

*Panch māne Khudd, Khudd māne panch.*

The jury believes in God, and God believes in the jury.

*Panch mil Khudd, aur Khudd mil panch.*

God is with the jury, and the jury with God.

*Parde mil pe, yā Husain !*

Invoking Husain with another's property.

*Parāyā sir Qurān ki jagah.*

Another's head is instead of the Qurān.

(For explanation see page 179, col. I.)

*Parhā na likhā, nām Mahammad Fāni.*

He can neither read nor write, and named Mr. Doctor.

(For explanation see page 180, col. I.)

*Parhi na garā hi.*

Who does not know, cannot fail to pray.

(For explanation see page 180, col. II.)

*Peshā habibullah, jo na hare so lānāvillāh.*

The love of God on those who work and the curse of God on those who won't.

(For explanation see page 182, col. I.)

*Qabr kā mūth jāhā kar dē hāsi.*

I have just peeped into my grave.

(Snatched from the jaws of death.)

*Quir met bhi tin din bhari hote hai.*

There's three days misery even in the grave.

(For explanation see page 187, col. II.)

*Quir met pado lahi ki hai.*

He has one foot in the grave.

*Quir met rahi ke khabar ho na aye hot, mat  
hi hot nahai jite ji hi sab hot.*

When I am laid in the grave, no one will  
come to see me. None is for the dead :  
all are for the living.

*Quir par quir nahai hai.*

Grave upon grave is not proper.

(For explanation see page 187, col. II.)

*Qadi ulu ki ulu ki janta hai;*

*Hum ko kab chugad pahanchai hai ?*

Owls know the value of owls. But how shall  
the owl know the value of the phoenix ?

(For explanation see page 188, col. I.)

*Qari ke wala met nahi.*

The Qari's pestle has a string (for drawers).

(For explanation see page 188, col. II.)

*Quran par Quran rakhte hi kya masakhi hai ?*

What harm is there if you put one Quran  
upon another.

*Ramdas ke namahi, Maharaj ke sipahi.*

In Ramdas a worshipper, in Maharaj a  
soldier.

(For explanation see page 192, col. II.)

*Bhalla mat had, khuda ko bhali gaye.*

When a blackguard is puffed up he forgets  
that there is a God.

*Roz khor, khuda ke chor.*

Who eats during a fast pilfers from God.

*Roz ko gaye namahi gaye par.*

We went to be relieved of fasting and pray-  
ers were added to it.

(For explanation see page 197, col. I.)

*Roz ke hi dave bhi gida hoadi hai.*

Medicines taken daily become a part of  
your diet.

(For explanation see page 197, col. I.)

*Rupai to shuk nahai to julahe.*

If you've wealth you are a Shukh; if not  
you are a weaver.

(For explanation see page 197, col. II.)

*Sabq aur tabaq dono masjid hai.*

Learning and food are both before you.

(For explanation see page 198, col. I.)

*Sabr hi aye Khuda de.*

God will requite the patient heart.

(Every thing is his who knows how to wait.)

*Sabar o shakir dono jannat hai.*

Patient and grateful are both for Heaven.

(For explanation see page 179, col. I.)

*Sab pir rahiye, parhi gaye bhi Nari.*

All the other saints have escaped and only  
Lady Nari is caught.

(For explanation see page 199, col. II.)

*Sachai mat khuda ki surat hai.*

Truth is the image of God.

*Sade hi nahai, jo kaha khat.*

Every day is not a holiday in which to eat  
sweets.

(The ill is the chief mummelan festival.)

*Sabri hi na khadi to khar na ho jada.*

If I were not even to eat breakfast I should  
be an infidel.

(For explanation see page 208, col. I.)

*Sabri khat se rood rakhte.*

Who eats the morning meal, must keep the  
fast.

(For explanation see page 208, col. I.)

*Sabhi hi aur buland, wahi hi gor tang.*

The head of the bountiful shall be exalted,  
and the miser's grave shall be narrow.

(Bagger's cry.)

*Sadi adhi nahai kolhai part jod.*

A wife's sister is half a wife, a brother-in-  
law's wife in a full wife.

(For explanation see page 209, col. II.)

*Samandar kya jano dekhai hi sab ?*

What can the salamander know of the pains  
of Hell ?

(Because he lives in the fire.)

*Sari de met ek hi chawal dekhte hai.*

One grain tests the whole pot full.

(For explanation see page 210, col. II.)

*Sari rat kahani suni, rubai ho pacha Eshkha*

*aurat thi ye mard ?*

He has been all night listening to the story,  
and in the morning asks, was Zulekha a  
man or a woman ?

*Satti kha ke shukr kya ?*

Why give thanks (to God) for a feast of  
sati ?

(For explanation see page 214, col. I.)

*Sent ka chuna, dadi ki qabar.*

Building a grandfather's tomb with unpaid  
for cement.

*Shaitan jao na mare, to hairan to surur hore.*

If the devil will not kill, he will at any  
rate torment.

*Shaitan ke kan kate.*

He has cut off the devil's ears.

(He surpasses him in iniquity.)

*Shaitan ki dadi.*

The guts of the devil.

(Said of a very long thing.)

*Shaitan ne bhi larkon se panahi mangi hai.*

The devil even seeks refuge from boys.

(For explanation see page 217, col. II.)

*Shaitan se zyada mashhur.*

More notorious than the devil.

*Shaitan sir par chahi raha hai.*

The devil is riding on his head.

(He is under the influence of the devil.)

*Shakir ko shakir mat ho takbar.*

Howards for the grateful, and blows for the  
ingrate.

*Shakhar-khorē ko Khuda shakhar ki datē hai.*

God gives sugar to the sugar-eater.

(God tempers the wind to the shorn lamb.)

*Shamē ki pushi aur rā barābar hai.*

The front and back of a candle are the same.

(For explanation see page 218, col. 1.)

*Shamē ki roushni jaltē tak, aur diye ki roushni mahshar tak.*

The light of the candle lasts while it burns, the light of a lamp till the day of Judgment.

(For explanation see page 218, col. 1.)

*Shah mek hyā justē porehē?*

What detriment will your dignity suffer?

(For explanation see page 218, col. 1.)

*Shara mek sharm hyā?*

What shame is there in lawful dealings?

*Shekh Sadi shirāt dāshigōn ko dālehāh, māshigōn ko gāst.*

Shekh Sadi of Shirās was the king of lovers, and the judge of the beloved.

(For explanation see page 219, col. 1.)

*Sir kē nahāyā pāk.*

He that bathes his head is pure.

(For explanation see page 221, col. 1.)

*Sir sijde mek man badiyā mek.*

Bowings of the head and evil in the heart.

(Said of a hypocrite.)

*Subhā ki subhā Khuda kē nām lo!*

Begin the day in the name of God.

(For explanation see page 225, col. 1.)

*Sunnē nā shid, ji mek dāy so hyā.*

Neither a Sunni nor a Shiā, I do as I like.

(For explanation see page 227, col. 1.)

*Sāt kē anī aur Yusuf ki khoridār!*

Purchasing Joseph with a skein of thread.

(For explanation see page 229, col. 1.)

*Tanūr bāsi aur Allāh rāsi.*

Living on baker's bread pleases God.

(For explanation see page 232, col. 1.)

*Tasbīh pherū, kis ko gherū?*

Counting my beads, whom shall I cheat?

(Put into the mouth of a hypocrite.)

*Taubah bāst sipar hai gunah-gār ko hī.*

Repentance is the best shield for a sinner.

*Taubah kē darvāzā khulā hai.*

The door of repentance is ever open.

(It is never too late to mend.)

*Taubah har bandā is gendā ros-gār se.*

Forbear, my friend, from such a dirty trade.

*Terhōh, eadī mek shars kē bāle kō nahī mānā.*

In the thirteenth century some minds religious precepts.

(For explanation see page 236, col. 1.)

*Tin din qabr mek bīs dhārī hote hai.*

Even in the grave, there are three days of trouble.

(For explanation see page 239, col. 1.)

*Tin gunah Khuda bīs bahkaiā hai.*

Even God for gives three sins.

(For explanation see page 239, col. 1.)

*Tin thān, chaubīs jān, un kē Allāh nigāhān!*

Three children and the fourth myself: God keep them safe.

*Tir nā kamān, kākē kē pāshā.*

Neither bow nor arrows, what kind of Pathān is he?

(For explanation see page 240, col. 1.)

*Tir nā kamān; miyān kē Allāh nigāhān!*

He has neither bow nor arrows, may God protect him!

*Tisre din mardāh bīs haldī hai.*

On the third day even a dead body is lawful.

(For explanation see page 241, col. 1.)

*Tumhārē farishtiā ko bīs khabar nahī hai.*

Even your angels have no knowledge of it.

(For explanation see page 246, col. 1.)

*Us din khulē chaurī wālī, nabī aur pir.*

Lehā leve jū dinān Qādar Pāk-qadir.

Saints and prophets and hermits will look blank on that day, when the almighty God shall call them to account.

(The day of judgment.)

## PERSIAN PROVERBS.

*Ab na dīdāb moshā kashidāb.*

No water to be seen, and his stockings pulled off.

(Crying out, before you are hurt.)

*Agidā pārvāzī, naqān nā kunāq.*

The learned don't need the dots.

(For explanation see page 19, col. 1.)

*Agī chik battiā kē pash-i-mandān kē agūd.*

Who is that bitch, woman, that she should come to horses!

(Brute force.)

*Arādā ba-illat, garān ba-hikmat.*

Cheep and nasty, dear and good.

*Avai tadā, bādā tadā.*

Eat first and talk afterwards.

*Avai khesh, bādā darvāsh.*

First yourself, then the beggar.

(Charity begins at home.)

*Agūd raschē bayān?*

Why explain the obvious?

*Be-adab, be-nasib; be-adab, be-nasib.*

Ill-mannered is unfortunate; well-mannered is fortunate.

*Bavad ham-pesha, bā-ham-pesha dushman.*

Two of a trade can never agree.

*Chahār; chis ast tofā-i-Multān :*

Gard, garma, gadd o goristān.

Multān is famous for four things, Dust, heat, beggars and graves.

*Chār; rā baro kitāb-e-chand.*

A quadruped with some books on its back.  
(Originally from the Gulistan.)

*Chashm-i-mā roushan, dil-i-mā khush.*

Light of my eyes and my heart's delight.  
(A son.)

*Chūk nisbat khāk rā ba alam-i-pāk ?*

What connection is there between Earth and Heaven ?

*Dār-i-gasab khāmanhī.*

Silence is the best cure for anger.

(Compare. A soft answer turneth away wrath.)

*Diwānah bakār-i-khud hāshyār.*

Mad, but in his interests wise.

*Evas māvar gilā na dārad.*

One thing for another prevents complaints.  
(Exchange is no robbery.)

*Faqr rā ba mujāddī che kār ?*

What has a friar to do with fighting.

*Galla chūsh arāsh shavad, insāl sayyid mīshavom.*

If corn were to grow cheaper I would turn sayyid.

(For explanation see page 84, col. 1.)

*Gam na dārī buz bokhar.*

If you have no cares buy a goat !  
(And cares will soon follow.)

*Gandum as gandum biroyad, jaw zi jaw.*

Wheat grows wheat, and barley barley.  
(As you sow you shall reap.)

*Gumashā ra salavā !*

Blessings on what is past !  
(Let by-gones be by-gones.)

*Gusashī unche gusashī.*

Past is past.

*Hājir-i-mushkātāh nest rūi dil āram rā.*

A fair face needs no paint.  
(Beauty unadorned is adorned the most.)

*Ham khurma o ham-savāb.*

Both the palm fruit and its virtues.  
(For explanation see page 86, col. ii.)

*Ham-piyāla o ham-nivāla.*

Eating and drinking together.  
(Beesom friends.)

*Har kase maslahat-i-kheh niko midānad.*

Every one knows his own interests best.

*Har kamālā rā savālā.*

All maturity is destined to decay.

*Har kāre o har marde.*

Every man to his own business.

*Har roī lānest, ki hālā khurād kase.*

Every day is not Id, that one may eat cakes.  
(There is a time for every thing.)

*Hikmah-i-Chīn, Mijlat-i-Bangālā.*

China for art, Bengal for litigation.

*Himmat-i-mardān madad-i-Khudā.*

Endeavour is man's, help is God's.  
(God helps those that help themselves.)

*Hisāb-i-dasthā dar dil.*

Friend's accounts are kept in the head.

*Hukm-i-hakim murg-i-mafjūl.*

The ruler's order is sudden death.

*Huqqa yak dam, do dam, nih dam bāshad, Na*

*kā mirās-i-jadd o am bāshad.*  
Take one, two or three puffs at a pipe, but don't use it as an heirloom.

(For explanation see page 104, col. 1.)

*Ilm dar sināh, na dar asfināh.*

Knowledge is in the heart, not in books.

*Iqrār-i-jurm idāh-i-jurm.*

A fault confessed is half redressed.

*Isā ba dīn-i-khud, Mūsā ba dīn-i-khud.*

Let Jesus stick to his faith and Moses to his.  
(Religious toleration.)

*Jaw-farosh gandum-nama.*

He shows you wheat and sells you barley  
(A swindler.)

*Javāb-i-jahilān bāshad khamoshī.*

Answer the ignorant with silence.

*Kam kharch bāld nashīn.*

Small out and great show.

*Khud bardāsh rā idāje ast.*

There is no remedy for one's own actions.

*Khud rā faizhāt, digre rā nāshāt.*

A scoundrel himself he preaches to others.

*Khusta rā khusta kai kumad bodār ?* [man ?]

How shall a sleeping man awake a sleeping

*Khurda na barda, must dard garda.*

Nothing for eating and drinking, but a

*Koh kandan o kāk dar āvardan.*

To dig up a hill to find a straw.  
(To look for a needle in a bundle of hay.)

*Kunda-i-nā tardāsh.*

An unlopped trunk.  
(A blockhead.)

*Kushtāh kushtāh mekūnd.*

I. Alchemy kills. II. Alchemy strengthens.  
(For explanation see page 144, col. ii.)

*Mārtche arāh qissa ki gāo āmad o khar raft.*

What is it to me that a cow hath come and a donkey gone ?

(For explanation see page 166, col. ii.)

*Mart-i-Maulā az kamāl āvā.*

God's will before all things.

*Muft rāhe gūst ?*

Why cavil at a gift !

*Mulāzim-i-nau tar-rau.*

A new servant is very active.  
(A new broom sweeps clean.)

*Mulk-i-Khudā tang nest, rāi marā lang nest.*

God's universe is wide enough, no helpless cripple am I.

(For explanation see page 164, col. ii.)

*Murabbī byār o murabbā bikhār.*

Get a patron and eat Caintien.



**Murdaḥ badast-i-cindaḥ.**

The dead are at the mercy of the living.

**Musalmaṇdā dar gor, va Musalmaṇi dar kitāb.**

The Mussalmāns are in their graves and their faith in their books.

(No true Muhammadans are left.)

**Muskh dā ast ki khvāḥ boyad, na ki attār goyad.**

Musk is known by its smell, not by the praise of the perfumer.

(Good wine needs no bush.)

**Muskhil-i-nest ki āndā na shavad Marā bāyad ki hīrdādā na shavad.**

No difficulty so great but it may be overcome: a true man never sinks under it.

**Namāz be-bād.**

Show without substance.

**Nagāl rā che aql?**

Imitation is not intelligence.

**Naghl-i-kufr, kufr nabāshad.**

To copy an infidel is not to be infidel.

(For explanation see page 171, col. 1.)

**Narm chob rā kirm mi-khavad.**

We evils eat soft wood.

**Nim hakim khatra-i-jān! Nīm mulla khatra-i-imān!**

Half a doctor and danger of life Half a priest and danger to the faith!

(A little knowledge is a dangerous thing.)

**Parā-gandāh roḥi porā-gandāh dīl.**

An uncertain living makes an uncertain-  
(The merits of a hand to mouth life.)

**Pesh-i-talīb maras, pesh-i-kār-āsmūdān biras.**

Don't go to the doctor, go to the experienced.

(Experience beats learning.)

**Pirān na mīparand, muriddān mi pārdwand.**

The holy man can't fly, but his disciples can make him.

(For explanation see page 185, col. 1.)

**Pir shaw bidāmos.**

Be old and learn.

(Never too late to mend.)

**Qadam-i-darveshān radd-i-bād.**

The feet of the holy scare away evil.

**Qadr-i-afiyat kaze dānād, ki ba musibat-i-grif-tār āyud.**

He knows the value of ease who once falls into difficulty.

**Qahr-i-darvesh bar-jān-i-darvesh.**

The poor man's rage only hurts himself.

**Qaul-i-mardān jān dārad.**

An honest man's words carry weight.

**Sabr talḥ ast, va lekīn bar-i-shirīn dārad.**

Patience is bitter but its fruit is sweet.

**Safar kurdāsh biyār goyād darog.**

Travellers tell many a lie.

(Traveller's tales)

**Saldā na shud balā shud.**

It was not an invitation but a misfortune.

**Sung āmad o sakht āmad.**

When a stone hits it hits hard.

(For explanation see page 208, col. 1.)

**Sarf-yān rā magz bāyad chūn sagdā; Nahviyād rā magz bāyad chūn shakdā.**

A dog's brain for the accident; But a king's brain for the syntax.

(Said of Arabic)

**Siāmā ba-migdar-i-ilm.**

His turban is as great as his learning.

**Shunīdā kas barād mānīnd-i-dīdā.**

Hearing is not like seeing.

**Sharm che kuttīst ki peḥ mardān biyād.**

Is shame a bitch that she should come to men?

(For explanation see page 218, col. 1.)

**Supurdām ba to māyā-i-kheḥ rā: Tū dānā hīdā-i-kam o besh rā.**

I have made over my property to you: You now know all its good and bad points.

(A preface to books.)

**Tama ra seh harf ast, har seh fāh.**

Av-riose has three letters and all three empty.

(For explanation see page 231, col. 1.)

**Tān-i-kār garān muḍf!**

Working men are excused.

(From conventional formalities.)

**Ur-i-gunāh bad tar as gunāh.**

An excuse for a sin is worse than the sin.

(Qui l'excuse s'accuse.)

**Vazīr chūn shahr-yār chūndā.**

As the minister so the king.

(Because the king works through him.)

## RUSTIC PROVERBS.

**Adhe Māḥe kamāl kīdāḥ.** [the shonidern.  
In the middle of February coats go over  
(The winter is past.)

**Aggām buddhī Bāniyā, pachchham buddhī Jāt.**  
The most wit to the Banjā, the least wit to the Jāt.

**Andhri gāiyā, dharm roḥtā-ḥī.**  
A blind cow, and faith her keeper.

**Adānā b'āl jūn kī sorā.**

An entire ox is the worry of one's life.

**Bahut atahtā, jūn ke kāl hā.**

A great oppressor is always in danger of his life.

**Bās ki jar meḥ gh' mās jāme hū.**

A prickly thurb grows in the roots of the bamboo.

*Be-moth' ke dānori, ghorā bind lagām,  
Be-māth' ke lākhār, sīnō bhāl' nā-kām.*

Ploughing the soil without rain, having a horse without a bridle, and an army without a leader, are three evil things.

*Bhains dādā jo karkhā pive,  
Hādgā ghātē na jāb lag jive.*

Who drinks boiled buffalo's milk will keep his strength through life.

*Bhāks ber aghā gādgē.*

Berries for the hungry, sugarcane for the full.

(To him that hath shall be given.)

*Chāhī phērī hūī chūn kī dhērī.*

It is the turning of the mill and you 'll get flour.

(You 'll get nothing for nothing.)

*Chamārōn' ke kose dhor nahīn marē.*

Cattle don't die of the currier's curse.

(For explanation see page 51; col. i.)

*Chha mahīne mīmīdī to ek bachcha biyānī.*

The she-goat was six months pregnant and produced one kid.

(Great boast, little roast.)

*Chikne galvā malvā ke.*

The smooth cheek of a rich man.

*Dādgā bālā jādgā jālā.*

When the log burns the cold goes away.

(Care leads to success.)

*Dhūl kī rassi bādnā.*

To twist a rope of sand.

(To draw blood from a stone.)

*Gadar ānī ān ko, baiht chare kapdī.*

The sheep came to be shorn, but ate up the cotton-field.

*Gosvār kī pānē torē pānē.*

The (practical) joke of a clown will break a rib.

*Gāho bhāge, paghiyā lāge!*

The village deserted, and the harvest on!

*Ghar mēn hāl nā baldyā, māngē ikh haldyā!*

Without a plough or oxen, he demands sugar-cane for his ploughing foe.

*Ghor mēn nahīn tāgā ubhāl māngē pāgā.*

There is not a thread in the house, and the blockhead wants a turban.

*Gosvār bhātī, sikhā sūp, māī bhāc kāran bādī bāp.*

A field by the village, a man-eating serpent, a terrible mother, and a disagreeable father are bad things.

*Her phēr āre to bhīrī matkīve.*

If I can get again, I'll again enjoy cucumber. (For explanation see page 102, col. i.)

*Hosī hīle nā jībāyā bhōī, b'ā sūe k'ūe bādī bōī.*

Nor opened her lips, nor moved her tongue, and still the old woman scolded her.

*Jab bhājan hō hōe lūgī torē hūī aur phādgē bhātī.*

When a woman wills to run away she will break the fort and leap over the ditch.

(For explanation see page 107 col.)

*Jis ghar hōe kuchalyā nārī; rādīh' bhōr hō us kī khudī.*

The house that has a bad wife is on the eve of ruin. [kī dalyā]

*Jis ghar hōe purāh' kuchalyā us ghar hōve khr.*

The house that has a bad husband gets gruel for its milk and rice.

(For explanation see page 118, col. i.)

*Jis ghar nārī phūī oh ghar jāno kāpī.*

The house of a slut is no better than a dunghill.

*Jis kē bārāh' bigah' bādgā, us kī kāmār mēn dōrā nahīn.*

Who has twelve acres of cotton field, has not a rag to his back.

*Jo koi bhāt chane kē fūk pānī pīve sūe sūe ghūst.*

Who eats pease-pudding will drink a hundred gulps of water.

(For explanation see page 128, col. i.)

*Jo koi khāt nūbh' kē jūr, māī bāne voh mādgā gāvār.*

Who hath eaten millet from his birth, hath been clodhopper from the beginning.

(Millet (jūr) is very coarse food.)

*Kamānī nā pahiyā, "gārī jō mere bhāiyā."*

Nor spring nor wheels, and says he, "bring up the cart, friend."

*Kān par eijus nahīn chālī.*

Even a louse does not venture on his ears.

(Spoken of one who does not yield to advice.)

*Karkhā soke pālī nē, bārāh' soke māī nē.*

Pastorals suits the shepherd, and the song of the well the gardener.

(For explanation see page 131, col. ii.)

*Khared' pyārā bīnā, siyālē piyārī āg, Barthā piyārī ān chīs, kambāl, chhāvā, vāg.*

In summer I like a fan, in winter a fire, in the rains a blanket, a roof and a song.

*Khusm, devor dōmon, ek sās kē pāt pāt hūdgā voh hūd.*

Your husband and his younger brother are sons of one mother; if it is not the former, then it is the latter.

(For explanation see page 137, col. i.)

*Mātā bāgī māmā, sūkūn baryī bār;*

*Dājā hō rābhē nahīn, dekā rābhī sār.*

A mother's love, a co-wife's hate; There is nothing like them, though thou search from morn to eve.

*Mathvā, vadārī kē hūd sātī;*

What has a Hindoo to do with a Muham-madan!

*Nās kē nā' got kē bātā mān' sō pōth kē.*

Nor relative nor clansman, and he has the assurance to ask for a share.

(In the hereditary property.)

*Rab na rabri, le uphe khabri!*

(I never said a word) sweet or sour, and he drew his sword!

*Sadh bhagat deh jinhad aise, sukhi rahet ve bis-ve bis.*

Whom saints and prophets bless, will surely be happy.

*Sadhū ki jin sangat hui unhat kamai pari kint*  
Who dwell with the holy reap a full reward.

*Samp singh jit deh pakhaleh, Dhor, manukh hālan jūh hālan.*

Where snakes and tigers lay their limbs,  
Men and cattle shake like an earthquake.

*Savan khir jo khaē sakare, Mirag dhal kur-chaleh mare.*

Who eats milk and rice in August will bound about like a deer.

*Sutti buri re balke, yā kha jī se far; Rati bhāh out ke lage boj pahar.*

Idleness is a bad thing, my lad, thrust it from thy life; Announce weight to an idle man is as heavy as a mountain.

*Tan phar ka bhāns sūh bhāri: Kahe "kaho mohe Nājo Pyari."*

The ninny is heavier than a buffalo. And asks to be called Miss Slip.

(Nājo is a slim and slender girl; a slip of a girl.)

*Tat kamla, dolra, itonh jāt gulām; Jit chāhe jit baith kar turat karo bierām.*

Canvass, blanket and bedding are lowly things, On which thou canst take thy rest when thou wilt.

*Tat kamle ghar māh ghāt; Bār batāse sāl dushāl.*

He keeps canvass and blankets at home, and abroad calls them shawls.

*Tujh par pare jo audhā dīl bich mat ghabrā*  
Jab sāh ki ho dayā kām turat ban jā.

Let not thy heart be downcast when adversity overtakes thee. When God shall have mercy thy work will quickly prosper.

*Turak, talaiya, tol rā, na yeh kīst ke mit. Bāp parat māth gher leh, rahet na parit.*

A musalman, a wasp, and a parrot are nobody's friend: In time of difficulty these go away and show no love.

*Urā urān ki bhāl, aur ras ki dekhī khr; Lāj jo rāheh pīv kī, roh bhi āchhi, bīr.*

Pease-pudding of peas is best, and sweetened khr is best: She is the best woman, friend, that up-holds her husband's honour.

*Us to sīth na de khādī jo ho khar nīch; Lok mek nahīn ghise khān pathar bīch.*

Never advise the cruel and base; An iron peg will never pierce through a stone.

## SUPERSTITION.

*Din ko sove rosi bhose.*

Who sleeps in the day-time loses his livelihood.

*Divālī jit, sāl bhar jit.*

Win at Divālī, win all the year round.  
(For explanation see page 73, col. ii.)

*Divālī ki rat ko bhāh benti putari hai.*

On the night of the Divālī every herb and plant finds tongue.

*Donoh vapt mile nahīn aise sūraj ki anr phāt jāyē.*

One should not sew when day meets night, as it puts out the eye of the day.

*Nāb-gā bhārā hā bhārā, rāt came ne de sāl jhārā.*

You will be utterly ruined if you sweep out your house at night.

*Fajar fajar ki nāh kach nahīn.*

No in the early morning bodes no good.  
(For explanation see page 81, col. i.)

*Gine gindas totā pāse.*

Who counts loses.

*Girah apnā phal kar ki jāti hai.*

Each star yields its fruit.

*Jāhāt khatā hotā hai, vāhāt nāhī ki farīshāt nahīn dā.*

(come.)

Where the dogs are no good angels will

*Jāhe larko larkī kī shādī Jēh mek nahīn kartē.*

The first born is never wed in the month of Jēh (May and June).

*Jummā chhor, saatchar nāhī, us kī saatchar kadī na jā.*

Who omits Friday and bathes on Saturday misfortune will never leave him.

*Kāl ke āge chīrāy nahīn jāti.*

No lamp will burn before a black snake.

(For explanation see page 138, col. i.)

*Kanjā bhāgūn hotā hai.*

Blue-eyed is fortunate.

*Kaun kīā ke aye jāve? dānā pānī lātā hai.*

No one visits another; it is the prospect of food that takes him there.

*Kutte kī sī pā-ī pharke.*

My heart beats like a dog's.

(For explanation see page 148, col. i.)

*Maggah mek marnā, agle janam mek gadhā bandā.*

Who dies in Maggah will be an ass in his next life.

(For explanation see page 153, col. i.)

*Māt kī māl, nīlī phāt ke thāl.*

The miser's wealth breaks out in sores.

(It is unlucky and brings evil on his heir.)

*Old tale kã bhūt catlar purkhẽ kã nãm jãns.*

The ghost under the eaves has known the names of seventy ancestors.

*Pichhĩ roĩ khãĩ, pichhĩ mat d'.*

Who eats the last cake will be a fool.

(For explanation see page 184, col. ii.)

*Rat kĩ ntyat hasẽm !*

Plans made at night are wicked !

*Rat ko jhãũ denĩ manhũs hai.*

It is unlucky to sweep the house at night.

*Rat ko satp kã nãm nahĩn lete haiñ.*

Don't mention a serpent at night.

(For explanation see page 194, col. ii.)

*Riekh kã ek bãl bhĩ bahut hai.*

One hair of a bear is enough.

(For explanation see page 195 col. i.)

*Sadqã diye rad bulã.*

To give alms is to avert evil.

*Samne pãũ bhãrũ kũsã d' jãt, to achchhã shagũn hotã hai.*

To meet a jar full of water is a good omen.

*Satth baje satlar balã bhãje.*

When the conch sounds seventy misfortunes fly.

(For explanation see page 208, col. ii.)

*Satp kĩ to bhoop bhĩ burĩ.*

Even the breath of a serpent is bad.

*Sah kã kãĩfã ghar men mat rukkho, larũt hogĩ.*

Don't keep a porcupine's quill in the house or it will create strife.

*Sonã pãũ aur khonã dono bure.*

To find gold or lose it are both bad.

*Subah kĩ nãñh achchhĩ nohĩn.*

Nay in the morning bodes no good.

(For explanation see page 225, col. i.)

*Takhĩ par takhĩ ; miyãñji kĩ dĩ kambakhĩ.*

When slate is on slate, there's bad luck for the master.

(For explanation see page 239, col. ii.)

*Tat se tatãĩfã gahrĩ, satp se sanjold gahrĩ.*

A lake is deeper than a pond, and a young serpent more poisonous than a large one.

*Tardẽ e khãre ho-kar na tolo : barakut jãt hai.*

Don't use your scales standing: you will lose your luck.

*Tetrĩ beĩt rãj rajãve, tetrĩ beĩt bhĩl mangãve.*

A daughter after two sons brings prosperity, a son after two daughters, brings beggary.

*Titr bareã boljã to sagre kãr hoĩ shik ; Dahne bolat na bhãlã, satth jãñ yeh shik.*

If a partridge cry on the left all your wishes will thrive, If it cry on the right believe me it is not a good omen.

*Tũ kãhe so sach hai, buddhĩ ! tũ kãhe so sach !*

What you say is true, old lady ! What you say is true.

(For explanation see page 242, col. ii.)

*Tu'ũ aur gurũb ke vaqt sijdã mana hai.*

At actual sunset and sunrise you must not kneel to pray.

*Udher ke roĩ na khãdo, nañgi hotĩ hai.*

It is not good to peel off the upper layer of bread and eat it.

*Uglẽ to andhã, khãve to kophĩ, [becomes leprous.*

If he vomits it goes blind, if swallows it (To be on the horns of a dilemma.)

(For explanation see page 249, col. i.)

*Ulfĩ malã phernã.*

To tell beads backwards.

*Ulfĩ saĩfĩ parknã.*

To say oneself backwards.

(For explanation see page 250, col. i.)

## WOMENS PROVERBS.

*Ab satvanĩ hokar baithĩ lũkãr sansãr.*

She sits a saint, grown rich on a world's plunder.

*Ab Chãĩ suhãvan, phũar mail chhũãvan.*

When April comes her dirt leaves her.

(For explanation see page 3, col. ii.)

*Agã kũtã to pãgã tukã.*

When the dog comes he will get his share.

(Who works gets.)

*Ab mere agle, man mãne so karle.*

My husband, you can do with me as you choose.

(For explanation see page 4, col. i.)

*Agẽ hãth, piche pãt.*

A hand before and a leaf behind.

(For explanation see page 5, col. i.)

*Ab ne gai chãochho, ghar hĩ mat rãhĩ.*

A chance guest, she stuck to the house.

(A piece of good luck.)

*Ab na gai, kãule lag gyãban hai.*

A chance passenger, she leant against the pillar and became pregnant.

(For explanation see page 6, col. ii.)

*Ab na gai, kũn nãle bahĩ !*

Never even seen, how is she sister !

*Aisã suhãg morã nĩ uq hoĩ.*

May such good fortune be never mine !

*Aise pe to aisĩ : kãjãl diye pe kãĩ ?*

So beautiful ! How will she be with her eyes touched up with lamp black !

*Aisĩ aĩt chãĩ bal bal jãt, nau nau patĩ bhatãĩ khãt.*

Accept the invitation where you'll get nine plates of rice.

*Aisĩ bahĩ syãĩ, jẽ pãĩchã mãñgẽ pãĩ !*

Such a clever wife ! She asks for water on loan !



**Bādhī ke dās bādhī mātā gine nā dādī.**

When a slave girl gets a handmaid she takes no thought of rain or storm.

(For explanation see page 28, col. ii.)

**Bād ke jās band māt naktā rakhe.**

Born in bondage does not remain in bondage.

(Misfortune will not always cling to one.)

**Bāh chhāyās jāi ho, nīkai jānke māt; Hīrde māt se jānge to mard bādāygi tōi.**

Shake yourself off and go, and think me powerless; If you go out of my heart then think yourself a man.

**Bānī j-hire bāvā, khole phīre kavat.**

A woman with her hair down is a harlot.

**Bānj achchāt chānāj būri.**

Better be barren than bear once.

(The barren woman is spared the loss of an only child.)

**Bānj bājānī Shāitān kī langōṭī.**

A barren woman is the Devil's breeches.

(The most wretched thing on earth.)

**Bānj byānī sūkh upānī.**

To expend dry ginger for the delivery of a barren woman.

(Great cry little wo!)

**Bānj hū jāne parvātī kī pīpī?**

What does a barren woman know of the pains of child-birth?

**Bāp hā nām Damrī, bāpā hā nām Chhākuryā, sātī hā nām Paohkauryā, tīn purās bīā chhādām na pūrā bhāyā.**

The father Damrī, the son Chhākaurī, the grandson Paohkauryā, three generations passed and a chhādām was not complete.

(For explanation see page 31, col. i.)

**Bārān hā bārā kī bhāg.**

Great men have great fortune.

**Bārānī bār ke sātī.** [one's husband.

The rainy season is best for living with

**Bāsī mātā phokā pānī angun kare hai.**

Plain water is bad for a stale mouth. [naktā.

**Bāsī phālon māt bās naktā, pārdesi bālam tertās**

As there is no fragrance in a withered flower, so is there no hope of aid from a husband in a foreign land.

**Bas-kar miyān bas-kar; dekhā terā lāshkar!**

Enough good sir, enough; I have seen your army.

(Said in derision to a boaster.)

**Batāi dāt, batāi jāit, bhelat chārānā na bās khāt.**

By the footpath I come, by the footpath I go, on the edge I graze, and destroy not one ear of the corn.

(For explanation see page 34, col. ii.)

**Batīs dāt kī bhākha bhālī naktā jāit.**

The words of thirty-two teeth will never fail.

(For explanation see page 35, col. ii.)

**Bech bech, merī pahntī hā byāh.** [my property.

My tomboy is married off by the sale of all

(For explanation see page 36, col. i.)

**Be-dard qadī hū jāne pīr pardī!**

What knows the merciless butcher of the pain of others?

**Be-dharmē bhāt, aur bhēnd hē sātī māt!**

I became a parvert to marry a wool-carder!

(For explanation see page 36, col. ii.)

**Begāne khān bātī tūrē fādg.**

To lose a leg in another's cause.

**Bejā hē plean-hāri pātān kī gīt gūvā.** [wheat.

Grinding coarse grains she sings the song of (She talks very big: draws the long bow.)

**Be-lāṭī bhakuryā par' ghar ndake.**

A shameless wife dances at others' houses.

**Beṭā lāṅgi chāmāṭī, voh bhī bah lāṅgi bōhā hāmāṭī.**

If my son should marry a low woman, she would still be called my daughter-in-law. (Make the best of a bad bargain.)

**Beṭā marīyo, par tīsar nē parīyo.**

May my son die, rather than I get a third.

(For explanation see page 37, col. ii.)

**Beṭī anurā nā jāī, man man gāfālī.**

The daughter goes not to her father-in-law's house and frots and fumes to herself.

(A common incident in native life.)

**Be-vagī kī shahādī, mātī bhī nē bāfālī.**

The fool plays the pipe at the wrong time.

(For explanation see page 38, col. i.)

**Bhāṭon kī chhāṭhī bhāṭon kī; Kātāh kī chhāṭhī pūṭon kī.** [ber for your children.

Buttermilk in August for the devil, in Octo-

**Bhāṭī kī bhāṭī; hū dāre kī mohāṭī!**

A present for a present, what more can one require.

(Short debts long friends.)

**Bhālā hād dīdī gaunē gāt, dīdī kī phārgī mātī kī bhāl.**

It is well that my husband's sister is married and gone, for I shall get her gorgeous clothes.

(For explanation see page 39, col. i.)

**Bhāl bhālī pīyā kī bhāṅg mārāl, jē begāri se bachāl.**

It is good that my husband has been devoured by a tiger, for I am saved from working for him.

**Bhālē bēḍā, bānd parī, gobār chhōr kashīde parī.**

Father dear, I am a prisoner, and instead of picking upwooding, I makeembroidery. (For explanation see page 39, col. ii.)

**Bhālō bhāyo mātī māṭṭī ṭūṭī, māṭī dāṭī bochan se chhāṭī.**

It is well, that my pot is broken, for I am saved from selling the tyre.

**Bhār hāt chhāṭī pāt sāt rātī!**

Bracelets on her arms and a widow withal!

(For explanation see page 40, col. ii.)

**Bhārī thālī māt lāt mārā.**

To kick over the plate full of food.

(To quarrel with one's bread and butter.)

*Bhāt bin rah jāve, pipā bin rahā na jāve.*

You can go without your dinner, but not without your lover.

*Bhāt khāte, kith pipāl?* [aache !]

She can't eat rice because it makes her hand (She is so delicate.)

*Bhāt parē voh sand, jis se tūte hān.*

Fire burn the gold that splits the ears !

(For explanation see page 41, col. I.)

*Bhāt hogt to leo bahotere charh rahenge.*

While the wall stands it receives lots of whitewash.

(While the bones last flesh there will be.)

*Bhojan na bhāt, naihar kā samād !*

Nor bread nor rice at home, or at my father-in-law's.

(The widow who is ill-treated wherever she be.)

*Bhāt gai nār, hing dāl diyā bhāt meh.*

The woman has blundered and put the asafetida into the rice.

(For explanation see page 43, col. I.)

*Bhāl, re Rāghuā, terī lāl pagiyā par.* [turban.

I was taken in, Rāghuā, by your gay red

(For explanation see page 43, col. II.)

*Bhus meh chāngī dāl Jamālō dūr khārī !*

Jamālō fired the straw and stood aloof !

(A mischief maker : a fire brand : an incendiary.)

*Bhūlā kā bhagvā, māājakhōrī, bīvi dūvō chh : t nāhā mor !*

With a gown of sack cloth, and a thick rope for the strings she thinks none like her !

*Bībī hain bharmālī kām pīar kī bālī !*

My lady is very consequential on the strength of a brass ear-ring !

*Bībī Khailā, do chhīte, ek mailā.* [(skirt.)

Madam Slut has two white and one dirty (A whitened sepulchre.)

*Bībī Khailā, do jaffī ek mailā.* [a fair.

Madam Slut and two farmers' wives make (Three women and a goose make a market.)

*Bībī ko bāndī kahā, hāsh dī ; bāndī ko bāndī kahā ro dī.*

Call a lady a slave and she will laugh ; call a slave a slave and she will fret.

*Bībī Makko na gahā, lōdī ho dīh.*

My lady did not go to Mecca, yet she became a darling.

(Kissing goes by favor.)

*Bībī vāre bāndī khāh, ghar kī bulā kahā na jāh.*

The wife gives alms, the slave girl takes them, and the misfortune of the family still remains in the house.

(For explanation see page 4, col. I.)

*Bībī nē bhaktī damrī kī dāl sin vagt.*

A careful housewife makes a penny worth of pens serve for three meals.

*B. Dawāī apno tōhe mēh ap kī khailā.*

Madam P'urse-proud boils in her own flames. (Pries in her own fat.)

*Bīlī kē bhāgō chhīnā fāt parā.*

It was the cat's luck that the net broke.

(For explanation see page 44, col. II.)

*Bin bulāī ahm-iq le dāupe iahmah*

The fool has come uninvited with a platter.

(For explanation see page 45, col. I.)

*Bin bulāī Demnī lāke bālē samē ai.*

Uninvited the songstress comes with all her children.

*Birachh kī chhāyā aur purush kī māyā.*

The shade of a tree and the influence of a man (go with them.)

*"Bīvi, bīvi, id ai." "Chal, harām-sādī, tujhe hyā ?"*

"My lady, my lady, the feast has come !"

"Go along you wretch, what has it to do with you ?"

*"Bīvi bīvi id ai." "Chal, murdār, tujhe apnī tikyā se kām ?"*

"My lady, my lady" the feast has come !"

"Go you wretch, and mind your loaf of bread !"

*Bolē kē na chālē kē, main to rātē kē bhālī.* [sleep.

No good for talk or company, I'm the one for

(For explanation see page 46, col. II.)

*Bolī bolī to ys bolī, "Mert jātī bolē."*

When she did speak all she said was, "May my shoe speak."

(She would not talk at all.)

*Boydā na jōd, Allāh Miyyān nē diyā potā.*

Without sowing or ploughing God gave him a grandson.

(For explanation see page 47, col. I.)

*Bulbul kā sū chōqdā.*

Hair braided like a crested shrike.

(For explanation see page 47, col. II.)

*Burhā chochā jandās kē sūth.* [funeral.

An old woman's wantonness ceases at her

*Burhā bhāī guiyān, dimāg mor vaise.*

My friend has grown old, but her airs are the same.

(Skittishness in old age.)

*Burhā bhāī, burhā ghaus na chhālā.*

He has grown old but his childishness has not left him.

*Burhā na savāl ghūī khichrī.*

An old man has no taste for dainties.

*Chabokar so tarokar.*

Joking leads to fighting.

*Chāhe koton dālā, chāhe māndvā pīdā.*

Be it wheat or be it corn, I'll grind and pound it for you.

(For explanation see page 49, col. I.)

*Chāl karūh, pyār karūh, chūtār talē angār dharūh, jal jāō to mān hyā karūh ?*

I'll love him, and I'll caress him, and I'll put fire under him ; if it burn him, what can I do ?

(Sham affection.)

*Chāhī phē ! hūī chāhī kī dhēri.*

It is the turning of the mill that makes the flour heap.

*Chakki mat baal dāoge, to chān pāoge.* [flour.  
Throw grain into the mill and you'll get  
(You'll get nothing for nothing.)

*Chakki talo ghar tarā nīkal, eā, ghar merā.*  
Get out, thou mother-in-law, thy house is  
under the mill stone; this house is mine.  
(For explanation see page 49, col. 2.)

*Chakmak dida, khāi ma'ida.*  
Wanton eyes are on dainties fed.  
(Said of harlots.)

*Chal chakke! mere mukh mat lag.*  
Away! avaunt! don't stick to my mouth.  
(Don't talk with me.)

*Chal, chhān, main āi kha, jumla pīr manāi*  
*kha.* [invoked all the saints.  
Go on, shadow; I will follow, for I have  
(For explanation see page 54, col. 1.)

*Chale na jāne, āngan sephā.* [crooked.  
Can't walk because, forsooth, the yard is  
(A bad workman quarrels with his tools.)

*Chali chali āi saut ke pīhar.* [co-wife.  
She went for refuse to the family of the  
(For explanation see page 54, col. 1.)

*Chalni mat gai dōhe; karmāo kō kī dōh?*  
She went to milk with a sieve, so what  
blame to fate!

*Chalo na jāe, gathī murātho.*  
He can't walk and a bundle on his head.

*Chalo, sakhi, vāhān chālā jahān basā Brij Rāj;*  
*Gorā bechā, Mārī mēh; ek panth dō kī.*  
Come, friend, let us go to the place where  
the sovereign of Brij lives. To sell our  
milk and meet with Kīshna, and thus  
kill two birds with one stone.

*Chandeli chāo mat āi, Bakhshīwar reorīyā dāte.*  
The jasmine has begun to bloom, for Bakh-  
tāvar is dispensing sweets.  
(For explanation see page 51, col. 2.)

*Chandeli chāo mat āi, Bakhshīwar sūkh āi.*  
Show my Lady Jasmine favour; And she'll  
bring her whole family.

*'Chandī, ghar lī, agī? 'Nahī, nigore, khodagī.'*  
*'Chandī, ghar khodagī? 'Nahī, nigore, līphagī.'*  
'You shrew, will you plaster the floor?'  
'No, you wretch, I'll dig it.' 'You shrew,  
will you dig the floor?' 'No, you wretch!  
I'll plaster it.'

(Mary, Mary, so contrary.)

*Chanchiranjī ho gae, gūhā hā gae dāh; Ghar*  
*mat gūhā tīn hāh, charkhā, pīthī, khā.*  
Peas dear as almonds, wheat as raisins, And  
three, ornaments only in the house, a  
spinning-wheel, a stool and a bed.  
(Hard time.)

*Chapnī likhān air par dhārī, nīkal parā yā*  
*nīkal parī.*  
The inscribed platter is placed upon her  
head, a fairy boy or fairy girl will come  
out.

(For explanation see page 52, col. ii.)

*Char dīn hā rang chāng; alīy dakt jārē,*  
*'mard sang!*

Your love lasts four days only: none of  
your company, you mean brute! [bawdy.  
*Char ghar chāu ālīyā, tēhā dīk mat bhīkō.*  
Four brothers dwell in four houses, and one  
of them is a beggar.

(The inequality of men.)

*Cherāi kārhai tē, nā dīd to kō ālīy?*  
The oil may keep away, if it comes not  
when the frying pan is on the fire.

*Chhān gathī mat, jōhān rakhī mat.*  
Show in his bundle, and youth in his platter.  
(Fine feathers make fine birds.)

*Chhāndān mat laphī, pāis mat sughar bhālā.*  
A half penny will settle a row about a  
farthing.

(For explanation see page 54, col. 2.)

*Chhāi dōl se dōl, chhān dāt dōl jī mat*  
*bahārī saū chīd.*

If the winnowing fan speak, it is well, but  
if the sieve full of holes speak, what  
then?

(For explanation see page 54, col. 2.)

*Chhāvat māndā gānd gī, pīyā bīn ālīy sād*  
*anvī.* [seemly without a lover.

Singing songs and making a bower is all un-  
chaste if it is not, khān-e-vān to sādā nā dīd.  
The goat lost its life, but the eaters were  
not pleased.  
(Said of unappreciated self sacrifice.)

*Chhāle chār, baghāre pādā.*  
She peeled but four, and brought out five.  
(Said tauntingly to a coquet daughter-in-  
law.)

*Chhānī hā bāi dādud, re dādud*  
A harlot's child is every body's darling.  
(For explanation see page 54, col. 1.)

*Chhānī ālā, chhānī rāol* [top.  
An ounce of meat and a feast on the house  
*Chhānī, māhā, pīhā, pīhā*  
O trample! let me down.

(For explanation see page 54, col. 1.)

*Chhānī, Bī Bīh, chhānī jādūhā hā jādū.*  
Let go the rat, my Lady Cat, he will live  
though he has lost his tail.

*Chhānī ghar, bārī, sādāhīdā.*  
A small house and large connections.

*Chhānī nānā āngī hā bād, bārī nānā dīhī*  
*bānā.*

My younger sister-in-law is as my bodice  
strings, my elder sister-in-law is as the  
summer lightning.

(For explanation see page 54, col. 2.)

*Chhānī bhālī nā bīdā.*  
The knife is no better than the dagger.

*Chhānī bhālī sārī gun.*

He has all the qualities except goodness.

*Chhānī fāgī, māhān hā langī!*  
A foppish beggar with velvet breeches.



*Chilna dehi phisal pape.*

A fair appearance misleads.

*Chilna gal tilingda ke aur jare bare bhurjyada ke.*

The oilman's cheeks are smooth and shiny,  
the grain-paroher's burnt brown.

*Chillar chunne se bhagat halba hose?*

The breeches won't grow lighter for picking  
out the lice.

(Cheese paring won't result in large savings.)

*Chirdy mat basti aur dakh pe poffi.* [eyes]

A wick in the lamp and a bandage over the  
(Said of a sleepy head.)

*Chiryā apni jan se gay, bhāne vāle ko sarāf na dē.*

The sparrow lost its life and still the easter  
(For explanation see page 58, col. ii.)

*Chis na rākhē apni aur chorod gāti de.*

He takes no care of his things and then  
abuses the thieves. [gays?]

*Chor chori se gayā, to kyā harā-pharā se bhāi*

The thief has left off stealing, but has he  
also left off hunting?

(For explanation see page 58, col. ii.)

*Chot lagi pakhā ki aur torē ghar ki sil.*

Hurt by the hill he goes home to break the  
grind-stone.

(Said of one vents his rage on his wife.)

*Chāhā bil mat dīmāli na thā, hānō bhādhā chhāj.*

The rat was already unable to enter his  
hole and he tied a winnowing fan to his  
ears.

(For explanation see page 60 col. ii.)

*Chāhe hāth lagi haldī ki girāh, panedī ki bān bāikhā.*

The mouse got hold of a piece of turmeric  
and set up a druggist's shop. [bān?]

*Chālhe āg na gharē pāni, āpar hi āpar jā gāi*

No fire in her grate, no water in her jar,  
may she fly away above!

*Chālhe, chāhki, sab ki kām pakki.*

She is quite up to the hearth and the mill.  
(For explanation see page 60, col. ii.)

*Chālhe kī rāo 'lāo ki lāo' pukāre.* [more.]

The king of the kitchen always cries 'more',  
(Said of a gourmandiser.)

*Chālhe ki, na chāhki ki.*

Nor fit for the hearth, nor fit for the mill.  
(She can neither bake nor grind flour.)

*Chālhe piche sora aur taikri ko tohāt.*

He sleeps behind the hearth and feels the  
empty plate.  
(Living from hand to mouth.)

*Chuniye, khudiyē pādōh dāiyā, dīl dāmā, le gāl dhiyā.*

Bring up a daughter on cakes and tarts,  
And a son-in-law comes and takes her  
away.

*Churdas na th-vāli, nām lage chīr-buñhi vāli kī.*

A nose-ringed woman steals, and a ragged  
wench is charged with it.

(For explanation see page 61, col. ii.)

*Chutiyā ko tel nahā, pak-urōd ho jī chāhe.*

No oil for her looks and she longs for fried  
cakes.

(For explanation see page 61, col. ii.)

*Dādā mareng to potā rāj karēng.*

When the grandsire dies, the grandsons  
reign.

(Le roi est mort, vive le roi.)

*Dāhī bechān chāhā, pītā picchāre kāmōiyā.*

She goes out to sell her tyre, and hangs the  
pitcher down her back.

(Ashamed to put it on the head : above her  
work.)

*Dāi jāne apni kām.*

The midwife knows her own feelings.

(For explanation see page 13, col. ii.)

*Dāi ho sir pām phāl.*

On the head of the nurse are betel and  
flowers.

(For explanation see page 62, col. ii.)

*Dāi se pot chhupānd.*

To hide the belly from the midwife.

(For explanation see page 62, col. ii.)

*Dāi se pot nahā chhupā.*

You can't hide the belly from the mid-  
wife. [wife.]

*Dakkhān gāi na bhōre, rāhe Chandarī chāhā.*

Who went to the Dakhkhān never returned  
but took up his abode at Chandarī.

(For explanation see page 62, col. ii.)

*Daliddār ghar mat nān pakāne.*

Salt is a delicacy in the house of poverty.

*Dāmri ki arhar, ārī rāi kharar.*

A farthing's worth of peas, and the sound  
of grinding all night.

(Great cry and little wool.)

*Dāmri ki dāl, āp ki kufri āp ki chāhā.*

With only a farthing's worth of split peas,  
I must be host and guest myself.

(There is not enough for one person.)

*Dāmri ki dāl, "būā pāni na ho."*

A farthing's worth of peas, and "be care-  
ful sister, that (the soup) be not thin."

(To express a miser who exacts impossibili-  
ties.)

*Dāmri ki phori chā pāni dān.*

A farthing mare wants thirty ears of corn.  
(Which would be worth a rupee.)

*Dāmri ki gurāy pādā dōli kī.*

A penny for fetching a half-penny doll.  
(Said of the weddings of the poor.)

*Dāmri ki nikāri mat dāl ke tār.*

Farthing soup is made of (soaked) can-  
[van.]

*Dārhyālā dhān.*

A treasure of a beard.

(For explanation see page 64, col. i.)

*Dar na dāhāt, udār phiri khichāt.*

Nor fear nor awe, she goes about naked.

*Dardas par at barāt, sandhan ko lagī haqās.*  
The marriage procession has arrived at the gate, and the bride's mother feels a call of nature.

*Dason ungliyā, dason chīrāy.*

Her ten fingers are ten lamps.  
(She is highly accomplished.)

*Dātā datār rutnī utār.*

(My husband) is so liberal that he would even take off my trousers to give them away.

*Dāyan bītī das ghar chhōkar khālī hai.*

Even a witch will pass over ten houses before she fastens on her prey.  
(For explanation see page 66, col. i.)

*De dūtā samdhāne ko, nahīn phīrtī do do dāne ko.*

Call blessings on the marriage relations, but for whom you would have been a beggar.  
(Honour to whom honor is due.)

*Dekhā na bhālā sode gal khālā.*

The aunt is devoted to the nephew whom she has never seen.  
(For explanation see page 6, col. ii.)

*Dekhā so khāyā, na mūkh pāon jōyā.*

He ate what he saw and nothing saved for his face or feet.  
(Living from hand to mouth.)

*Dekhke ke baurakiyā, dōe pāchōk pīr.*

In appearance she is mad, but she knows how to invoke the five pīrs.  
(For explanation see page 66, col. ii.)

*Dekhke to budhī, kām ko ānīhī.* [at her work.

An old woman to look at, but a whirl-wind  
(Not much to look at, but a devil to go.)

*Dekhtī, pīr, terī karmāt!* [saint !

Your miraculous powers are known, my  
(We know the length of your tether.)

*Dekhtī 'Rām !' terī kartūt.*

I know 'Rām !' thy wondrous works.  
(See preceeing.)

*Dekhiye dīdār aur māriye paizār.*

Look at them, but don't touch them.  
(For explanation see page 67, col. i.)

*Dekhnā so peknā.*

To see is to desire. [parosai pīhā.

*Dekho re, Ahirinyān ke dīthā, Chhaktīns chāur,*

Look at the perversity of the cowherd's wife; She takes out grains and serves the husk. [band.

*Dekho Mīyān ke chhānd band, phāṭā jān ānp,*

Look at this gentleman's consequential airs and his tattered robe with three stra pa.  
(Whereas it ought to have eight or nine.)

*Dekh parāsan jāl marī.*

My neighbour saw and died with envy.

*Dekh pāo āṭā, put par raotī.*

A pound of flour and a dinner on the bridge.  
(In a public place : a vain show.)

*Dhabhe mek khāk.*

Dust on her skirt.

(An abuse.)

*Dhadhāgā so butāyā.*

A blazing fire is soon out.

(Pride goes before a fall.)

*Dhāk talē kī phāy, Mahua talē kī euphar.*

A blockhead under a Dhāk tree is as good as a clever fellow under a Mahvā  
(For explanation see page 68, col. ii.)

*Dhān, pān, pānī Kālag; sand jānī.*

Rice, betel and water taste best in October.

*Dhān sūkhā hai, karvā tartarātā hai.*

As long as the rice is drying the crows will keep on cawing.

(For explanation see page 69, col. i.)

*Dhāo dhāo karām libhā, sū pāo !*

Work on and get what's in your fate !  
(For explanation see page 69, col. i.)

*Dhī beṭī apne ghar bhālā.*

Daughters are best in their own houses.  
(i.e. their husbands' houses.)

*Dhī mātī, jōdvī chor.*

The daughter dead, the son-in-law is as [thief.  
(That is, no more seen.)

*Dhī na beṭī, udhāl gāl sūndhā.*

Nor child, nor daughter, and she cries out that her daughter's sister-in-law has done wrong.

(For explanation see page 70, col. i.)

*Dhī na dhīyānā, ap kī kamānā, ap kī khānā.*

Nor daughter-in-law nor son-in-law, whatever he earns goes into his own stomach.

*Dhīyā pāt kē na gāt, bilāyā kē gāt.*

No clothing for his son or daughter, but for his cat (mistress).

*Dhobi chhōr saṅgā kīyā, rakhī Khīsar kē ghāt.*

She left the washerman, and wedded a water-bearer, but still her fate is connected with water.

(For explanation see page 70, col. ii.)

*Dhol bāj; dammāme baje.*

The large drums followed the small ones.

(For explanation see page 70, col. ii.)

*Dhoṭī thī do pān, dhore jure chār pān.*

There were but two feet to wash, and there are now four.

(For explanation see page 71, col. i.)

*Din ko dīnī dāt, rāt ko charkhā pāt.*

She saunters all day to spin at night.  
(For explanation see page 72, col. ii.)

*Dīval rahētī, to leo bahotēr chāṭ rahēge.*

While there is a wall lots of the plaster will adhere.

(While there is life, flesh will grow.)

*yā Dīdār se, lagī kakh khāne.*

He gave her (food) at a distance and she sat down to eat it on the spot.

(For explanation see page 72, col. i.)

*Dīpā na bālī, munde phīre itrālī.*

There is neither lamp nor candle and the widow is strutting about.

(For explanation see page 73, col. II.)

*Dige ki raudhat mahar tak.*

The lamp's light extends to the day of judgment.

(For explanation see page 73, col. II.)

*Dolt, ai dolt ai, mere man mat chho; Dolt meri or nikal para bhadrā bādo!*

The dolt comes, the dolt comes and my heart longs (for her); But out of the dolt has come an ugly old cat.

(For explanation see page 73, col. II.)

*Dolt na kahar, bet hai hai talgar.*

Nor palanquin nor bonnet, and my lady is ready dressed.

(For explanation see page 74, col. I.)

*Dish kanth bhavse tere!*

Intelience on you has ruined me, my husband!

*Dulhan nahde, piloh phole.*

[children.]  
May you bathe in milk and be fruitful in

*Dug dug baje, bahut milki lage, Nawā neg udhaye, utā bāpā lage!*

It is pleasant to listen to the music, But how seditious one gets when the musician wants his fee.

*Dubbing dubhaye, anbhā jō jō.*

While the 'wretched weep, the happy feel their pockets.

(For explanation see page 75, col. II.)

*Dur be ghel sukhone.*

Drums at a distance sound well.

(For explanation see page 76, col. II.)

*Ek bol, do bol, meri mātī aūt aūt bol.*

For a word or two my graceless offspring answers me at once.

*Ek karū gāthā, "chūre pahintā ki māthi!"*

One farthing's all she's got, and "shall I buy hangings or armlets?"

(Foolish extravagance.)

*Ek mere ghar and, dhare ravana.*

A servant girl I keep and she an errand boy.

(How rich I am!)

*Ek to kani bēti ki bēti, dhare pākhā-e-vālon na jān khāi.*

First I married my son to a one-eyed girl and now they worry me with questions.

(As to the looks of the bride.)

*Ek to kani bēti, māl, dhare pākhā-e-vālon na jān khāi.*

First I am the mother of a one-eyed girl and then I am worried by questions about her. (When it comes to arranging her marriage.)

*Ek to Mitrā the ki, diyo bhāi bhāg.*

He was already poisoned by (the evil spirit) Mitrā, and then he took to bhāg.

(For explanation see page 80, col. II.)

*Fai ki bāpā-e-māl' - he hālā.*

Divination's for the divine may lawfully take. (Money earned is money lawfully got.)

*Fāidā na darād, bhā gas merād.* [grace.]

The reprobate has eaten without saying (For explanation see page 82, col. I.)

*Gandī bōfi hā gandī shorbā.*

Stinking meat makes stinking broth.

*Gāth na matthi, phar pharā vāthi.*

Her heart is in a flutter (to buy), but she has no money in pocket or hand.

*Gao bajāo, bannā ke lōle ki nahā.*

You may play and sing, but you won't please the bridegroom.

(Work till you sweat, you 'll nothing get.)

*Gao bajāo, karū na pō.*

Sing and play, but you won't get a farthing. (More kicks than half-pence.)

*Gandī āi bārā, bahū ko lagī hōgā!*

The bridegroom's procession has arrived and the bride has a call of nature.

*Gāth na gāth, to birhā gāth.*

[sing at all.]

I'll sing of the pangs of love, if I am to

*Ghāt ki māt, tūre ke tēt.*

[plate is yours.]

What is in the pot is mine, what is on the (Selfishness: I take what is cooked, you take what is still raw.)

*Ghar-bār tumhārā kōthā kushī ke kadhā na lūgā.*

[any thing in it.]

The whole house is your's but do not touch (Sham love: sham professions of hospitality.)

*Ghar-bār hāyā, na nigālāe kā, na thāhāe kā.*

The house is full of sickles, and there is nothing to swallow or throw up.

(The house is full of knicks-knacks of no sort of utility.)

*Ghar bhī bāpā aur jān bhī khāo!*

You stick at home and eat up lives.

(Jān-khāo, to worry to death: said to an idle son.)

*Ghar chhor hāirā qāyam.*

He has left his house to lodge in a mean place. (A foolish fellow.)

*Ghar ghar yēti lāhā.*

In every house there is this one regulation. (Every community has its peculiar customs.)

*Ghar ghar yēti māyālāe chāhē kārā.*

Every house has an earthen kitchen.

(All are alike.)

*Ghar jalgāyā jāb, tab chūriyā pākhā.*

When the house was burnt they admired her bangles.

(For explanation see page 83, col. I.)

*Ghar kāy, bāhū gādhāo kō.*

There is work in the house, but the bride is in the court-yard.

*Ghar ki bībi hāndat, ghar kūtō jōg.*

When the mistress of the house is always gadding, the house becomes fit for the dogs.

*Ghar men āi jōi, tēhī pagrī rīdhi hō.*

When the bride comes home, the crooked turban is soon put straight.

(For explanation see page 80, col. I.)

*Ghar mein bishet bhāng nahā, aur bahār noot sakh.* [sixty guests invited.

Not even parched bhāng in the house and  
(Parched bhāng is a worthless article.)

*Ghar mein dekho chhatni na chhāy; bahār Miyān-Tir-andā.*

At home nor sieve nor winnowing fan, and  
abroad my Lord Archer!

(For explanation see page 89, col. 1.)

*Ghar mein dhān na pām, bīri ko barā gumān!*  
Nothing to eat or drink in the house, and  
the lady of it very proud!

*Ghar mein diya na bād, munda phire strāt.*

In the house nor lamp nor wick, but the  
shaven-head (widow) proudly strutting.

*Ghar mein diya, to masjid mein diya.*

Light your lamp first at home and after-  
wards at the mosque.

(Charity begins at home.)

*Ghar mein ghar lortī kī dar.* [quarrels.

With close neighbours there is a fear of  
*Ghar mein bhārch nahā, anāhi pahīrī pokhāj.*  
jaraj dāhā. [ring.

Not a rap in the house, and sports a topas  
*Ghar mein nahā bār, bōā māngē mot-chor.*

Not even bran in the house, and the son  
wants lollypop.

*Ghar milā hai to bar nahā milā, bar milā  
hai to ghar nahā milā.*

If you can get a good house you cannot  
get a good husband, if you can get a  
good husband you cannot get a good  
house.

(To marry your daughter.)

*Ghar na bar.*

Nor husband nor home.

*Ghar se bahār bhālā.*

Better abroad than at home.

(Said to an idle or quarrelsome husband.)

*Ghī kahān gayā? Khichīrī mein. Khichīrī kahān  
gā? Piyārān ke pet mein.*

Where is the butter gone? Into the Khichīrī.

Where is the Khichīrī gone? Into my dear  
one's stomach.

(For explanation see page 90, col. II.)

*Ghī sahāre kām, bārī bīhā kī nām.*

The flavor is in the ghee, but the eldest  
daughter-in-law gets the credit.

(Of being a good cook.)

*Gin pōā, anābhāl khāā.*

She counts (her eggs) and laves them,  
and then eats them with care.

(Living from hand to mouth.)

*Gobar kī sājhī bhī pahīrī ophī a-kehkhī lagat hai.*

Even a sājhī of cow dung looks well when  
dressed up.

(For explanation see page 91, col. II.)

*Godī kī larkā mar jāā, pet kī āy bujhāā.*

When the lapping dies, the belly quenches  
the fires of grief.

(A. all sorrow for the child gives way to

*God kī chhōr pet ke kī āy?*

Losing one child in her lap she depends on  
her womb for another.

(A bird in hand is worth two in the bush.)

*Objhe kī ghāo, rānī jāne yā rāo.*

The hidden wounds only the king or the  
queen can know.

(The skeleton in the cupboard.)

*Gond, prāstī aur kī khāā, Jachhā rānī parī  
kārkhān.* [in woman simply grouns.

The strangers eat the candle and the lying  
*Gudrī se bīhī āā, Shekhī, kindre ho!*

The lady comes in from the market and  
says 'out of the way, sir!'

*Guriyōn ke byāh mein chōn kī bel.* [needs.

At a doll's marriage the gifts are tantariud  
(Said of the very poor.)

*Ingāsē larkē ke nathne pahchāne jāte hōā.*

The child's noetrils show when it wants to  
go to stool.

*Hāl kī na jāl, kī tūpā rofī chamchā dāl kī*

Nor enthusiasm nor doctrine; a bit of  
bread and a spoonful of peas is all he is  
fit for.

*Halkē pichhōe, ur ur jāā.* [away.

Winnow hollow grain and it will all fly  
*Hāl na sakhī mere sūn dakhre.*

I can't move, but I claim a hundred shares.  
(Applied to one who is lazy and greedy.)

*Hamārē hāt se āy lāl nām rakhā bāndar.*

She brought fire from my house, and called  
it *basandar*.

(For explanation see page 96, col. II.)

*Hamārī bismillah aur ham par kī chhā.*

My own charm practised on me.

*Ham se bahū bārī zyānī pāichā māngē pām.*

The bride is cleverer than me, she asks for  
water on loan!

*Hāñkī nō dōi sab pāt khol.*

Nor pot nor spoon, and all my credit gone.

*Hātē hātē khātīe phār kī māl.*

Enjoy the nunny's wealth and laugh at her.  
(A fool and his money are soon parted.)

*Hāñvā dūr, kī parāsin kī nāt?*

Which is furthest off, the sickle or the  
neighbour's nose?

*Hāñvā re! tūh tēh kāhē? a to apnā gāñh se?*

'Sickle, why are you crooked?' Because it  
snits me!

*Hay kñh so dārī jā.*

Tell the truth and be abused.  
(The candid friend.)

*Hardegi chamchā.*

A spoon for every pot.

(A jack of all trade: also a faithless husband.)

*Hārī gun gāv dhakkā pāv, chātār hilāv takā  
pāv.*

Sing psalms and you will be pushed aside,  
have a wanton gait and you will get  
money.

*Hath dekhan ko dral kyā?*

Why (keep a glass to look at the hand?

(For explanation see page 99, col. ii.)

*Hath kangan ko dral kyā hai?* [mirror.

To see the bracelet on your arm needs no

(For explanation see page 100, col. ii.)

*Hath kashidāh, damān dūdāh.*

Needle work in her hands and her eyes towards the sky.

(Want of proper attention: in the clouds.)

*Hath meh lānā pāt meh khānā.*

Brings it in his hands and eats it from a leaf.

(To live from hand to mouth.)

*Hath meh, na gāt meh, 'mrin dhanvantī jāi meh.*

Nothing in her hands, and nothing on her body, and I am of a great caste!

*Hath na gale, nāk meh, nāk meh pīyās / ke dāl /*  
Nothing on hands and neck and pieces of onion in her nose.

(For explanation see page 101, col. i.)

*Hath na muṭṭhi halbalā uṭṭhi.*

With nothing in her fist she gets up in a hurry to buy.

(For explanation see page 101, col. i.)

*Hathoā m'ahāi, pāvan mehāi, apne lachehhan aurān dehāi.*

She has stained her own hands and feet with henna and recommends the same practice to others.

(For explanation see page 101, col. i.)

*Hath pān hila, Baganā deḡ.*

Labor, and God will give.

(God helps those that help themselves.)

*Hār bhī saukm ko dāyan se dūri hai.*

To a co-wife a fairy is uglier than a goblin.

*Id piche chānd mudārak?*

Congratulation after the Id.

(For explanation see page 104, col. ii.)

*Itā kī ghar maṭṭī kar diya?*

She has brought his brick house to dust.

(A bad manager.)

*Itne Hī kamāī nahīn, jīne kī lānhgā phat gayā.*

[the petticoat.

The earning will hardly cover the ronts of  
*Jab bhāt tagī bhayre ko tandūr kī sūjhi, aur peṭ bharā us kī to phir dūr kī sūjhi.*

When he was hungry the rascal had his eyes on the kitchen, but when he was satisfied his eyes began to wander.

(Cupboard love.)

*Jab se uge bāl, tab se yehī ahvāl.*

He has been like this ever since his hair began to grow.

(For explanation see page 107, col. ii.)

*Jab tak bahū khūrtī, tab tak sū vārī;*

*Bahū āī god meh, lāḡ gayā hūd meh.*

As long as a maid is not wed the would-be mother-in-law is devoted to her. No

sooner is she brought to her arms, than all her love goes down into the pit.

(Observation of Indian domestic life.)

*Jab tak findā tab tak sindā.*

While we live we must sew.

(Work while we live.)

*Jab tak kurūṭ bābū bābū, tab tak karūṭ apne yābū.*

While I call him "my lord my lord" I can keep him under my thumb.

*Juch-hā aur bachchā donoh jīn /* [both live.

May the lying-in-woman and her child

(For explanation see page 108, col. i.)

*Jag jalā to jalne de, manā ap jālī hūn.*

If the world suffer, let it suffer, for I am suffering.

*Juhān dekheṅ gunnā pūrī tahān jān luptī luptī.*

Wherever the cakes and sweets are she soon slips in.

*Juhān dekhi roṭī, vahān manḡāī choṭī.*

She would shave her head for the sake of the bread.

(For explanation see page 109, col. i.)

*Juhān dekhe tavā parāī, vahān gāve eārī rāī.*

Wherever she sees plate and dish she sings the whole night.

(Said of a greedy person.)

*Jaisā sū, vaisī phēṭī; jaisī mā vaisī beṭī.*

As the thread so the skein; as the mother so the daughter.

*Jaise kamā ghar rahe vaise rahe bidā:*

*Jaisī oṭhī kāmī, vaisī oṭhī khes.*

It is all one to me whether my husband stay at home or live abroad, As I would as soon wear a blanket as a shawl.

(Contentment.)

*Jaisī gāth thīn vaisī dā, haq mahar kī boriyā lāī.*

She came back as she had gone, and brought a mat for her marriage portion.

(Ill luck.)

*Jaisī dāī ap chīndī, vaisī jāne sab sanādr.*

As a wet-nurse is wanton, so she thinks every woman a wanton.

*Jaisī mātī vaisī jāī.*

As the mother, so the daughter.

*Jaisī teṛī til-chāuṭī, vaisī merā gīt.*

As your fee, my song shall be.

*Jā ke kārān pahīrī eārī vohī tāng rāhī ughāṛī.*

The same leg is exposed for which I had put on the skirt.

(Position not improved by marriage.)

*Jā kī sū dekhī vā kī kī ghar vās;*

*Jā kī nakārā sū vā kī kī nahīn guṭārā.*

Who has a good mother-in-law has the whole house; Who has a bad mother-in-law cannot live long in the house.

*Jais pān kī bīlī.*

A cat with a burnt paw.

(For explanation see page 112, col. ii.)

*Jal mon kharī pydson mēre.*

Standing in water she dies of thirst.

*Jannā aur marwā barābar hai.*

The throes of childbirth are as the agonies of death.

*Jān na pāchhān "Khālā barī salām."* [aunt.]

Nor known nor recognized and "good morrow,

*Jānte kō dī an-jānte kō kalejā.* [foolish.]

The soul of the wise and the heart of the

(For explanation see page 114, col. i.)

*Jāo pāt Dakhkhān vohī karam ke lakkhān.*

My son if you go to Deccan, your fate will still be the same.

*Jeeps se nārā ghimā hai.* [neck with.]

It is a thick rope that I have to rub my

(For explanation see page 115, col. i.)

*Jijā ke māl par sālī mat vālī.*

The sister-in-law vain of her brother-in-law's wealth.

(It is nothing to her : folly.)

*Jis kō dar vohī nahīn ghar.*

Whom most I fear is not at home.

(i. e., my husband, so now I can do as I like.)

*Jis kō guiyān nahīn us kō bhakar guiyān.*

Who has no friend has a dog for her friend.

*Jis kō khāye an ; dāt us kī kīye avādānī.*

Bless him whose food you eat.

*Jis kō marvā us gīt.*

The songs are in his praise whose is the marriagebower.

(Who pays the fees hears the song.)

*Jis kī kārān jogan bhāī, vohī sāiyās parider.*

For whom I am turned a Jogau (female ascetic) is gone abroad.

(Unrequited love.)

*Jis kī nahīn pāt, vohī kīnī jāne māyā.*

Who has no son knows no motherly feelings.

*Jis kī pāt dhībūd, vohī hamārā babūd.*

Who has the penoe is 'your honor.'

*Jis kī khāyē chādīyā us kī kījiyē bandīyā.*

Be the slave of him whose bread you eat.

*Jise merā bhāī gāt gātī bhāiyā.*

While my brother lives there's a wife for him in every lane.

(For explanation see page 131, col. ii.)

*Jo bar dekh tap mujhe āye vohī bar mujhe biyāhan āye !*

Such a bridegroom is come to marry me, as I cannot look on without fever !

*Kajāl to sab lagātē hairā par chitvān bhāitē bhāitē.* [differ.]

They all apply lamp-black, but their glances (Beautify undorned is adorned the most.)

*Kal ka kīdā deo bahād, āj ka kīdā dekho āī.*

Wash off yesterday's plaster and look to to-day's.

(Let by-gones be by-gones.)

*Kamāl na dhāmāl, mo kō bhājī bhājī bhāt.*

He neither earns nor gets, but feeds on me.

(A lazy husband or son.)

*Kamar na bādā sādhē sūtd !*

No strength in his loins and early to bed !

*Kamāl āye darta, nikhaṭṭā āye larta.*

The bread winner comes home quietly, and the earn-nothing quarrels some.

*Kamāl khasam kis ne na chāhe !*

Who would not wish for a hard-working husband !

*Kamāl pūt kalcje sūt.* [breast.]

The son who earns lies on his mother's (He is the darling of his mother.)

*Kām karē nāth vālī, pakrī jāī chirkū-vālī.*

The bejewelled woman did it and the ragged woman was taken up.

(For explanation see page 129, Col. ii.)

*Kānā mujh kō bhās nahīn, kāne dīn nahīn nahīn.*

I dislike the one-eyed rogue and yet I cannot do without him.

(Said by a woman of a husband she dislikes.)

*Kānā na pūchhe bāt, merā dhānā sukāgan nām.*

My husband never speaks to me, yet I am called a happy married woman.

(For explanation see page 130, col. ii.)

*Kā par karān singār, pyā mor āndhar !*

For whom should I deck myself, when my husband is blind ?

(The blind man's wife needs no paint.)

*Karā aur kar na jānā main kōi to har dikhān.*

She did it, but didn't know how to do it ; if I had been there I would have shown her.

(For explanation see page 131, col. i.)

*Kātā aur to dūptī.*

Off to the market as soon as she has spun. (To be in a needless hurry.)

*Kātā sūt paratān kō, pakrī rotī jiryāve kō.*

She can reel off the spun thread, and manage the baked cakes.

(For explanation see page 133, col. i.)

*Kamāl kamāl par tel bukrā !* [metics !]

On what income do you expect oil and coals. Kamee rūp par ānd singār.

On the strength of what beauty do you deck yourself thus !

*Karān tar-tardā hī hai, dhān nikhtē hī hai.*

The crows keep on cawing, but the corn-dries all the same.

(For explanation see page 134, col. i.)

*Khān na khilā, khālā dīdān āye pāt !*

My aunt neither eats nor gives me to eat, may she lose her eyes and legs !

(A curse.)

*Khair kī jūt, khairāī kī nārā, parāde Mullā apd udhārā.*

My shoes and breeches were got as alms, so Mullah, marry me on credit.

(For explanation see page 135, col. i.)

*Khālī khālī tī pātī fāshān.*

An empty purse is a great curse.

*Khānā na haprā saiat kī bhātā.* [name.]

Nor food nor raiment, a husband but in

**Khasam ha khath bat ha gash.**

She is supported by her husband, but gives her brother the credit of it.

(A habit among native women.)

**Khasam kiya sukhi sone ko patni lag kar rone ko.**

I took a husband to live with and have only a wall to weep against.

(For explanation see page 137, col. i.)

**Khavind raj butand raj, put raj dait raj.**

The husband's reign is a great reign, the son's reign is the devil's reign.

(For explanation see page 137, col. ii.)

**Khon bari, khon yash bari, khol-ke dekho, to adha bari.**

The tray is large and so is the cover; take it off and you will find only half a cake in it.

(A pun on the word *bari*, great, and also a cake.)

**Khon pak, khon-yash pak; khol-ke dekho to khak ki khak.**

The tray is clean and so is the cover; take it off, and you will see nothing but dust.

**Khasa lagne ki rat de, bichharne ka din na de!**

God grant us the night of fighting, but never the day of separation.

**Khasa Nathiya aur kiya hua bhua, kisi k kham nahia deta.**

A blunt tool and a paramour are of no use.

(For explanation see page 140, col. i.)

**Kis birt pe latia pati?**

On what account do you want warm water.

(For explanation see page 140, col. ii.)

**Kiya par har na jana, main hoti to kar dikhati**

She did it, but did not know how to do in had I been there I would have showed, her how.

(Based on a story in the *Alif Laila*.)

**Kot bat ma ke pe se to lekar nahia nikla hai.**

No one was taught in his mother's womb.

**Kokh ki dakh sahi jati hai par peru ki dakh nahia sahi jati.**

The pain of the womb can be borne, but not the pain of the pelvis.

(For explanation see page 142, col. i.)

**Kokh mang se thandi rahi!** [head]

May you ever be happy both in womb and [head]

(For explanation see page 142, col. i.)

**Koe chahi na baba pyari.** [athirst]

Not a mile travelled and father, I am [athirst]

(For explanation see page 142, col. ii.)

**Kothi bakhle ke hath na lagao, ghar bar sab tumhara.** [whole house is yours.]

Except the cupboard and the wardrobe the [whole house is yours.]

(For explanation see page 142, col. ii.)

**Kudri khat roqian bhahi khat boqian.**

The virgins daughter eats bread, but the married eats the (parents') bones.

(For explanation see page 142, col. i.)

**Kuchal sung khat, jiu jan ki ghadal.**

To joke with the vicious is to hang yourself.

**Kuchh to badi, kuchh bhadi khadi.**

Somewhat mad and somewhat possessed by evil spirits.

(Said of a silly and foolish woman.)

**Kid mus, kati; teri nalyon mek gadi.**

Nikal gayi gadi, to rah gayi mardad.

Jump, you reasel, jump, while marrow is in your bones. [better than a corpse.]

When that marrow is gone, you will be no

**Kutni se to Ram bachave! pyari ho kar pat utrove.**

God protect you from a procures! she will gain your heart and betray your honor.

**Kya pardeni ki pat aur kya phas ka tapna?**

What is a fire of straw, and what is a stranger's love? Give him your heart and he is never your own.

**Kya totka karna ahi thi.**

Have you come to cast a spell?

(Said of a short visit.)

**Lao step, khakhor bhiti mere satya par inhi bti!**

Bring me a shell to scrape the wall, my husband's substance must not be wasted thus!

(For explanation see page 149, col. i.)

**Larkan ke bhagra na, bidai ke gadi.** [cat.]

Not a strip for the child, but a coat for the [cat.]

(For explanation see page 149, col. ii.)

**Larka rose, khusam chilla, larkari mahariya fashat hoe.**

The child cries, the husband roars and the [mother gets abuse.]

(A family quarrel.)

**Lari to nahia, mai marie hain.**

They fight not, but speak ill of the dead. [Said of back biters.]

**Le lagri, chal gudri.**

Take the old clothes and go to the market.

**Lihai ki dakh jahas se bhari.**

No ship so heavy as a good reputation. [think them enemies.]

**Lutaya begina mal: bandi ka dil daryao.**

It is another's property that is plundered; pitiless is the slave's heart.

(For explanation see page 151, col. i.)

**Ma beti gane-wali, bap pati bapari!**

Mother and daughter for singers, and father and son for wedding procession!

(A poor man's marriage.)

**Ma betiyon mek larchi hai, logon me jaiti beti parai!**

Mother and daughter quarrel and people [think them enemies.]

(Love's quarrels; him and make up.)

**Ma bhayari, pat Pateh Khad.**

The mother an innkeeper and the son my Lord General.

**Ma bhayari beti ar-anda.** [arober.]

The mother an innkeeper and the son an [arober.]

(For explanation see page 152, col. i.)

**Ma chahi beti ko aur beti chahi maine chahi ho.**

The mother on her daughter's death and the daughter on her stout lover.

*Maahle to naithe he say jangt.*

It is not fish, that it should putrify.  
(Said in deprecation of undue haste.)

*Mā jāyem ho to kyā baakhoā hī ho khaty?*

Even an ogress will not devour her own child.  
*Main aur merā manus, dars hā mātā bhūlas.*

I and my husband; let every one else's face  
burn.

(Selfishness.)

*Main bhañ, tā chābāh!*

I am all right and hurrah for you!  
(Mutual praising.)

*Main bhālī hī panāhā?*

Which is the simpleton, I or the peddler?

*Main hī pāi karā musāfāh, moq hī māre le-ā-  
dāhā!*

I brought him up to be a strong man and he  
beats me with his stick!

(A woman to her undutiful son.)

*Main hāb khatā tere bē: ho mērti dōs hā?*

When did I ever say that your son has  
epileptic fits?

(For explanation see page 150, col. 1.)

*Main karāh tērt bhañ, tu karē mērti dāhā māt  
sāh.*

I seek to do you good, and you would run a  
needle into my eye.

(Returning evil for good.)

*Main hā tērt pōñt talē hī mā.*

Am I in any way your inferior.

*Main to tērt lāl pōñt pē bhālī re Raghā?*

It was your red turban, Raghā, that misled  
me.

*Main tūhā chāhāt aur tē bhā cingā hī.*

I love you and you a black pommear.  
(For explanation see page 150, col. 1.)

*Māt hī cūh, an bāp an pāt,*

*Kā māt hī tūh māhāt?*

For my mother's co-wife, nor my father's  
mistress, How come you then to be my  
mother?

(For explanation see page 150, col. 1.)

*Māns an jāns, 'mātā hā nāmhā hī bhāh.'*

Her in-porn nor unrecognised, and "I am the  
bridegroom's aunt."

(For explanation see page 150, col. 1.)

*Māns to dō, mātā hāt hā lo!*

Believe and he is a god, otherwise he is only  
plaster!

(Faith can move mountains.)

*Mangāl hī sātā nā hī pīhā.*

Borrowed meal is offered to the mother-in-  
law.

(For explanation see page 150, col. 1.)

*Mangāl hī chādar to par pāhā hī dār!*

A borrowed sheet and she offers it to fifty  
different people.

*Mān āmārā pā āhān an hī pā.*

My mind is mine, his wealth is his.

(Contentment: my mind to me a kingdom is.)

*Mān karē pahīrāp chāstī, karēp līhā bhāt  
hī hā.*

Her heart on eating, but her fate on sheep's  
wool.

*Mān hī māñī hā an khatā? Pēt māñāñ dō dō  
rahāt.*

To whom shall I tell my grief? I can but  
press my belly!

(For explanation see page 150, col. 1.)

*Mān mōñt bāñ mān chāñt bāñ.*

A man of peace and it is a marriage: a  
man of rice and it is a marriage!

(For explanation see page 150, col. 1.)

*Mān an māñ, māñ chāñ hī chāñ!*

Believe me or not, I am the aunt of the  
bridegroom.

(For explanation see page 150, col. 1.)

*Mā Pāñāñ, bāp Kāñāñ, bāp Mīñāñ Sāñāñ.*

The mother a chamber wench, the father a  
basket maker, and the son my noble  
Lord!

(Said of an upstart.)

*Mā pē pāt, pāt pāñ ghāt bhāt naitā to ghō-  
rā hī ghāt.*

The son is as the mother, the cat is as the  
sire; if not altogether, at least somewhat.

(For explanation see page 150, col. 1.)

*Mā pīchāñt anāñāñ, an bāp bhāt-khāt  
khatā naitā.*

A mother that grinds corn is better than a  
father that is captain of seven thousand  
men.

(For explanation see page 150, col. 1.)

*Māñ chāt aur chāt anāñāñ.*

Going to her death and (the planet) Venus  
in front of her!

(For explanation see page 150, col. 1.)

*Māñ hī dīhāñ an dīhāñ, māñ hī dīhāñ  
dīhāñ.*

Eat not before your husband; but eat  
what he brings you!

(For explanation see page 150, col. 1.)

*Māñ hī dīhāñ? āñ jāt pāt, āñ jāt bhāt.*

It's nothing to the man: he puts on the  
new shoe and throws off the old one.

(For explanation see page 150, col. 1.)

*Māñ hāt? āñ an dīhāñ!*

Why did she die? for want of breath!

*Māñ an jāñ to bhāt ghāt hāt.*

Had none of us died the house would have  
been full.

*Māñ māñ māñ hāt hāt hāt pāt māñ māñ māñ  
an jāñ!*

Beat me; you wretch, beat me till your  
hands ache: yet my habits will not leave  
me!

(Obtains wife to her husband.)

*Māñāñ dō bhāñ, bhāñāñ dō ghāt.*

With spangles on her forehead she leaves the  
lecherous man.



*Mat her sās buraṁ tere bāt āye jāi.*

Mother-in-law, don't ill-treat me: you too have a daughter to come after you.

(For explanation see page 160, col. 1.)

*Matāh māḡan chālā, aur mālayā pichhe tukā.*

She asked for butter-milk with butter behind her back!

*Mera mātāh usi vagt (think) thā.*

It was hammered into my forehead at that very time.

(For explanation see page 160, col. 1.)

*Mera thā so terā hū; Larāi Khudā fūh dekhne de!*

He was mine and is yours: for God's sake let me see him some time.

(For explanation see page 161, col. 1.)

*Mere byāh, jūt hē thū thū.*

The wedding is in my house, and my sister has the music.

(For explanation see page 161, col. 1.)

*Mere hai, so Rājā hē nahā, aur Rājā mere māḡā.*

I have what the Rājā has not, so he must come begging to me.

(For explanation see page 161, col. 1.)

*Mere hī se āy lāi nām dharā basandar.*

She got the fire from me, and now she calls it sacred fire.

(For explanation see page 161, col. 1.)

*Mere talā hī ulāi rī! Sāsan māhe chandārā thā! / The eccentricities of my husband! He builds his wall in August!*

(For explanation see page 164, col. 1.)

*Mere lāl hē sau sau yār, dhunā, fūlāhe, aur māḡār!*

My son has hundreds of friends; wool-carders, weavers, and bagle-sellers.

(For explanation see page 161, col. 1.)

*Mere miyāh hē do kappe sultan, nāḡā, bas.*

A pair of trowsers and a string compose my husband's apparel!

(Great poverty.)

*Meri ek bolī, do bolī, meri nāḡī saḡ saḡ bolī.*

I speak once or twice, that impudent wretch speaks a hundred times.

(By 'speak' understood 'abuse'.)

*Mist, kējal kis hē! Miḡī chālē thūs hē!*

For whom shall I stain my teeth or blacken my eye-lashes? My husband gathers straw!

(To express scanty means: see *angust dom*.)

*Miyāh hē miyāh gā, bure bure supne ā.*

My husband gone and bad dreams as well! (Misfortune never comes singly.)

*Miyān nāḡ kīnē hē phirā, Mēt kākā, "sāḡ ghār do!"*

The husband comes to cut off her nose, and the wife says "buy me a nose-ring!" (Cross-purpose.)

*Miyāh nē fōḡ, sōb hām se khot.*

Her master toyed with her and she ran-away. (Losing a good servant by a foolish act.)

*Miyāh phire lāl gulā, bāt hē kākā bure hārā.*

My lord enjoying himself and my lady in distress!

*Mo hē nā to hē, lē chālē mēt jhō.*

Not for you, nor for me, take it, and throw it into the fire.

*Mere bāp hē upjāl kupā, mere lekhe parāl tūd*

My father's cotton crop has come up, but for me there's only hail (misfortune).

(For explanation see page 162, col. 1.)

*Mori kī tāt chandārā chapā.*

The brick of the drain is raised to the terrace.

(For explanation see page 162, col. 1.)

*Mor sāḡāh chikanyā, pichās birā khā; / Āge pichhe rinīh, dīdānā ban: jā.*

My husband is a fop, eating 50 leaves (a day); and when his creditors surround him he feigns madness.

(Betel leaves are expensive luxuries.)

*Must hā chandan ghise jā, bitulā!*

Thou fool, thou art grinding the sandal wood for nothing!

(For explanation see page 162, col. 1.)

*Must hē khāne vāle hām aur hāmārā thām.*

We two eat for nothing, I and my brother.

(For explanation see page 162, col. 1.)

*Māi hūyā? sākā nā āyā.*

Why did she die? For want of breath! (A misfortune that cannot be avoided.)

*Māḡā hē miḡā hāt hī jāḡ.*

A sweet tongue and a false hand.

(To excite false hopes.)

*Māḡā par mūmān pī pichhe sār-khāt.*

Relations to their faces, pigs behind his back.

(Said of a treacherous woman.)

*Māḡā par pāt, pichhe hārām māt.*

A son to his face and a bastard behind his back.

(See preceding.)

*Māḡā se hārā chār khāt, nāḡā se sō nā.*

With your mouth you may eat a thousand grains of rice, with your nose not one.

(For explanation see page 165, col. 1.)

*Murḡī apnī jān se gā, khāne vāle hē, mād nā āyā.*

The fowl lost its life, and the eater was not satisfied.

(For explanation see page 166, col. 1.)

*Murḡī hē takē hī kī ghāo bā hā.*

A wound from a needle is enough for a fowl.

*Nāḡ nā sākā dāḡā tēphā!*

I can't dance because the floor is uneven.

(For explanation see page 167, col. 1.)

*Nāḡā nīlī tē phāḡāḡ kār?*

When you come out to dance, why be veiled?

(For explanation see page 167, col. 1.)

**Nāh ho to nathiyā sobh.**

The nose ring becomes a nose.

**Nāh kapti mubārak, kām kapti seldamat.**

If her nose be off it is lucky, if her ear be off it is blessed.

(To describe a very impudent person.)

**Nāk par supārī torti hai.**

He cracks betel-nuts on his nose.

(He is very irascible.)

**Nakṣe kṣa khāyē ukṣe kṣa na khāyē.**

Better be fed by the noseless than by the disagreeable.

(Ukṣe is a man who reminds of an obligation.)

**Nakṣi matyā, pāni pila !** Pāni inkṣi gunoh se !

"My noseless mother, give me some water."

"What upon such language, my son."

**Na main jaldān terti ; na tū jaldā merti.**

I will not burn yours, and don't you burn mine.

(I'll throw no dirt at you, don't you throw it at me.)

**Na main kṣhāt terti, na tū kṣho merti.**

I speak not ill of you; don't you speak ill of me.

(Said after a quarrel is made up.)

**Nām Basant, mādā hākar as.**

Her name Beauty and a dog's her face.

**"Nām kyā ?" "Shakar pāra." "Roṭi kintī**

**khāt ?" "Das bārāh." "Pāni kintī pās ?"**

**"Makā sārā." "Kāmbarā ko" "Lakhā**

**bikhārā !"**

"Your name ?" "I'm Lollypop" you eat

"Loaves ten or twelve." "You drink ?"

"A large jar full" "You work ?" I am

but a lad, you know !

**Namnd hā nadot, galē lāg lāg rōi.**

She embraces and weeps over her husband's sister's husband.

(For explanation see page 170, col. I.)

**Nangī bhātī kī chhātke pān.**

Is it best to go naked, or be hung up by the heels ?

(Of two evils choose the least.)

**Nangī bhātī kī pēt kī machhā.**

Is it best to be naked or to create a row ?

**Nangī ho-ko kṣā sāt, budhāt ho-ko jayā pāt.**

She spins when she is naked, and bears when she is old.

(For explanation see page 170, col. II.)

**Nāni kī āye namdār kī bāten !**

She speaks ill of her grand-mother's relations before her grand-mother.

(Want of tact.)

**Nāni bhāsam bārā, namdār chhātī bhārā.**

The grand-mother goes astray, and the grand-son pays the fine.

(For explanation see page 170, col. II.)

**Nār sulabhātī kṣamāb chhābār, āp talē kī khar-  
chān khān.**

A good housewife feeds the house hold well,

and is content with the leavings for her-  
self !

**Na chāp ātār jog, na chhātī dārāhe jog.**

The winnowing-fan is not worth abusing,  
nor the sieve worth praising.

(Arouses ambo.)

**Nāta na goṭā khārā ho-kar rōṭā !**

Neither kith nor kin, so what are you howl-  
ing at !

(For explanation see page 171, col. II.)

**Na tel talī na āpar pālī.**

Nor oil at the bottom, nor in the ladle.

(Said of a very small dole.)

**Natin sikhāre āṭī ko, kī bārā dōphe āṭī !**

She is teaching her grand-mother that  
twelve times one and a half makes eight !

(Go and teach your grand-mother to suck eggs.)

**Naumi Gūgā Pīr mōndān, na charkhē kī hāṭh  
lagān.**

At Gūgā Pīr's naumi I cannot spin my  
wheel.

(For explanation see page 172, col. II.)

**Nayā chibānyā, rōṭī kī phulī !**

A raw youth with castor oil for cosmetic !

**Nikṣhātī āve lāṭā, kāmā āve gāṭā.**

The ne'er-do-weel comes home noisy, the  
bread-winner quietly.

**Nik nīk mōre bhāg, ek ek machhalyā kī dō dō  
machhalyā.**

How fortunate am I, for every fish I have  
two.

(For explanation see page 173, col. II.)

**Nipātī kī mādā dabbī sāt upā.**

To see a barren woman's face is to go seven  
days without food.

**Niyārē chulhē bāt bāt jānā, sārā khātī adhā  
bhātī !**

I shall be so delighted to have a separate  
hearth, That half a meal will be a whole  
one to me !

(A young wife to her mother-in-law.)

**Ochhē kī ghār khīnd, janam janam kī tīnd.**

Dine with the mean, and be reminded of it  
all your life.

**Ochhē kī hāṭh lagī kṣōṭī pāni pēt pēt mārī pō-  
dōṭī.**

A mean woman got a cup, and drank till  
she burst.

(For explanation see page 175, col. I.)

**Onāndai na āre, "maiya, pōṭī lā de !"**

He knows not the alphabet and asks his  
mother to get him a book.

**Orhī chādar hāt bārābar, "main bhī shāh kī  
khāṭī khān."**

She puts on a veil like a lady, and says, "I,  
too, am the king's aunt."

(For explanation see page 175, col. I.)

**Paisā na kaurī, bāṭr māt daurī.**

Without a penny to her name, and off to  
the market !

*Pais par dhar le bapitā upātā tui hāi dard  
na dui.*

I could break your bones on the grind-stones  
and feel no remorse.

(Parents to their children.)

*Pāśā makān byā hō bīte pōt hāhā as lāi.*

How is it that she has a child after five  
months' marriage?

*Pānch-phālā Rāmī bānī hāi.*

She sets up to be a Panchphālā Rāmī.

(For explanation see page 178, col. 1.)

*Parāyā sir lāi dekh, apnā sir phor dālēgē!*

Shall I break my own head because I see  
the red spot on another's?

*Parde mek sardā lagāhī hāi.*

She has thrown a stain on the curtain.

(For explanation see page 180, col. 1.)

*Pardeet balam, teri de nahā, bāt phāleē mek  
bīte nahā.*

There is no hope of a lover gone abroad,  
nor scent in stale flowers.

*Pardeet hī pī hō cōb hā man lālehā; Deī bāt  
hā hōt hāi! rāhe na sang le jāi.*

All hanker after a stranger's love: But  
there are two drawbacks: he'll neither  
stay, nor take you with him.

*Parī pītā, torē dā; jinnē chāhī tinnē ghū.*

I am fallen, husband, under your power;  
use me as you like.

(For explanation see page 181, col. 1.)

*Par mek edā, mek āi edā.*

Last year her mother-in-law died, and now  
she is weeping.

(Orcutt's version.)

*Pāt hī hāhā, pāt hī hāhā.*

Womb and lap are both empty.

(For child nor child.)

*Pāt mek pātā chāhī, bāhā lāpā bāhāhī.*

When he had filled his belly, he began to  
show his pranks.

*Pāt mek pātā bāhā nām rāhī Māhāhī.*

No sooner she conceives than she calls the  
child Māhāhī.

(For explanation see page 182, col. 1.)

*Phāpāhī āhī āhī, nūr-rāhī hō pā māmāhī  
hōt-har gūdhā hō!*

If you don't repair rents and conciliate the  
offended how can you get on?

*Phār chāhī hāt-phār hāi.*

When the tiling walks abroad, nine houses  
tremble.

(For explanation see page 183, col. 1.)

*Phār jārāhī, pāt chārāhī.*

The silly, bottle-wife makes gray of pot  
herbs.

*Phār tārāhī, mātā pātā wā phār.*

The nancy dacks her forehead by rubbing  
brick-bats into it.

(For explanation see page 184, col. 1.)

*Phār hī phār āhī chārāhī, Gāhā mātāhī nūr  
pār gār.*

A jasmine grew in a nancy's house, And  
she put her cow-dung cakes on it.

(A. & B. knew not the use of it.)

*Phār sāt bāhīhī jāhī sāt tār.*

When a nancy sows she breaks her needle.

(A bad workman quarrels with his tools.)

*Phāl āhī hāhī to phāl bīhī āhīgē.*

When you see the blossom, you may expect  
the fruit.

(For explanation see page 184, col. 1.)

*Phālī phālī gānē hō, thāhī nīhī gāt rānē hō.*

Full of pride comes the bride to her hus-  
band; crest-fallen returns she from her  
father's house.

(For explanation see page 184, col. 1.)

*Phāhī hē nā phāhī hē jāhī wītā hē tārē hē.*

She'll neither blow nor stir the fire, but  
she'll warm her legs at it.

(Said of the selfish and idle.)

*Pī hē pātāhī sir dhārō, dhārō chārāhī pāt  
bāt hō bāt-bāt man phār to bīrē bī.*

Lay on your head your husband's shoes,  
and on his feet your head, and you will  
be sure of your place in heaven.

(For explanation see page 184, col. 1.)

*Pīrī hī sātāhī Mīrī hī pātāhī.*

The Pīr is betrothed to Mīr.

(For explanation see page 185, col. 1.)

*Pīr hō nā chāhī hō pātāhī nāhī dō hō!*

Not to priest, nor to saint, but to the worth-  
less devil first!

(For explanation see page 185, col. 1.)

*Pīr tāt to pītāhī.*

When I have done grinding I will thrash  
you.

(Said to children. Don't think you'll be hit  
off.)

*Pīr mek pātāhī mek āi lāpāhī hāi gāt.*

I ground and cooked and thy legs came  
and ate it.

(A mother to her little son.)

*Pīrē wāhīhī pīr le jāhīgē, bāhīhī bāhīhī dhārāhī  
wāhī le jāhīgē.*

When the corn-grinders have ground the  
corn, they don't take away the handle of  
the (hand) mill.

(For explanation see page 185, col. 1.)

*Pīr hī kāmāhī chāhī nāhī lāhī, Mīr hī  
bāt nāhī qār cōb gātāhī.*

My husband's earnings are no benefit to me:  
I have no armlets though all other jew-  
elry.

(Unreasonable discontent.)

*Pīr bāhīhī jāhī, bāhīhī hātī hāhī.*

The bride plays in the boat, while the  
bridge is being thrown across.

(For explanation see page 186, col. 1.)

*Pārāhī hī sātāhī bīrāhī hī chāhīgē.*

The reputation of a man is the shadow of a  
tree.

(As long as he keeps his reputation lasts.)

*Pāt āhī sātāhī dūhī hāhī bīrāhī.*

When the son grows up, discomforts depart.  
(A. & B. he is then able to support his parents.)

*Pūt lupāt ho jāt to ho par māt kumāt nahāt ho!*

A son may be a bad son, but a mother a bad mother never.

*Pūt mātge gāt bhātār lāt āt.*

She went to get a son and found a husband.

(For explanation see page 187, col. ii.)

*Pūt mīth, bhātār mīth kīrā tēh kūr khātā?*

My child is dear and my husband is dear, which shall I swear by?

(The horns of dilemma.)

*Pūt na bhātār, pītāhāt fātā pītā.*

Neither her son nor her husband, yet she howls at his absence.

(For explanation see page 187, col. ii.)

*Pūtāt rāt dūlambān.*

The begetting of a son is uncommon.

*Qarān kārā māmānī kī kārānā mār dīdānī kī.*

The feast is on credit, and the boys are driving me wild!

(By asking for dainties: a poor man's feast.)

*Rahā Karīmā, to ghar gayā, Karīmā tau ghar gayā.*

If the wretched Karīm remain at home, the house is ruined: if he go abroad the house is ruined.

(For explanation see page 189, col. ii.)

*Rahō rī kutīyā mēt dē, māt dūā Kātā māt!*

Wait for me, you bitch I'll be back in October.

*Rājā āgē rāj; chhānī na chhāj.*

While there is a king there is a kingdom, after him there is not even a sieve and a basket.

(Said by a widow.)

*Rājā kē ghar gō aur rānī kahī.*

When she enters a king's house; she becomes a queen.

(For explanation see page 190, col. i.)

*Rājā rūpāgē apnā sukāg legē. kyā kūtī kī bhāg legā.*

If the king be displeased he can take back his gifts, but he cannot deprive me of my fate.

*Rahāt le gailan sūstin kē nāshār.*

Go for blood to a co-wife's mother's house.

(Deep hatred.)

*Rām nām le so dhakkā pāve, chātār hātve so jāhā pāve.*

Call on God and be punished about, skip and dance and make money.

(For explanation see page 192, col. i.)

*"Rāhā" kē āgē gālī kyā?*

The height of abuse is "widow."

(For explanation see page 192, col. i.)

*Rānī kē haas bahe "āgē dhāt"?*

Who will tell a woman to cover her breast? (who can counsel a great man?)

*Rāhā bhāhā kē sukā kōm, jo nichānī cātā nā?*

What is the use of being a widow, if one cannot sleep soundly?

*Rāt to Narbādā utrī subāh kē hāt dēhī dārī.*

She crossed the Narbada at night, and was frightened next morning at a well!

*Rātān kūtīā hātān eir par nahāt nātān.*

All night long she spins and still has nothing to cover her head.

*Rātāt rot aur ek āt māt!*

Long nights she cursed and only one man died!

(For explanation see page 194, col. ii.)

*Rāt parē upāt dīn kē kīrē bāt.*

He passes the night hungry, and in the morning looks for the stale rice.

*Rāt parī bātā nām rahāt Mahmūd.*

She conceived last night, and has already named the issue Mahmūd.

(For explanation see page 194, col. ii.)

*Rātī bhār kī ān chapātī,*

*Khānē vīle rāt sāngātī.*

Three cakes of a penny weight each, and all her friends to eat them.

*Rātī dān nā dhī kō dīyā; dekho rī, samdhan*

*kā hīyā!*

Look at the liberality of the bride's mother; she has not given her a farthing!

(for dowry.)

*Rī nā satvātā mēt lālā nātān!*

Nor seventh month rite nor feast, and yet he is her darling grandson!

(For explanation see page 195, col. ii.)

*Rōmē kō to tāt āt sīnē mēt ā gāt bhāyā.*

Just as she was about to cry, her brother came to see her.

(For explanation see page 195, col. i.)

*Rōfī gāt mītāh mēt sāt gāt gāt mēt.*

The bread went down his throat, and his caste into the filth.

(For explanation see page 196, col. i.)

*Rōfī kō rōve, chālke pīchhe rōve.*

Weeping for want of bread, and sleeping behind the hearth.

(A description of extreme poverty.)

*Rōfī kō rōve aur khapptī kō jōve.*

Weeping for the bread, she caresses the platter.

*Rōfī nā kappā sāt kē bhūtā.*

Nor food nor raiment (from him); a husband in name only.

*Rūp nā sīngār Khātānī kī sātā.*

Without beauty or ornaments, she would be a Khatānī.

(For explanation see page 197, col. ii.)

*Rātī kō mātā nahāt, rātī kō ālāt nahāt, to*

*hām kyāt-kar chālā?*

If you don't appease the offended or mend your rents, how will you get along?

*Sab dīn change, sūhār kē dīn nāpō.*

Gay dresses every day, and ill clad on-holi.

(For explanation see page 198, col. i.)

*Sab gun ki agar, ditya, nah binda be-hal* [a nose.  
You would be perfect, my child, if you had  
(Great deal braggars, little does.)

*Sab gun part, haun kake adhuri* [you imperfect ?  
Filled with good qualities, who shall call  
(For explanation see page 198, col. ii.)

*Sab-hi kutkar jo Kashi jati, to patar chidan*  
*haun diti ?*

If all the dogs were to go to Kashi (Benares),  
who would there be to lick the platter ?  
(Dogs in India are the public scavengers.)

*Sabit nahin kan baliyon ka armaan.* (rings.)

She has n't a whole, and yet she wants ear-  
Sabit kamon mein pari, koi na kake adhuri.

You are perfect in all arts, no one can call  
you imperfect.

(Said as a snub to a boastful woman.)

*Sub kahu bole to nik lagala, kaphur bahu bole*  
*sikhat barela.*

When others speak it is pleasant, but when  
my daughter-in-law speaks it pricks me.

(For explanation see page 199, col. i.)

*Sab ko jhumur paire, langri kake 'hamdun.'*  
As all wear anklets, the lame girl wants  
one too.

*Sab kuchh gayi miyan teri chulbul na gai.*  
Every thing is gone, husband, but your  
childishness.

*Sab kuchh gaya, miyan ki takh takh na gai.*  
Every thing is gone, but my husband's ill  
humour.

*Sab sadge main atag.*  
I sacrifice all to you except myself.

*Sab toren meri ek Rab na tore.*  
All may break with me, but God !

*Sada ki padni urdon dosh ?* [the pens.  
Always breaking wind, she lays the fault on  
(For explanation see page 201, col. i.)

*Sag me shurua; anda mein pani ! Kyon, Bibi*  
*Pathani ?* [can it be, my lady Pathani ?  
Soup out of grass, water out of eggs. How  
(For explanation see page 202, col. ii.)

*Sagri rain ban ban phiri, bhor bhai kuan se dari.*  
She rained the whole night in the wilds, and  
was frightened at a well in the morning.  
(Sham modesty.)

*Sakh gas salamat di.*  
Sound he went and safe he returned.  
(For explanation see page 203, col. i.)

*Sata more ap birajhal, tog dihal pochara.*  
*Lai maku ham sahlaun, aur sahlaun dugara.*

My husband was already vexed with me, and  
the people egged him on. I bore kicks  
and blows, and shower of abuse.  
(Adding insult to injury.)

*Sata teri sohli aur dard kare na koi, Durdur*  
*harat kahelida main murmur dekhida tol.*

My Lord I am thy slave and none respecteth  
me : my friends keep me at a distance,  
and I can but look to thee.

(For explanation see page 204, col. ii.)

*Satiya bhre kotval ab dar kake ka.* [to fear ?  
My husband's now Kotval, so what have I  
(For explanation see page 204, col. ii.)

*Satiya gai bides main to bat bat mast, Agre ka*  
*charkha Burhanpur ki ruti.*

My husband gone abroad, I'm worn to  
death with spinning, with the wheel from  
Agra, and the cotton from Burhanpur.

*Satiya gas ladni, ladani jhar jhar : sau ke*  
*pachas kiye chile de ghar !*

My hundred went a trading and collected  
goods no end : But when he had made a  
hundred into fifty he came back home.

*Satiya ja mat bides ko, kantha hatmat khol !*  
*Hunar dekh mere hath ka ka tui sut an mol.*

Go not, my spouse, to foreign lands, nor  
open a shop, my husband ! Behold my  
dexterous hands, I'll spin a priceless  
thread.

[main idar jain !

*Satiya ke arjan bhailya ke ndon ; Pahan orh.*  
The earnings are my husband's, and the  
credit my brother's : I will dress myself  
and go to my husband's house !

(For explanation see page 205, col. i.)

*Satiya ne is duniya mein lakhon rupaye batte ;*  
*Kadhi na laa ladai ; ore, ber khiladi khatte.*

In this world my husband has made a fortune  
of millions ; But he brought no  
sweets for me, only plums, wild and sour.  
(For explanation see page 205, col. i.)

*Satiya tere karne jal bal ho gai rakh ; Pat se*  
*main be put hai, panchan mein gai sakh.*

For thy sake, my love, am I burnt to ashes,  
and have lost my honor, and been dis-  
graced among my kind.

*Sajan avat hin rino, kuchh neri kuah dūr,*  
*Palde n hi se jhar tui un pavun ki dūr.*

I hear my love approaching nearer and  
nearer ; And I'll brush the dust off from  
his feet with my eye-lashes.

*Sajan bin id kaisi.*  
It is no festival without a husband !

*Sajan dukhiya kar gay aur rukh to le gaye sath ;*  
*Ab dukh de niyare bhas, meri baur na pachhi bat.*

My husband has made me wretched, and  
taken my joys with him ; He has made  
me wretched by leaving me, and has sent  
me never a word.

(A woman's lament over an absent husband.)

*Sajan ham tum ek hat dekhate ke kaisi do.*  
*Man se man ko tol le do man badhi na ho.*

I and you my love are one, though seem-  
ingly [we are two. Man weighed against  
man will never make two men.  
(For explanation see page 205, col. i.)

*Sajan pu lagat ke dūr der jin jan :*  
*Baso hamari nagri, ham madahe tum khido.*

My love, once having loved, go not to  
foreign lands : Live you in my city, and  
I will beg that you may eat.

*Sajan siren milgas jhale pare barik.*

When friend meets friend, the meddler is disgraced.

*Sajan sakāre jāṅge aur nain mareṅge roṅ,  
Bikhāṁ aīā rain kar ki bhōr dadhī na hoṅ.*

My love starts to-morrow and my eyes fade with weeping. O God, make such a night that there shall be no morn.

*Sajan tum jhūt mat bolo! Khuda ko sānch pyārā hai. Kahāvat hai badōṅ kī yūh, kadhī sānchā na hārā hai!*

My husband do not tell a lie! For God loves the truth. It hath been said of old that truth injureth not!

*Sajan woh dīn kaun the jo sukḥ se lāṅ pāt?*

*Ab dukh de niyāre bhūt:—kaun gāṁ kī rīt.*

My love, where are the days when you loved me with gladness? To beg and leave me in sorrow:—what manners are these?

*Sajan yūh mat jāniyo toṅ bichhāt mōe chāin;  
Aīe bin kī lākṛt uḡat hūn dīn rain.*

Don't believe, my love, that I have pleasure in your absence; Like a green-wood tree, I smoulder night and day.

*Sājā sadhā na lōp kā ere vāse k' khān,  
Ghūr niyārā kar bālmā bāt merī tū mān.*

Partnership will not last even with one's father; it is the root of strife: Keep a separate house, my spouse; please listen to my words.

(For explanation see page 205, col. ii.)

*Sakḥī na saheli bhālī aḡēṭī. [that I am alone.*

Neither friend nor companion; It is well

*Shāh Khānam kī ān khēṅ dukhī hān dīe*

*shahr ke gul k'w do. [the lights in the town.*

*Shāh Khānam hns sore eyes, so put out all*

(For explanation see page 206, col. ii.)

*Sulāmāt rahē bahu jīe kā borā bhavānā.*

Long life to my daughter-in-law, in whom I have great hopes.

(For explanation see page 206, col. ii.)

*Salemo bin il kaisi?*

It is no festival with out Salemo!

*Samman chāṛī kānch kī kaurī kaurī dekh jab gal lāṛī pūṅ kṣ. lākḥ takr kī kṣ*

Samman, bangles of glass are but a farthing each, But when they clasp a husband's neck they are worth a million each

*Song soṭ to lāj kyā? [left her?*

After sleeping with a man what shame is *Sapūṭī rove tūḡon ko, nipāṭī rove pūṭon ko.*

The mother with a son cries for food, and the mother without one for a son.

(Every one cries for the moon.)

*Sārā ghur jāl gayā jal chāṛiyāṅ pūchhīn.*

fier the whole house had been burnt to ashes my bangles were noticed.

(For explanation see page 209, col. ii.)

*Sardāḥ bahurā dom ghar jāṭ*

Praise a daughter-in-law and she will go with a sweeper.

(i. e. praise will turn her head.)

*Sārā shahr jāl गया, Bībī Fatima ko khabar āi nahīn.*

[Lady Fatima is ignorant of it. The whole city burnt down and still my

(For explanation see page 209, col. ii.)

*Sardāḥ lōḡal kailon bhātār, Ohu nikāl jāṭ ke Chamār.*

With great eagerness I took a husband, And then he turned out to be a Chamār.

(For explanation see page 210, col. i.)

*Sāre dhar kī sūṅ nikālē, so kōi nahīn; āḡḡ kī sūṅ nikālē, so sōb kōi.*

Who takes out the pins out of the whole body is nothing; but who takes the pins out of the eyes only is everything.

(For explanation see page 210, col. i.)

*Sāre dīn pī-ā pīnā, chapṛī bhar bhī na uḡḡāyā.*

She ground all day and filled not even the pot lid.

(For explanation see page 210, col. i.)

*Sāre dīn āṭī āṭī rāt ko charḡḡā pūṅī.*

Idle all day, she begins at night to spin.

(For explanation see page 210, col. i.)

*Sārī rāt mīṅyāṅ, aur ek hī bachchā byānī.*

The goat bleated all night, and produced only one kid.

(For explanation see page 210, col. i.)

*Sārī rāt rō aur ek hī mūrā. [one only had died.*

She mourned the whole night long, and still

(For explanation see page 210, col. ii.)

*Sāar kāran baid bulāyā sauk kahetārā dhagṛāyā.*

I called in the doctor for my mother-in-law, And my co-wife says he is 'ny lover.

*Sāsar sānā mat karē dekh thurṇā kām, Thorē ko bulotā karē den laye jab Rām.*

Mother-in-law grieve not because business is slack: When God is favorable little becomes much.

*Sāe bahu kī hūṭī lārāṭī karē parāusan hāthā pāt.*

When a bride and her mother-in-law fall out the neighbours intermeddle.

*Sāe bin kaisi suvāl. Lāḡḡ bin kaisi māl.*

Without his mother it is no husband's house without gain there is no business.

*Sāe gāṭ gāṁ bahu kahē mātī kyā kyā khāṅḡ.*

The mother-in-law is gone to her village, the bride thinks of what she shall eat.

(For explanation see page 211, col. ii.)

*Sāe jhāṅkē tūṅ tūṅ bahu chālī bāikunḡ.*

The mother-in-law peeps out meekly, and the daughter-in-law goes to heaven.

(For explanation see page 211, col. ii.)

*Sāe kā oṛḡḡā bahu kī bichhāunā.*

The covering of the mother-in-law is the bedding of the daughter-in-law.

(For explanation see page 211, col. ii.)

*Sāe kī āḡe bahu kī kyā burāṭī?*

In the presence of the mother-in-law, what is the rank of the bride?

(See preceding.)

*Sāe ke oṛḡḡā pūṭon kī bichhāunā. [in-law's bedding.*

The mother-in-law's covering is the daughter-

*Sas ki chert sub ki jashert.*

[of all.

The mother-in-law's maid is the mistress  
(For explanation see page 211, col. II.)

*Sas ki risi patok he mātke.* [the daughter-in-law.

The habits of the mother-in-law are copied by  
(For explanation see page 211, col. II.)

*Sas ho nahin palāche, bahū chāthe tātba aur sarāche.*

The mother-in-law has not even drawers,  
and the bride wants a tent and sorens.

(For explanation see page 211, col. II.)

*Sas kōhi bahū chābitre.*

If the mother-in-law goes into the hall, the  
daughter-in-law will go out into the en-  
trance.

(For explanation see page 211, col. II.)

*Sas kōhe par ki ghar.*

[roof.

A mother-in-law is like the grass on the  
A worthless thing.)

*Sas tikhā tikhā, bahū bukhā bukhā.*

What the mother-in-law does secretly, the  
daughter-in-law does openly.

(See *Sas kōhe, bahū chābitre*.)

*Sas mar gai apni arakh ton de mek chhor gai.*

When my mother-in-law died she left her  
soul in the gourd.

(For explanation see page 212, col. I.)

*"Sas mori mare, saur mori jai" nā bahuriyt  
he rāj bhāi.*

When her mother-in-law dies and her 'ather-  
in-law lives, the bride reigns supreme.

*Sas na sandt, ap ki anandt.*

There is neither mother-in-law nor sister in-  
law, so she is happy by herself.

(For explanation see page 212, col. I.)

*Sāra, sukā bāra.*

[comfort!

In your husband's house you will live in  
(Advice to a young bride.)

*Sāre tere sāg, mātke tere bhāg: Bāp he tere  
rāj, tā bāhi bāhi shānt.*

Comfort in your husband's house, and good  
fortune is to you; Royalty in your  
father's house, and you may only look on.  
(For explanation see page 212, col. I.)

*Sas ri sās tujhe pat kē dūkh, patke chālha ki  
pāt dā.*

Mother-in-law, your stomach is a trouble to  
you; your first thought is the kitchen.

*Sas se bair, parāson se nātā.* [to her neighbour.

An enemy to her mother-in-law, and a friend  
(A foolish woman.)

*Sas se tor, bahū se nātā.* [the daughter-in-law.

Cuts with mother-in-law, and attached to

(For explanation see page 212, col. I.)

*Sāth sās manā hōk sās, mā ki hōr nā sās hō.*

If a woman have sixty mothers-in-law, and  
a hundred sisters-in-law, None will be  
like her own mother.

*Sāth sās bāt khot.*

[gone.

When she slept with him her honour was  
Sāth sās our mātā chhuyānd!

Sleep with a man and hide your face!

*Sāth nō, pat kē dūkh.*

[holly.

Sleep with a man and be troubled in your

*Sut mat chāde he piya! sāt chāde pat jā.*

*Sa ki kāt kī Lachhāi pher milgt dē.*

Don't give up truth, my love; by leaving  
truth you will love your credit; fortune  
guarded by truth will come again.

(For explanation see page 212, col. II.)

*Sat sās chāhe kāt ke billi h-ij to chāt.*

After eating up seven hundred rats, the cat  
is going on a pilgrimage. (to Mecca.)

(For explanation see page 212, col. II.)

*Sāt tavōt se mātā kāt kārnd.*

To blacken one's face with seven frying pans

(For explanation see page 212, col. II.)

*Satvāri kē lāj bāg, chhīndri kē bāt bāg.*

A chaste wife is very bashful, and a bad one  
a great talker.

*Sau gulāmā ghar sīnd.*

[house is empty.

Although there be a hundred slaves, the  
(If the master be absent.)

*Saukān buri hai chūn ki, aur sājhe kē kām*

*Kāpā burā kari ki, aur badri kē ghām.*

A co-wife is bad though made of dough, and  
bad is a joint concern. Bad is the thorn of  
the ascetic, and the heat of a cloudy day.

(For explanation see page 214, col. II.)

*Saukān chūn ki bāt buri.*

A co-wife though of flour is intolerable.

*Saukān gāi aur ākhi chhor gāi.* [eyes (sone).

The co-wife is gone but she has left her  
*Sau kōot aur ek māsūd bārbar hai.*

One forbearance is equal to a hundred curses  
*Sut bāht, sautēdā burā.*

A co-wife may be good; but her child never.  
*Saut chūn ki kāt buri.*

See above saukan chūn etc.

*Saut jāi sūt kē mārā nā jāi-* [ticot string!

May the co-wife go away but not her pet-  
(i. e. her husband.)

*Saut kē mātā bāt buri.*

The very statue of a co-wife is intolerable.

*Saut par sūt aur jālpā!*

Co-wife upon co-wife and heart-burnings!

*Sej ki mātā bāt buri.*

Even a fly is insufferable on the marriage bed

(For explanation see page 216, col. II.)

*Saidur nā lagāh to bhāt kē man kyon-bar-  
rakhēh!*

If I am not to put the red-spot on my fore-  
head, how am I to please my husband!

(The red-spot is the sign of coverture.)

*Saidur tikūt jārā, to pētō māt bāijār parā!*

If I have no red-spot must my stomach starve!

*Shādāh miyān tujh kō, tā nē mōh (sūt) mōh kō!*

Bravo, my dear sir! you have taken my fancy.  
(Ironic: also an assemination.)

*Shādī hai, kuchh guryōh kē bāh chōpē kī hai.*

A marriage feast is not a doll's wedding.  
(For explanation see page 217, col. I.)

*Shaitān kē kām bākr.*

May the devil be deaf

(For explanation see page 217, col. II.)

*Saitān kī kūt.*

The devil's aunt.

(Said of a very wicked woman, as a caution)





*Teri awaz Makke Madine mein.* [Madina.  
May your voice be heard in Makke and  
(For explanation see page 234, col. i.)

*Thandi chhāw jo baiṭhi jal jāta roh rūkh;*  
*Jalī balī main phirūh, bun men d-ā kāk.*  
Had I sat under the cool shadow of a tree,  
it would have burnt up: consuming and  
burning I roam about and cry out in the  
woods.

(To express great misfortunes.)

*Thāthar kho! nikalā āyā.*  
Open the wicket, the earn-nothing has come.  
(Used by women towards idle husbands.)

*Tikult endur gail, to khāne mein bhī byjar*  
*parab!*  
Because my red-spot is gone, am I to lose  
my food as well?

(For explanation see page 238, col. ii.)

*Tinke ki of pahār.*  
A mountain can be hid by a straw.  
(See Til ki ojal pahār.)

*Tin tikat, mahā bikat, aur chār kā mūh kālā,*  
*pañch ho to bhāid.*  
Three stares are bad, four disgrace and five  
ruin.

*To ke levan main chālī, to mohe gherī ā; Ab tu*  
*moko chhor de, main to h- chhor diyā.*  
I came to take thee and thou didst win me,  
but now that thou leavest me, I leave  
thee.

(For explanation see page 241, col. i.)

*Tor dāl lāgā tū kis bhayre ke mūh lāgā.*  
Break the marriage thread; what black-  
guard have you been talking with?  
(For explanation see page 241, col. ii.)

*Tū bhī rānī main bhī rānī, kaur bharegā pānī?*  
I am a queen and you are a queen: so who  
is to fetch the water?

*To chāh merī jāi ko, main chāhūn terī khat ke*  
*pāi ko.*  
Love my daughter and I will love the foot  
of your bed.

(For explanation see page 242, col. i.)

*Tū chhūz aur main mūṭ.*  
Touch me and I die.

(Affection of delivery)

*Tū khol merā makhā, main ghar sanbhālūn*  
*apnī!*  
Lift up my (bridal) veil, for I must manage  
my house.

(For explanation see page 242, col. ii.)

*Tukre khāe din bahālā, kuyre phāte ghar ko ā.*  
He eats his meals and wastes his days and  
comes home in rage.

(An idle husband.)

*Tuk tuk kor ke man bhar khāve, Tonak Begmān*  
*nām b dāve!*

Little by little she eats a hundred weight, and  
yet she calls herself Miss Delicate eater!  
(A habit by no means confined to the women  
of India.)

*Tum birā nannhā kaur ho.*  
You spin a fine thread.  
(Over economy: skimming a pint.)

*Tū merā larkī khilā main terī khichrī pakadū.*  
You amuse my child, and I'll cook your  
food.

*Tumhāre lūke bhī kabhī ghutnigon chāleṅge.*  
When will your children crawl on their  
knees.

(When will you speak the truth or perform  
your promise?)

*Tum kōo merī nāk aur kādū, main na chhorūn*  
*apnī bānī.*

You may cut off my nose and ears, But I'll  
not give up my ways.

(Said by an obstinate woman in reply to her  
husband's threats.)

*Tum ko ham ā anek hoīn, ham ko tum sā ek*  
*Karī ko kaval anek hoīn, kavlan ko rui*  
*ek.*

You have many like me, I have but one-  
like you: The sun sees many lotuses, but  
the lotuses only one sun.

(An obedient wife to her husband.)

*Tum rūthe ham chhūṭe!*

You are angry: I am free!

(For explanation see page 247, col. i.)

*Tū raho rī, haūh hī lakhūn chāp na atā Br*  
*bāl: Bind same saṭh ke ughā purhān ar-*  
*akāl.*

Stop! I'll go up to see: you must not move  
the balcony my maid of Brij, Or libati  
will be poured out without a moon.

(For explanation see page 247, col. ii.)

*Udhī bahī balāinde sānp dikhāve.*

The gadding wife sees a snake in the roof.  
(i.e. makes an excuse for running out of the  
house.)

*Ujar hō ghar sās kā, jo buir kar- har bār*  
*Pihar ghar embas base, jab lay hāt-ansār.*  
May the house be destroyed of the mother  
in-law that quarrels all day! My father's  
house may thrive as long as the world  
lasts.

*Uṛ chāl panchṭī pi ke des.*

Fly away, bird, to my husband's country.

*Udhō merā makhā main ghar sañ bhālūn apnī.*  
Lift up my veil, and let me examine my  
house.

(For explanation see page 253, col. ii.)

*Uṭhe lāt, baiṭhe ghūṭe.*

When he is up he kicks her, and when he is  
sitting he hits her.

(A bad husband.)

*Vatī gat pherī gat jāve ke vagt tal gai.*

She is very affectionate, but is absent at  
the time of need.

*Vār vār pānī pite hain.*

Each drinks water in her turn.

(For explanation see page 256, col. ii.)





